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PREFACE TO VOLUME XI.

We now bring our labors for another year to a close. We have been sustained by the hope that they are not altogether in vain. Other publications contain many articles which are more immediately interesting than the mass of those which are inserted in the American Quarterly Register. Our object is not so much to entertain the passing hour, as it is to collect and arrange materials for thought which will be permanently useful. Some of the articles inserted in the eleven volumes of our work will be of indispensable importance, we may presume to say, many years hence. They have been prepared with an exhausting amount of labor, and in some cases, from sources which are exceedingly rare, and which will soon cease to exist. For instance, our excellent friend and fellow-laborer, John Farmer, Esq., who has, during the last year, gone down to the grave, was in the possession of stores of information, with much of which he enriched our pages, that will be sought in vain elsewhere, or at any future time. Invaluable records are frequently lost, or burned, and they inevitably decay in the lapse of time. In rescuing, therefore, some of this perishing information from utter loss, we cannot but feel that we are doing good service to our country, and to the churches of our Lord. We interfere with no other publication; we come into collision with no class of our fellow men. In the statistical department of our labor, our concern is not so much with the living, as it is with the pious and venerated dead—with the noble and sainted men, to whom, under God, we owe our inestimable civil and religious institutions.

We enter on the duties of another year with undiminished zeal. We hope, with the coöperation of several learned antiquaries and other estimable writers, to render the ensuing volume more worthy of patronage than either of its predecessors. We have a large amount of valuable materials in preparation, on a variety of subjects. If our labors shall contribute to the well-being of our country, to the diffusion of useful information, and especially to the raising up of a pious and efficient ministry, we shall have reason to be abundantly satisfied.

Boston, May, 1839.

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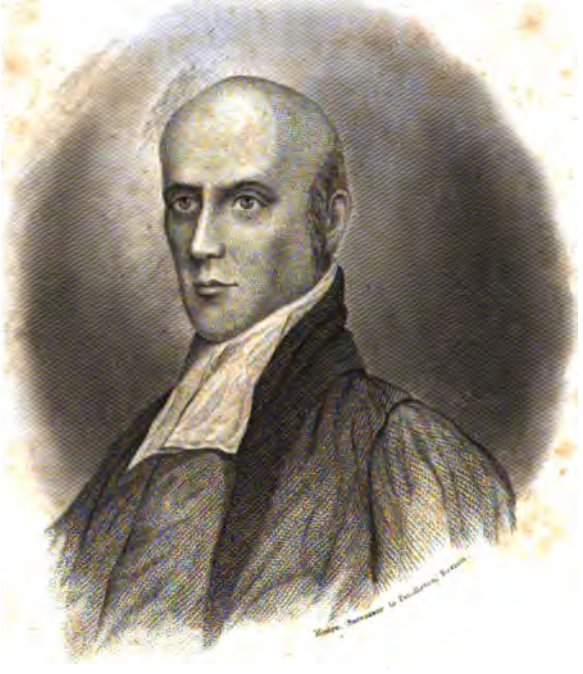

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President of Bowdoin College.

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MEMOIR OF PRESIDENT APPLETON.

SAMUEL APPLETON, a descendant of John Appleton, who died in 1436, came to America in 1635, and settled at Ipswich, Ms. He was born at Little-Waldingfield, Suffolk, England, in 1586. He was admitted freeman in May, 1636, and was representative in 1637. He died in June, 1670, leaving five children. His son John, born at Little-Waldingfield in 1622, was a representative from Ipswich nineteen years, and a captain. He was fined and imprisoned during the administration of Edmund Andros, for resisting the principle of taxation without representation. He died in 1700, aged 78. He married Priscilla, daughter of Rev. Jesse Glover, by whom he had two sons, John born 1652, and Jesse born 1660, a merchant of Boston. John, for twenty years judge of probate for Essex, married Elizabeth, daughter of President Rogers, and died in 1739, leaving two sons, Nathaniel and Daniel, and three daughters. From Nathaniel, descended the Appletons of Portsmouth. Samuel Appleton, son of Samuel who emigrated to this country, was born at Little-Waldingfield in 1625, was representative, and in Philip's war in 1676, was commander-in-chief of the forces. He married, first, Hannah daughter of William Paine, and, second, Mary daughter of John Oliver. He had four sons and three daughters. One of the sons, Isaac, had one son Isaac, and six daughters. Isaac died in Ipswich in 1794. One of his sons, Isaac of New Ipswich, N. H., was the father of Samuel, Nathan and Ebenezer Appleton, eminent merchants of Boston. Another son, Francis, of New Ipswich, the father of President Appleton, died in January, 1816, aged 83.* He was esteemed a truly excellent man, pious from early childhood, of vigorous intellect, and of a remarkably calm, sober disposition. He was a farmer in quite ordinary circumstances. So contracted, indeed, were his means, that his son, Jesse, was designed for a mechanic's trade, had not the kind intervention of a brother promised to aid him in procuring a liberal education. His wife, the mother of the President, was a woman of strong mind and of devoted piety.

JESSE APPLETON was born at New Ipswich, N. H., Nov. 17, 1772. He fitted for college in the academy of his native town, and in 1788, at the age of sixteen, entered Dartmouth College. He early gave promise of uncommonly amiable and delicate feelings, and of a vigorous intellect.

* For further particulars of the Appleton family, see Farmer's Genealogical Register, p. 18.

In college, he sustained a high reputation as a scholar. Deficient in no department of the course, his preference was for those studies which address the taste. As a classical scholar and writer, he was regarded as inferior to no one in his class.* It appears that at this early period, he laid the foundation of those mental habits for which he was remarkable during his life. He passed, moreover, through the temptations of college without censure or reproach, always exhibiting that delicate sense of propriety and keen moral perception which characterized his mature years.

After he left college, he was employed, for nearly two years, as an instructor of youth at Dover and Amherst, N. H. In this occupation he was highly successful. His discriminating mind, his general loveliness of character, his delicate humor, and his engaging manners, made him the ornament of the social circle. He pursued his theological studies under the direction of the venerable and eminent Joseph Lathrop, D. D. of West Springfield.† His papers of this period, comprising dissertations on various topics of theology, give evidence that he was a diligent and successful student. Few pupils in theology have won the confidence and affection of an instructor to so high a degree as did Mr. Appleton; and few returned that interest with such unmingled respect and love. Dr. Lathrop did not conceal the high hopes which he cherished of the future usefulness and eminence of his pupil. Mr. Appleton maintained, until the death of his preceptor, an uninterrupted correspondence with him, consulting him freely on the many perplexing subjects relating both to doctrine and the pastoral relation, which present themselves in the labors and studies of an active minister.

Mr. Appleton began to preach in the summer of 1795, and such was the opinion then entertained of his talents and piety, that some clergymen in Massachusetts who did not consider him as agreeing fully in sentiment with themselves, strongly recommended him to certain vacant parishes, as a candidate for settlement. During the two years that he was a candidate, he preached in several towns both in Massachusetts and New Hampshire. From Leicester, Ms., and Hampton, N. H., he received earnest invitations to settle in the ministry. He thought it to be his duty to accept the call from the latter place. He was ordained at Hampton, on the 22d of March, 1797.‡

Introduced into a new and important station, he entered upon the discharge of its duties with earnestness and a deep sense of his accountability. He became at once a close, uniform and systematic student. He had indeed already laid the foundation of those admirable habits of study which he preserved through life. In the distribution of his time, he was strictly methodical; and nothing but unavoidable avocations was allowed to intrude upon the plans which he had formed. There was an order, a regularity in his various pursuits, that beautifully corresponded with the structure of his mind and the symmetry of his character. "Theology was no less from inclination than a sense of duty, the principal object of pursuit; and he left abundant evidence, not only in the reputation which he acquired while in the ministry, but in his discourses, in his communications to the religious periodicals of the time, and in his private papers, that, unwilling to confine himself within the common range of the profession, he from the

* Among his classmates were the Rev. Dr. Porter of Andover, Rev. Zephaniah Swift of Derby, Ct., Hon. William B. Woodward, Treasurer of Dartmouth College, Rev. Joel Baker of Granville, Rev. Jonathan Ward of Plymouth, N. H., etc.

† See American Quarterly Register, x. 403, and Rev. Dr. W. B. Sprague's Historical Sermon.

‡ Thus Mr. Farmer, American Quarterly Register, vi. 239. In Prof. Packard's Life of President Appleton, the date is February, 1797. The preceding ministers at Hampton were Stephen Bachiler, Timothy Dalton, John Wheelwright, Seaborn and John Cotton, Nathaniel Gookin, Ward Cotton and Ebenezer Thayer.

first sought to explore the whole field of theological learning, not from motives of ambition, but rather from an ardent love of truth and a deep sense of his accountability for the use he made of the powers which had been given him, and of his means of improvement and usefulness. By the time he left Hampton, he was a theologian accomplished beyond his years.

Mr. Appleton was married in 1800 to Elizabeth, daughter of the Hon. Robert Means of Amherst, N. H.* In her he found a friend worthy of the connection, which for nearly twenty years so happily subsisted between them. They had six children, three sons and three daughters. The youngest child, a son, was very suddenly taken from them, when three years old, in October, 1817. The eldest son, a graduate of Bowdoin College, while pursuing the study of the law, under the charge of Stephen Farley, Esq. of Cincinnati, Ohio, was seized by an attack of bilious fever, and died in October, 1830. Many cheering promises and fond hopes were thus suddenly cut off. The other children are still living. One of them is the wife of Prof. Alpheus S. Packard of Bowdoin College.

Mr. Appleton, while at Hampton, was a trustee of Phillips Academy, Exeter, and in that office manifested much activity. He was especially interested in the subject of theological education. While a parish minister, he directed the studies of several persons who were pursuing a course of theological education, and never failed of securing the highest respect and affection of his pupils. In 1803, he was one of the most prominent candidates for the chair of theology at Cambridge, an election in which the deepest interest was felt, and as the result of which Dr. Ware was chosen.

When Mr. Appleton entered on his ministry, he had not formed settled opinions on some topics of theology. In a discourse delivered February 22, 1807, he remarks: "In reviewing the ten years of my ministry, if any cause of self-congratulation is presented, there are abundant causes of self-reproach. I have, indeed, from the beginning, preached what I believed to be the leading truths of the Bible; and if I have, of late years, insisted more than formerly, on some of its peculiar doctrines, it is because the importance of these doctrines has risen in my apprehension." Some of the more abstruse and perplexing topics of our faith he does not appear to have discussed in his sermons. This is in part, doubtless, to be ascribed to his habitual caution in the expression of opinions, which were not the result of long, patient and profound reflection and investigation. As a preacher, he was entirely free from all display of learning or study of effect. His manner was chaste, dignified, earnest and very impressive. Most of his sermons were written while he was at Hampton. Though designed for the people of a secluded parish, they were prepared with great care and accuracy. He made it a rule to write but one sermon a week. Monday being devoted to pastoral visits, he was accustomed to begin his sermon on Tuesday and end it on Friday. He also meditated his prayers. He diligently stored his mind with a great variety of materials adapted to all the occasions of pastoral duty. Those who heard him conduct the public devotions, were impressed with the profound reverence, the elevation, fervor and copiousness which characterized them.

* Mr. Means was one of the most respected merchants in the State. He died Jan. 24, 1823, in the 81st year of his age. He was born in the province of Ulster, Ireland, Aug. 28, 1742. He came to this country in 1766, and acquired a large property. He married Mary, daughter of Rev. David McGregore of Londonderry. They had sons Thomas, David McGregore and Robert; and daughters, Mary, wife of Hon. Jeremiah Mason of Boston, Elizabeth, Nancy wife of Amos Lawrence of Boston, Jane and Mary Ann, who died in 1804 and 1824.—5 *Coll. New Hampshire Historical Society*, p. 103.

Besides the composition of his sermons, he also contributed to some of the religious periodical publications of the time. He was instrumental in establishing a work called the Piscataqua Evangelical Magazine, which was conducted by a number of clergymen associated for the purpose. He was also an able contributor to the Panoplist, chiefly on points of doctrine. His favorite signatures were Leighton and Owen.

In 1807, on the decease of the Rev. Dr. McKean, the first President of Bowdoin College, Mr. Appleton was chosen his successor. After much and anxious deliberation, he concluded to accept the appointment. He was inaugurated in December, 1807, and entered immediately on the duties of his office. He thus exchanged a life of comparative quiet, for one of unceasing solicitude and oftentimes of embarrassment and perplexity. The office of President of any of our colleges, at any time, is not one of mere literary ease and honor. But in the early part of the present century, there were certain habits prevalent in society, which made the office in question one of peculiar perplexity and hardship. Ardent spirits, then a very common beverage, were the source of innumerable troubles in college, and were not unfrequently the cause of the utter ruin of some of the most promising scholars. Bowdoin College was then in its infancy, situated in a remote part of New England, in a district of an older and somewhat distant State. The value of a liberal education was not, at that time, so generally appreciated, its advantages being confined to a great extent to the sons of the rich. The funds of the college were, moreover, small and in an embarrassed state. A large part of them consisted of unproductive lands in the wilderness.

President Appleton, however, undertook the labors of his office with alacrity, and gave to them all his energies. "On entering college," he remarked in his Inaugural Address, "a student does, in fact, form a contract with the governors of the institution. They promise to instruct and guard him with parental care; he, on his part, stipulates obedience to the laws, docility, application and correct habits. When every transgression and disobedience receives a just recompence of reward, there is no cause of complaint; nothing takes place but what, at the time of entering into the agreement, it was understood should take place." Further on he remarks: "I tremble under the solemn conviction of the high accountability of that office on which I am entering—a conviction that the usefulness of the students in time, and their character through eternity, may be affected, greatly affected, by the manner in which the executive officers of college discharge their duty."

President Appleton brought to his work a deep sense of responsibility both for the literary reputation, and the moral and religious welfare of those under his care. He also possessed great integrity, firmness, discretion, true love of learning, cultivated taste, and a delicacy and refinement of character, which are hardly ever surpassed. Such a man could not but gain the respect and affection both of the students and of his associates in the government.

There being no professor of intellectual and moral philosophy, or of rhetoric and oratory, the care of these departments devolved, for the most part, upon president Appleton, and during the greater portion of his official career, he conducted the exercises of the students in both of them. Instruction in Butler's Analogy and in Paley's Evidences, was always his peculiar province. His decided predilection for those studies which relate to the intellectual and moral nature of man, imparted to the recitations in those departments, as conducted by him, a high degree of interest and

success. The text-books, besides the two just mentioned, were Locke on the Human Understanding, and Dugald Stewart's Elements of Intellectual Philosophy. Mr. Appleton never permitted himself to enter the class-room without having thoroughly investigated the subject of the lesson. He usually conducted such investigations with pen in hand; and to insure precision and clearness on his part, he was accustomed to write his questions in the margin of his book. These were framed with much care and skill, so as to fix the attention more on the subject under discussion, than on the author. The students well knew, that ignorance or sloth could not escape the severe scrutiny they were obliged to undergo. The recitation in Butler's Analogy, in particular, can never be forgotten by the pupils of president Appleton. The most severe and trying exercise in the whole range of the collegiate course, it was nevertheless always anticipated with deep interest, as one which would open new fields of thought, of great importance to the development of mental and moral character. This anticipation was cherished, not only on account of the inestimable value of the text-book, but also on account of the well-known interest, and the profound insight of the great topics brought into discussion, always exhibited by the instructor. It may be said with truth, that his patient assiduity and skill gave to the majority of his classes a clear apprehension of the great truths of the Analogy, as well as a familiarity with them, far beyond what would be generally supposed.

President Appleton was fond of classical studies, and read the best authors, both Latin and Greek, with accuracy and taste. He took a deep interest in this department of the college course, and excelled as an instructor in it. At different times, he heard the recitations in most of the Latin and Greek authors at that period read in our colleges, and his manner of conducting these exercises was marked by the peculiarities which have been already noted. To the passage he always gave a thorough examination; minute accuracy in the forms and syntax was required, as also in the prosody, a point then and now too much neglected. The partiality of the President for Livy, was proverbial among the students, who were wont to say, that were an edict published, requiring all other books to be destroyed, next after the Bible, with Butler in one pocket, and Livy in another, he would be content.

President Appleton had excellent habits as an instructor. No languor, no indifference, no disposition to hurry through a task, was ever apparent in him. He was remarkably punctual. Nothing but urgent necessity prevented him from being in his place at the appointed time. His uncommon dignity of manner, his superior powers of intellect, his thorough scholarship and pure taste, with the entire absence of all parade and affectation, always commanded the utmost confidence and respect of the students. His manner, though dignified, was kind and conciliating. His success in communicating instruction was correspondent to his eminent qualifications. "That the peculiar character of his intellect was not unfelt in the seminary," remarks the Rev. Dr. Nichols of Portland, "is evidenced, in no slight degree, by the comments which gentlemen of intelligence have so often made upon the literary performances of those who were educated under his care. Sobriety, good sense, and manly expression, have generally distinguished these exhibitions to an extent, it may sometimes have been deemed, not only unusual, but premature; an opinion doubtless just, had the more essential excellencies of composition, which have been mentioned, been cultivated, to the neglect of his imagination."

President Appleton had great uniformity and firmness in administering the discipline of the institution. So far as was practicable, he maintained a familiar acquaintance with the standing of every student; so that whenever there were appearances of deterioration in any one, the proper remedy might be promptly applied. His supervision of the operations of the whole system was universal and unremitting. His warnings and counsels, conveyed with parental solicitude and kindness, not unfrequently excited feelings of the liveliest gratitude, of which he subsequently received many testimonials. Near the end of his life he declared that he had never repented a decision in regard to college discipline, except in one instance, when he yielded to the wishes of his associates, and the event proved, that the opinion which he had previously formed was correct. His interest in the students was not confined to official intercourse. Many can recal to mind frequent acts of kindness, always conferred in the most delicate manner, experienced from him and his family. The sick were cheered by their active sympathy, and, in some instances, even where there was no peculiar claim, were taken to his house and nursed with tender care.

Dr. Appleton, from the first, conducted an exercise in the Scriptures on Sabbath evening in the chapel, in which all the students participated. Several volumes of his questions, in manuscript, used on these occasions, interspersed with occasional remarks, and prepared with characteristic care, are yet preserved. Most of his theological lectures, delivered in the chapel, on Thursday afternoon, are preserved in the college library, in three bound volumes.

His private journal shows how absorbing was his interest in the moral and religious welfare of the college. Under date of July 17, 1808, he says: "I had hopes that my preaching might be the occasion of exciting some serious attention among the students. I have used some exertion with that design. Hitherto an infinitely wise and holy God has not seen fit to give any success. Every effort seems to have failed. But it is all right. O God, thou hast done well. Many whose shoes I am not worthy to unloose have met greater discouragements. I would not yet despond. I would yet hope in God. To human apprehension, what amazing good would result from a revival of religion at this college! It would be communicated to the people here, and, through the students, to places far distant. But surely God has a more comprehensive view of matters than I have, and my ignorance cannot direct his infinite wisdom. Lord, enable me to do my duty!" Again, Oct. 10, 1813: "As to the college, the dealings of God have been mysterious. A year since Mr. Southgate* was here, full of zeal and Christian excellence. He made great exertions for the salvation of the students. From these exertions I had much hope. But God has been pleased, in infinite wisdom, I doubt not, to remove him. He fell sweetly asleep in Jesus. C——, a pious student, where is he? Sick, and I fear will never return. O God, thy footsteps are not known. Righteous are thou, when I plead with thee, when I talk of thy judgments. We have recently admitted one pious student, and hope for another. O Lord, how much does he need divine support! I pray thee, O God, to give him ardent, but well-regulated zeal! Give him prudence, cheerfulness and resolution. Lord, send us more of this character. Excite Christians to pray for us, and to use their influence for us. But what is their influence without thine?"

Nov. 28, 1816, he writes: "As it respects college, in addition to com-

* See American Quarterly Register, viii. 115.

mon mercies, which still continue in abundance, God has been pleased, as I trust, to visit several of the students with his saving health. We do hope, that at least six of the number have been transformed by the renewing of the mind. A few others are serious, but we fear concerning them. The seriousness has been attended with silent but deep anxiety, which has gradually given way to hope—a hope, feeble and intermitting, but slowly acquiring strength. This is a great thing, a very great thing. It is what we have been long praying and longing for. To be sure, we did, a few weeks ago, hope that more would be done. But blessed be God that he has done so much. A third of the students, or very nearly that proportion, it is now hoped, are pious. It is but a little while since we had none of this description. When I review what I wrote Oct. 10, 1813, and compare the state of college then with what it is now, I am constrained to say, that the Lord hath done great things! Oh may those, who hope that Christ is formed in them, manifest, by the suavity of their temper, and the purity and prudence and holiness of their lives, the power and excellence of religion!"

His solicitude for the students was never more apparent than at the annual commencements. On no occasion did he appear to so much advantage himself. Apart from his anxiety in respect to the bearing which the exercises might have upon the reputation of the college, he made it evident by his prayers, and especially by the address which he was accustomed to deliver to the graduating class at the close of the exercises before conferring the degrees, that he sympathized with his pupils who were just about to leave his care, with minds excited by the circumstances of the occasion, and full of hope and joy. His solicitude, indeed, for the college never slumbered. His motto was, "College first, family and friends next."

In addition to the perplexing cares and the multiplied labors of the presidency, Dr. Appleton preached much, and discharged a great amount of pastoral duty for the Congregational society in Brunswick. His presence was sought in ecclesiastical councils, especially when perplexing questions were likely to occur. That his services were highly valued, was evident by the frequency with which they were solicited. Within a few years, he was invited to preach, not only before the Bible, Missionary, Education and Peace Societies of Maine, and repeatedly at meetings of citizens, associated to suppress immoralities and to promote the better observance of the Sabbath, but also before the American Board of Commissioners for Foreign Missions, of which he was a member, before the Legislature of Massachusetts at the annual election, before the Convention of the Congregational clergy of Massachusetts, before the Massachusetts Society for the Suppression of Intemperance, and, had his health permitted, he would in the year in which he died, have addressed the Society for Promoting Christian Knowledge. He also preached several ordination sermons. He received the honorary degree of Doctor in Divinity from Dartmouth College, and, in 1810, the same honor from Harvard University. He was a member of the American Academy of Arts and Sciences.

But we have now reached the close of his honorable and useful life. The effects of his excessive labors and his habits of unremitted application, upon a system which was not invigorated and refreshed by useful exercise, soon became too apparent. About the time of his losing a very dear son, in October, 1817, he took a severe cold, from the effects of which he never entirely recovered. No serious apprehensions were, however, entertained respecting him until early in 1819, when, greatly to the concern of his personal friends, and the friends of the college, he gave too plain indica-

tions of the assaults of disease. His complaints were a slight cold, great hoarseness and debility. His symptoms indicated a disease of the larynx, which advanced with fearful rapidity. He was unable to preside in the college exhibition in May. It was hoped that a journey which he took in the spring vacation, as far as Amherst, N. H., would produce a favorable change. From this place he addressed a letter to the students, full of the tenderest affection and the most impressive warnings. He soon after returned to Brunswick, his health not essentially improved. During the summer and the first part of autumn, hopes of his restoration were at times indulged. On the 12th of October, a profuse hemorrhage rendered his recovery entirely hopeless.

It was mercifully ordered, that his illness should not be attended with severe pain; and that until the last few days of his life, he should be in the entire possession of his understanding. He enjoyed in a greater degree than in health, the consolations and hopes of the gospel. He often said, "Of this I am sure, that salvation is all of grace." "I would make no mention of any thing which I have ever thought, or said, or done; but only of this, that God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. The atonement is the only ground of hope." "In general, I am quite comfortable; but not uniformly so, though I have seldom what may be called distress or great anxiety. I have sometimes sweet views of God's holy providence. But I am, indeed, a poor sinner, lying at the foot of sovereign mercy. Most emphatically, and from my soul, do I renounce all hope in any thing done by myself as a ground of justification. I fly, I fly with my whole soul to the blood of a crucified Saviour." In a letter of July 1st to the Rev. Dr. Tappan of Augusta, he writes: "I am not indifferent to life. How can I be with such a family as I have; so young and so dependent on parental attention and guidance? But the event is with God; and I hope, that I am willing it should be so. I am not very anxious as to the event. I hope it is my desire that Christ may be honored, whether by my life or by my death." In an interview with a ministerial friend, he says: "I have been the happiest man in the world in my domestic connections. I have endeavored faithfully to instruct my children, and they have conducted so as greatly to endear themselves to me. I shall leave them but little property, but they will be in the hands of Him who made them. God has been uniformly good to me all my life, and it would now be very unreasonable for me to be unwilling to obey his summons." From the window of his chamber he frequently looked at the college buildings. One day, while fixing his eye upon them, he exclaimed, "Precious objects have ye been to me, but I resign you all for my God." The inquiry was made, if he did not find satisfaction in the thought, that the happiness of heaven would never end. "Connect with it," he replied, "the thought of perfect holiness, and it is a glorious thought indeed." At another time, after exclaiming, "Worthy is the Lamb that was slain, to receive glory, and honor, and riches, and blessing," he added, "there is joy in that song." Again, he declared, that he had most vivid and affecting apprehensions of the loveliness of the Saviour, and that in secret communion with him he often found himself using such expressions as "dear Jesus." "You know," said he, "I do not approve of such modes of address; but my views of his preciousness at times are so overpowering, that I feel constrained to adopt them."

During the greater part of the last five days, his mind was somewhat disordered; although at times he appeared perfectly rational, and uttered

many interesting expressions. At length, after a long and painful struggle, about eight o'clock in the evening, Nov. 24, 1819, he fell asleep in Jesus. The knell of the chapel bell, which broke the stillness of the evening, announcing to the college family and the neighborhood his departure, fell with leaden weight on many hearts.

Every mark of respect was paid to his memory. A sermon was preached at his funeral by the Rev. Dr. Benjamin Tappan of Augusta. Prayers were offered by the Rev. Dr. Eliphalet Gillet of Hallowell. The body was deposited, with many sighs and tears, in the ancient cemetery, a mile south from the college plain. In the year following, it was removed to the new cemetery, opened in the pine grove in the rear of the colleges. A marble monument was erected over it by the Boards of college, with an appropriate Latin inscription prepared by Prof. Newman.

Soon after the death of President Appleton, a volume was published containing some of his theological lectures, and a few sermons, with a sketch of his life and character by Dr. Tappan of Augusta. Another volume, containing his Baccalaureate Addresses, was also published. In 1837, Messrs. Gould and Newman, of Andover, published in two large and elegant octavo volumes, The Works of President Appleton, embracing his course of Theological Lectures, his Academic Addresses, and a selection from his Sermons, with a Memoir of his Life and Character by Prof. Packard. To this well-prepared memoir we are principally indebted for the preceding brief sketch of Dr. Appleton's life, as well as for the language in which it is communicated. These two volumes are among the richest presents which have ever been communicated to our religious public. For further particulars respecting President Appleton's character, consult American Quarterly Register, vol. viii. p. 105, American Biblical Repository, vol. vii. p. 19, and a recent number of the Literary and Theological Review, where his works are reviewed by Dr. Tappan.

A CONCISE HISTORY OF THE GERMAN UNIVERSITIES.

[By the Rev. Robert Baird, Paris.]

(*Continued from vol. x. p. 362.*)

Second Period—from the Reformation in 1517, *till the peace of Westphalia in* 1648.

1. Marburg.—The university of this town, the first one created after the Reformation, and in consequence thereof, was founded on the 30th of May, 1527, by Philip the Magnanimous, landgrave of Hesse; and consecrated on the 1st of July following. This was the first university that was not confirmed by the Pope, but by the emperor Charles V. only.

The town of Marburg, situated in a romantic neighborhood, between Cassel and Frankfort on the Maine, was celebrated as having been the place of residence of St. Elizabeth, and for some time, the seat of the German community of that saint, as well as the primitive abode of the landgraves. Here also, at the instigation of Philip, the celebrated though fruitless theological conference took place, in the year 1529, between Luther and Melancthon, on the one hand, and Zwingle and Œcolampadius on the other.

No sooner had Philip introduced the Reformation into his dominions, and acquired much power by the confiscation of papal property, than he established schools, and founded the university at Marburg.

Four faculties were immediately organized by Lutheran professors. The buildings abandoned by the Dominicans, and by the monks, upon the introduction of the Reformation into Hesse, being made use of by them, as lecturing halls.

Three professors of divinity, all of them eminent men, were attached to the university, viz:

Francis Lambert, from Avignon,
Adam Vegetius,
Erhard Schnepf, from Heilbronn,
} Professors of Divinity.

This last professor at a later period acquired fame as the Reformer of Swabia. The professors of law, were,

John Ferrarius,
Montanus, Counsellor to the landgrave, and Professor of the Civil Law; and Sebastian Nuzenus, who was besides, Professor of the Hebrew language.

Besides the above-mentioned, there were also several professors of philosophy and ethics; among whom we may mention, the celebrated Hermann, a Westphalian, as professor of humanities; and again, Nicholas Asclepius Barbatier, as professor of dialectics and ethics, and rector of the university. Helius Erbanus Hessus, also, who had studied at Frankfort, and been elected to the professorship at Erfurt, was soon invited to Marburg, where he wrote his celebrated Latin poem.

To the above may also be added, John Draconites, a pupil of Erasmus; Andreas Gerhard Hyperius; John Dryandes, besides others.

It is remarkable, although easily accounted for, that it was forbidden to give lectures on the canon law at this university. (Contra fas vocatum, jus canonicum.)

The university reckoned 105 students, during the first year of its existence, amongst whom were to be met, even professors, clergymen and monks, from remote parts. John Ferrarius, was the first rector; and John Feygen (Ficinus) court-chancellor to Philip, was also chancellor of the university. Erbanus Hessus was rector, in the year 1538.

The university received from Philip, in the year 1529, its laws, privileges, and statutes, besides costly insignia; and it was moreover consolidated with the income of several suppressed cloisters, which devolved to it; and by the establishment of a University-Aerarium, belonging to it. Philip even exempted all persons going to the university from every kind of imposts and civil charges. (Forum privilegiatum.)

The long-delayed privileges, granted to the university by Charles V., arrived at last from Brussels, in the year 1541, and were immediately published in the university. Thus did the establishment speedily prosper, under the patronage of Philip, although the theologians did not agree; as Vegetius and Schnepf adhered more to Luther's doctrine, in regard to the communion more especially, whilst Andrew Gerhard, Hyperius, and others, on the contrary, inclined towards the doctrine of the Swiss Reformer.

William IV. the Wise, and Lewis IV. the sons of Philip, continued the work begun by their father, and 317 students were received in the foundation, during the year 1603.

Many men, who became celebrated in the course of time, were at that epoch students at the university, viz: Rudolph Hospinian, from Zurich; besides many princes, noblemen, and foreigners.

The discipline which Philip established in this university, was most severe, if it be compared with that of the other institutions of the same kind; although he, at the same time, gave the students the utmost protection, and promoted their progress, in every way.

The university however, after this period, had unfortunately to encounter many difficulties, such as the contagious diseases that reigned during the sixteenth century, the wars and the divisions among the princely houses, besides church quarrels.

Thus, in consequence of the plague, the foundation was removed, in the year 1530, to Frankenberg, a town in Hesse, where Lambert died. A second plague, in the year 1542, drove the whole university to Gruenberg, whence they returned in 1543. Another removal to Frankenberg, also caused by the plague, took place in the year 1564. And finally, in the years 1575 and 1585, they were twice again driven away by the like contagions.

The university was dispersed for the last time, in consequence of a new plague, in the year 1597. The jurists removed to Kirchhain; others to Gruenberg and Homberg, and the theologians, with the physicians, remained at Marburg.

Philip also founded in 1529 an institution (or buerse,) for 50 children, natives of the country, who therein enjoyed board and lodging, under the superintendence of an Ephorus. Several stipends were also founded.

The above named institution suffered much from the divisions of the two princely lines of Hesse-Cassel and Hesse-Darmstadt; as also by the foundation of Giessen in the year 1607.

A pædagogium, or kind of gymnasium, for preparatory studies, was added to the university of Marburg, in the year 1527, and was placed under the inspection of the collegium-scholarcharum.

Jacob Arminius, the celebrated founder of the Arminians, besides many young noblemen of Germany, Italy, and Denmark, were educated at this pædagogium, which has often been submitted to new organizations.

The groundwork of the library of this university, was, like that of many other institutions, taken from the convent-library; but at a later period divided between the universities of Marburg and of Giessen, in the year 1650. It however received new accessions from donations and purchases, particularly in the course of the eighteenth century.

After the death of the landgrave Philip, in the year 1567; the university was zealously patronized by his two sons, William IV. and Lewis IV. as has already been said. Morice, the son of William the Wise, succeeded them, in their protection of the establishment.

I shall give the names of some of the most eminent lecturers, (besides those above mentioned,) who taught at the university in the course of the first century of its existence.

Æquidius Hunnius, Jean Garnier, from Avignon, Theobald Thamer, from Lower Alsace, Gerhard Geldenhauer, from Nimeguen,	Professors of Divinity.
John Oldendorp, from Homberg, John Lersner, Jacob Lersner, Nicholas Vigelius,	Jurists.
John Dryander, from Wetter, in Hesse, an eminent physician and mathematician, James Carnerius; known by his translation of Hippocrates into Latin, published at Basle, in 1553. He also translated Dioscorides, Galenus, Artemidas, Ætius, and especially Plato,	Physicians.
Peter Paganus, Peter Nigidius, Benedict Aretius, from Berne, Justus Valtijus, Caspar Rodolphi, Hermann Kircher,	Philosophers.

The university of Marburg, owing to the many misfortunes above stated, fell from its primitive splendor, in the course of the second century of its existence. So early as the year 1607, the establishment was removed to Frankenberg, and thence to Treysa, in consequence of the plague. The same cause produced another removal, in the year 1611. The active exertions that were made at a later period, towards the revival of this foundation, were frustrated by the thirty years' war, but still more so, by the strenuous efforts made by the landgrave Morice, to eradicate the Lutheran and introduce the Reformed doctrine; which desire of his, gave rise to the university of Giessen, only three German (fourteen English) miles distant from Marburg.

Philip and his sons had intended that the university should be accessible to students of every communion; but when Morice, in the year 1664, went over to the Reformed church, and attempted to introduce the Reformed doctrine into all the countries belonging to Hesse-Cassel, by the deposition of the preachers who opposed it; no less than 41 preachers and professors laid down their charges. This circumstance determined Lewis the Faithful, of Darmstadt, to found a university of his own, at Giessen.

Morice having, (in consequence of a lawsuit between the two houses,) come into possession of the whole inheritance of Lewis IV.; Marburg fell to the share of the house of Darmstadt, in the year 1624.

Morice, however, himself an enlightened and learned man, granted the university a zealous protection, presented its library with rich collections, and added to the foundation the Mauritian college of Cassel.

After the accession of Marburg to Darmstadt, Morice, in the year 1627, abdicated in favor of his third son, William V. the Constant.

Morice had invited the professors to Cassel; but the Darmstadt government removed the university once more to Marburg; which reörganization was solemnly confirmed, on the 25th of May, 1625. It was thus, that John Winkelmann, and Balthasar Mentzer, returned to the university of Marburg, which was moreover revived, by an additional fund of 60,000 rix dollars.

Lewis V., successor to George II., celebrated the first jubilee at the university in the year 1627; and the emperor Ferdinand II., after a proper investigation, granted it new liberties and privileges, in the year 1632. Among other privileges, the successive deans of the professors at law, obtained the right of an imperial comes-palatinus (count palatine) whereby he was empowered to legalize; to grant armorial bearings; and to elect imperial-poets-laureat, and notaries. This right was even extended to whole corporations; thus, for instance, the whole faculty of jurists, of Ingolstadt, obtained the like rights in the year 1623; and the rector, or the prorector, at Goettingen, also enjoyed the same privilege.

From the year 1625 to 1650, students of every communion were admitted at Marburg. William V. however, founded a new university at Cassel, which soon absorbed all the donations and legacies, as well as the bequeathed property and lands, proceeding from, and situated in the countries under the domination of Hesse-Cassel. Stipends also were founded, in this university.

The feud that had long existed between the two princely houses, having at last come to an end in the year 1648, Marburg was returned to Hesse-Cassel.

In consequence of this restitution, the united institutions were disjoined, and their respective possessions and income divided.

When, however, the act of division was called in question in the year 1650, after the death of William V., between his wife and successor, the landgrave Amalia Elisabeth, and George II., this latter, once more chose Giessen as the seat of the university.

Among the eminent professors who taught at Marburg, down to the year 1650, the following are most deserving of notice, viz:

John Winkelmann, Balthasar Mentzer, mentioned further back, Menno Hanneken, from Friesland, } Professors of Divinity.

Herrmann Vultejus, Helfried Ulrich Hennius, prochancellor since 1625, } Professors of the Law.

John Kenepf, private physician to George II.,
John Daniel Horst, an eminent physician and author,
John Tilemann (Hersus) a learned but most eccentric man, celebrated as the editor of the aphorisms of Hippocrates. He was besides a votary of astrology and magic; taught at Marburg till the year 1650, at which time he was reformed. He afterwards went to Mentz, where he turned Jew,
} Professors of Medicine.

John Balthasar Schuppus,
Rudolph Goelenius,
Menno Hanneken,
} Profes'rs of Philosophy.

William VI., successor to his mother Amalia Elizabeth, raised Marburg to its former splendor; endowed it with several new foundations and the income of different cloisters, and recalled thither the professors from Cassel: after which, the second inauguration took place, on the 16th of June, 1653.

John Crocius, professor of divinity, was chosen rector and John Vultejus, chancellor. The foundation was strengthened by new laws, and statutes to the faculties; and the university, till the close of the seventeenth century, numbered many eminent men among its professors.

The celebrated philosopher Wolf, upon his removal from Halle (see Halle) in the beginning of the eighteenth century, was gladly welcomed and harbored by the landgrave Charles; although his presence caused many scruples to arise, among the orthodox divines at Marburg.

The prorectorship devolved on the professor of divinity, John Christian Kirchmayer, at the time of the second jubilee. There were, at that epoch, about 500 students at the university, where Wolf maintained his seat with reputation, till the year 1740, at which time he returned to Halle, in the reign of Frederic II. of Prussia.

The most eminent among the professors during the first half of the eighteenth century, were,

John Henry Hottinger, who resided in Heidelberg from the year 1717,
Christian Kirchmayer,
John Joachim Schroeder,
} Professors of Divinity.

John Heinrich Kleinschmidt,
John Ulrich of Cramer,
} Professors of the Law.

The three universities of Frankfort on the Oder, Halle, and Goettingen, strove to engage the two last-named professors.

We may mention also, among the eminent jurists, the imperial privy counsellor, and assessor to the imperial chamber of justice, in Wentzlar: Johann Carl Koenig, who taught at Marburg from the year 1742 to 1749, in which year he went to Halle.

The university began to sink, in every respect, towards the close of the eighteenth century. The elector William I., however, raised it to new splendor. He revived the collegium carolinum, in Cassel, and invited the most eminent professors to Marburg.

As the university, however, had hitherto been in the greatest want of academic institutions, from the heavy charges it had to support, the elector-patron, now caused the following accessary establishments to be organized, viz: a botanic garden; a shrubbery; an anatomical hall; another for the preparation of animal medicines; a lying-in establishment; a cabinet of zoölogy; one of mathematical instruments, and of the natural sciences; a clinical hall; and, lastly, an institution for students of political economy.

Among the lecturers of modern times, the philosopher Wilhelm Gottlieb Tennemann, who died in the year 1819, is particularly worthy of notice.

Marburg fell under the domination of the kingdom of Westphalia, in the year

1807; and after having long labored under the apprehension of being broken up, this university, together with those of Halle and Goettingen, were confirmed in their existence; and besides that, endowed with the income of the two suppressed universities of Rinteln and Helmstaedt.

After the departure of John Von Mueller, the town council assumed the superintendence.

The library of Marburg was much increased by the addition of that of Rinteln university, and by those of the German suppressed orders.

A philological seminary was founded by professor Arnoldi.

From among the professors of this epoch, the following may be singled out, as most worthy of notice, viz:

Makeldey, from Helmstaedt; resided afterwards at Bonn, Schroeder, from Helmstaedt; taught later at Tübingen, Friederich Carl of Savigny, who took a journey to France in the year 1804, to Landshut in 1808, and to Berlin in the year 1818,	Professors of the Law.
Wagner, from Brunswick, Dissen, from Goettingen, whither he returned, Friedrich Kreutzer, Friedrich Tiedemann, went to Heidelberg,	Profes'rs of Philosophy.

The well-known Catholic priest and professor, Leander Van Ess, for some time taught the Catholic canon law, at this university. He, however, laid down his professorship, in the year 1822, and retired to Darmstadt.

Karl Daub, the professor of divinity, went at first to Hanau; was next professor of theology in Heidelberg; then in Cologne, whence he went to Breslaw. He is now dead.

After the overturning of the French domination in the year 1813; the old princely house being returned, many things were again suitably organized.

Among others, who, in modern times, taught at this university, may be mentioned, Ernest Sartorius, from Heidelberg; who, however, in the year 1824, went to Dorpat, as divinity professor. He is at present superintendent-general of the subsidies, at Koenigsberg, in Prussia.

Some Lutheran professors were in time added to the reformed ones, in the faculty of divinity, and the university of Marburg now reckons about 400 students.

2. KOENIGSBERG — The most northern of the Prusslan universities, was founded in the year 1543 by the margrave Albert of Brandenburg, without the imperial sanction, which he had in vain solicited. But it was privileged by king Sigismund of Poland, in the year 1560; and was organized on a free Protestant footing.

The rector of this university, since the year 1809, is the present hereditary Prince of Prussia.

Although this foundation is frequented only by students from the adjacent provinces, in consequence of its remoteness from the centre of the kingdom, yet still the number of them, at present, amounts to upwards of 400.

The principal building of the university, (Albertinum,) is fitted up for the dwelling of poor students; and the great Auditorum of the establishment, is one of the finest lecture halls extant.

Kant was the most eminent of all the lecturers attached to this foundation. Among the professors now living, I shall next mention the astronomer Bessel, and the anatomist and physiologist Burdact, besides the following, viz:

Lobeck,	Von Bohlen,	Jacobi,
Voigt,	Meyer,	Dietz,
Drumann,	Kaehler,	Schubert,
Reidenitz,	Sachs,	Rosenkranz.

The university has also a clinical hall, and a seminary for priests, from the Polish and Lithuanian provinces of the kingdom; which last institution was founded by Frederic William I. in the year 1723. The library of the university has lately been added to that of the castle, and both, besides the town library, being deposited in the royal chateau, form a collection of 60,000 volumes.

Although the university is said to have been reorganized by the present sovereign, it had nevertheless earlier been the subject of advantageous changes in its administration, for starting from the primary fund of 3,000 marks, with the addition of 800 rix dollars in the year 1836, the sum has increased progressively till the amount of 61,712 rix dollars, whereof 58,310 rix dollars are taken from the public bank.

As a proof of the progressive development of this university, we need but mention, that the professors, who, in the beginning amounted to 11, rose in the year 1797 to 26, and are now carried to 58.

About eighteen institutions are now flourishing at this university, the system of teaching, the legislation, and organization of which, have been modelled exactly as those of the other universities of Germany.

3. Dillingen.—Founded by the celebrated Otto Truchsess, baron of Waldberg, and bishop of Augsburg, at the time when the Council of Trent was convoked; was confirmed, by pope Julius III. in the year 1552, and received the imperial privileges from Charles V.

So early as the year 1564, this university was put under the direction of the society of Jesus, (the Jesuits,) which, at that period, was beginning to acquire some extension. The rector, the chancellor, and the gubernator were chosen out of that fraternity.

Clemens Wenzeslaus, bishop of Augsburg, and elector of Trier, wrought numerous changes in this foundation after the suppression of the Jesuits, in the year 1773. The number of professors was at that time no more than 13; and we may further add, that this university has never enjoyed any degree of celebrity, having from the very beginning remained in a state of stationary mediocrity.

The well-known and distinguished professor of the Catholic theology, Seiler, more remarkable still as a dogmatic moralist, was the only one, who, for a short space of time, caused this foundation to be taken notice of.

The university was completely annihilated, when the French took possession of the town; and it has never since been reëdified.

4. Jena.—The plan of founding a university in Jena, was first conceived by the elector John Frederic the Magnanimous, in the year 1547. When this prince was taken through Jena, by Charles V., after the battle of Mühlberg; he there, in a meeting with his three sons, advised them to elect Jena as the patroness of the sciences in the stead of Wittenberg, that had been taken from him; and to make it the seat of the new evangelical doctrine.

The organization of this foundation was much facilitated by the donation made to it of the possessions of three suppressed cloisters.

Lecturers and students were not long wanting; and we may notice, among the former, the philologist John Stegel, and the theologian Victorin Striegel. The foundation prospered so well, that, when the elector was restored to his liberty, in the year 1552, a very considerable number of students went forth to meet him.

The emperor Charles, however, could not be prevailed on, to confirm this establishment, in its existence as a Protestant university. This privilege was granted by the emperor Ferdinand I., on the 2d of February, of the year 1558, at the instigation of John Schroeder, an eminent physician, who stood in high favor with Ferdinand, and was himself a member of the university.

This foundation placed its greatest glory in the encouragement it gave to the new prospects that were from time to time opened to the sciences, more particularly by philosophy; as is clearly demonstrated, by its two literary journals, the one founded by Schuetz in the year 1785, and the other by Eichstädt in the year 1804.

The celebration of the feast of Wartburg, which was first organized at Jena, was very prejudicial to the prosperity of the university, as was also the circumstance, of its having been the last residence of Sand.*

Prussian subjects were prohibited from visiting this university, in the year 1819. This prohibition was, however, revoked, in the year 1825.

The zealous patronage of the successors of Frederic, besides the many minor reforms to which this foundation was submitted in the course of the eighteenth century, but above all, the thorough one it experienced towards the close of that period, and in 1817, soon caused it to attain the highest splendor. The reform of the year 1817, was however the most perfect, as it affected not only the whole organization and statutes of the academy, but also those of the single faculties; and that new laws were enacted concerning the students; besides which the fund of the establishment experienced a very considerable augmentation; which enabled the foundation, not only to increase the salary of its professors, but also to establish a seminary for philology, theology, ethics, and the elements of the Christian religion. Stipends and prizes were also attached to this institution, as well as yearly prizes, to be distributed among the most meritorious students, who besides, received every other kind of encouragement.

The library of the university has likewise been much enriched, both by purchases, and by donations and legacies. The libraries of the following professors were, besides, at different times, added to it, viz: John Andr. Bose; Domin. Arumæus; Caspar Sagittarius; the orientalist, John Andr. Danz; the director-general Birkues; that also of Chr. Gott. Buder, a very rich collection of books. In modern times, were also added the libraries of Chr. Willh. Bueltner, and of duke Lewis of Brunswick-Oel.

Among the scientific collections those of the museum of mineralogy, and of comparative anatomy, are most remarkable. The museum of mineralogy, especially, has become very extensive, both from donations of entire collections, such as that of prince Galizin, and of the privy counsellor Hain, of Meiningen, and of the members of the Mineralogical Society, who made considerable additions to it.

Although the botanic garden of the university is small, it answers the purposes for which it was originally established; the more so, as professor Batsch has added to it the ducal garden.

The university possesses also an observatory.

A supreme court of judicature, for appeals, (the only one in Germany,) holds its sittings in this university, and the five first regular professors at law of the foundation, are at the same time judges of this court; whilst the other members of the court enjoy the rights and privileges of a professor ordinarii honorarii.

The reason why this university is not more flourishing, in the present century, is the great number of universities established in the north of Germany, most of which are growing more and more into consideration; and Jena will be enabled to rival them, only when it has added a greater number of learned professors to its faculties.

5. HELMSTÄDT.—This university was founded by duke Julius of Brunswick-Wolfenbuttel, the son of Henry the Younger, the noted enemy of the Reformation, whom Julius succeeded in the throne, in the year 1568. This latter prince, at a later period, introduced the Reformation into his dominions, after it had taken root in the country, but above all, in most of the towns, where the new doctrine had acquired considerable extension. His zeal for the Reformation was very great, and he in consequence of it, connected himself intimately with Chemnitz, Andreas, Schluckner, Kirchner, Heshufen, and others.

The foundation of a university in his dominions, soon became the ardent desire of Julius; and as the other Lutheran universities of that period were rather in a declining condition, and that the town of Helmstädt, situated on the frontiers, was very inviting to foreigners, a university was there founded, in the

* Charles Louis Sand, who assassinated the celebrated Kotzebue, at Manheim, on the 9th of March, 1819.

year 1576, and endowed with imperial privileges, and with a considerable fund, drawn mostly from the possessions of suppressed cloisters.

This university was from the very beginning of its existence, so well organized and protected, that it was, in a short time, looked upon as the first and most distinguished foundation of all Germany, and possessed many students of very high rank; the more so, as the faculty of philosophy soon attained to great reputation, under the conduct of the celebrated Casselius, and Cornelius Martini; add to which, that the theological direction of George Calixtus, (who brought the university to the highest splendor and celebrity,) was perfect in every respect.

The university flourished under Julius, till the year 1589, at which time he was succeeded by his son Henry Julius, from the year 1589 till 1603. This prince, himself a learned man, did much in favor of the university of Helmstädt, and endeavored above all to protect it from the influence of the dark and morose polemio-theological spirit which reigned almost generally at that period.

George Calixtus from Schleswig, the founder of a new system of theology, taught at Helmstädt, from the year 1613, to the year 1656.

The thirty years' war proved most prejudicial to the university of Helmstädt, as it indeed did to all the other foundations of the same kind, and was there productive of the most extensive immorality and licence. The university, however, in consequence of the great liberality of duke Charles, not only continued in existence, but also preserved its organization; wherefore it was named Julia-Carolina; during the first half of the eighteenth century. After this period, this university, in consequence of the foundation of Göttingen, from the year 1735 to 1737, lost not only a large share of its income and students, but also its best professors who were invited to the new establishment.

From this period, the university continued to lose both consideration and students, although there still remained several learned men, viz: Hermann Vander Vardt, Mosheim, Carpzovius, besides Pott and the celebrated sacred historian Henke; in the faculty of medicine, the eminent Beiveis; in that of philosophy, Wernsdorf, &c. Besides the above causes of destruction, there had been introduced into this university, in latter times, a very uniform Rationalist system of theology.

The university of Helmstädt was suppressed in the year 1806, when Brunswick was added to the kingdom of Westphalia by Napoleon, and, since the return of the Brunswick princes, in the year 1814, it has not been reëdified; Göttingen having become the university of the dominions of Brunswick, and having besides absorbed the fund and the income of the abandoned foundation of Helmstädt.

6. Würzburg.—Burkhard, the first bishop of this place, founded a school, (belonging to the Cathedral church,) which was much patronized by the following bishops, viz: Popps I., count of Henneberg; Henry I., a count of Rotenberg; and Berthold of Sternberg.

Thus supported, this school, from the very beginning, boasted several eminent professors, among whom was Stephanus, from Italy, one of the most distinguished men of his time, and who had been invited thence by count Popps.

Berthold also invited from Paris, lecturers of the four faculties, and gave the school an organization exactly like that of the Paris academy.

All that had been done towards the prosperity of this institution, was, however progressively destroyed, during the troubles that took place in the thirteenth century; and it was only two centuries later, that Gerhard (of the house of Schwarzburg) conceived the idea, to found a regular university. Death, however, in the year 1400, hindered him from putting this plan into execution. His successor, John of Eglofstein, realized the conception of his predecessor; and the lectures, in the new establishment, began so early as the year 1403; Pope Boniface IX. having granted the confirmation bull, in the year 1402.

The bishop of Augsburg, the cathedral-deacon of Mayence, and the deacon of Haug, in Würzburg, were patrons of this establishment. John Lonfurt was its first rector.

The salary of the professors was taken from the donation monies, collected by the university.

This foundation, however, upon the death of its founder, gradually fell off; and it was only in the year 1582, that the reëdification of this university was effected, under the patronage of the prince and bishop, Julius, of the race of Mespelbrum. He placed the foundation under the direction of the Jesuits, with the exception of the faculties of law, and of physic; the former of which he endowed with a fund of 20,000 florins; and the latter with considerable stipends, under the condition, that the young physicians, after having ended their academical studies, should travel, at the expense of the university.

The faculty of medicine assumed a superiority over all the others, which it preserved through every change of fortune, in consequence of an uninterrupted succession of skilful lecturers, who, being at the same time practising physicians to the hospital belonging to the university, gained and preserved for this latter a great and merited reputation.

This university suffered much from the thirty years' war, and fully recovered its previous splendor, only after the peace of Westphalia. A splendid jubilee was here celebrated, in the year 1682. At this period, Melchior Corneus and Veis Ebermann, studied divinity at the foundation: Franz, Frederic Von Antler, Blasius Weigant, Christoph Ebermann, and Philip Braun, studied the law: Hieronymus, William Viedung, Amling, and Franz Klein, studied physic.

The university was much benefited by the patronage of bishop Joh. Phil. Franz Von Schonborn, who caused a splendid botanic garden to be laid out behind the the Julius hospital; and an anatomical hall to be built next to it. Besides this he established gratuitous public lectures on mathematics; founded a professorship of history; and increased the library.

The most eminent professors, during the lifetime of the above patron, were,

William Cotel, Henry Ducker, Daniel d'Hermann Fleeder,	Professors of Divinity.
Beringer, The two Derums, Damian,	Professors of Medicine.
Theodore Anthoni, Andreas Baumann, Caspar Bernard,	Professors of the Law.

The university experienced an advantageous reform in the year 1734 under the patronage of Fried. Carl. Von Schoenborn. A severe and competent plan of studies was introduced; the duties of the professors were multiplied; the graduating students were submitted to a severe examination; and the long vacations and holidays shortened.

In consequence of this reform, the university became at a later period, the most celebrated among the Catholic foundations; and the one which, at the time of the introduction of the Reformation, gave the *ton* in all matters connected with the canon law.

A professorship was also established for the law of the State; the law of Nature, and of Nations, and was occupied by the celebrated Ickstadt. The mathematical lectures were also improved; and a particular professorship founded for teaching civil architecture and fortification.

Francis Anselm, the successor of Frederic Charles, improved the method of teaching philosophy, and the successor of Francis, Charles Philipp, founded a professorship of experimental natural sciences.

The most eminent professors at that time were,

Gottfried Hermann, Francis Schwarz,	Professors of Theology.
Banniza, Suendenmahler,	Professors of Law.
Ettleber, Joseph Onymus,	Professors of Medicine.

New improvements were made in this university under the patronage of Adam Friedrich Von Seinsheim, who in the year 1757 established the superb observatory, on the tower of the university church; and founded public professorships for ethics, for the French language, and for eloquence.

Eminent professors supported the reputation of this university, in the lifetime of the above-named prince; such were, viz:

Ignaz Neubauer, Heinrich Kilber,	Professors of Divinity.
Unger, Behr,	Professors of the Law.
Hüber, Vogelmann, Ruegemer, Papius,	Professors of Medicine.

The university was greatly improved under the patronage of the last princely bishop, but one, Francis Ludwiz Von Erthal; who invited thither enlightened and learned men, as professors; increased the income of the library; reformed the museum; and wrought numerous other changes, for the better.

The university of Würzburg celebrated with great magnificence the third jubilee, during the lifetime of this prince.

When Würzburg devolved to the electoral house of the Bavarian palatinate, the university, far from suffering any decrease, was on the contrary zealously protected. It suffered much, however, at a later period, from having been given over to the former grand-duke of Tuscany, Ferdinand; and recovered its existence and pristine splendor, only when it was restored to Bavaria, and had undergone a thorough reform, after which the number of students more than once exceeded 700, which number, however, fell as low as 400, in the year 1836.

The Julius hospital is the seat of the faculty of medicine, as it includes, besides the sick chambers, the lecturing halls; the anatomy hall; the cabinet for preparations; the botanic garden; and the chemical laboratory. Adjoining to this last, is also a lying-in establishment, and a special hospital for the treatment of cases of epilepsy. The library contains above 100,000 volumes.

The cabinet of natural history was founded with the collections made by the former mineralogical professor Blank; and further increased by the purchase of the collection of Schmitt, the inspector of the forests. The musical cabinet is attached to this latter. In this musical institute, any one may receive (gratis) instruction in singing, or on any instrument he pleases; and the members of this institute, twice a week, give a grand concert.

The faculty of physic is at present the only one which maintains the renown of the university, since the theological faculty has begun to sink.

The perfect organization of the university of Munich, will very likely cause the fall of that of Würzburg, the more so, as the professorships of the isolated faculties are, in the latter, filled by men of no shining capacities.

7. Herborn.—This university, which was called at first by the name of High National School, was founded in the year 1584, by count John the Elder. It received its first organization from its two celebrated professors, Caspar Olevian, and John Piscator, by whom it soon attained a flourishing state, which it preserved, in consequence of the excellent professors it boasted, in every faculty. Thus, among the great number of students who visited this university, were often to be seen, princes, counts and noblemen.

The professors' salary consisted of from 800 to 1,000 florins, upon which it was possible for them to live very comfortably, considering the great cheapness of every thing, in the town of Herborn; the more so, as all were furnished with fuel gratis, and many enjoyed their lodgings, rent free.

The charge of prorector changed annually. The departing rector gave over his charge, in a Latin discourse, and his successor received it with a speech, in the same language. The solemn feasting, which formerly occurred on these occasions, was at a later period, abolished.

The students of this university were, mostly, natives of the country, and almost all of them were theologians. The natives of the country enjoyed stipends, of from 40 to 100 florins, on which they could live very well, with proper economy, and a small addition from their own purses. These stipends at no time consisted in free board; but were always paid in ready money, so that every one might live according to his convenience.

The legally established vacations, consisted of a fortnight in the spring, and another fortnight in autumn. These terms were, however, generally prolonged.

The income of this school was considerable, and proceeded from the lands belonging to it, and from taxes, imposed on those who lost their wages, in the scientific contentions for superiority.

The library also was considerable; and was opened twice a week, to the students.

We may further remark, that, besides the principal building, which was styled the university, there existed, thereto annexed, the anatomic hall, and the institute for midwifery.

This university was disorganized when the French took possession of the town; and a theological seminary has since been established in the premises.

8. Giessen.—When the landgrave Moritz of Hesse-Cassel, forcibly introduced the Reformed doctrine and worship into his dominions, and turned out numbers of priests and professors, Lewis V. the Faithful, of Darmstadt, saw himself under the necessity of withdrawing his subjects from the university of Marburg, which till then had been frequented by the subjects of both those States. This circumstance caused him to found a university of his own, and Giessen soon presented a refuge to the professors discarded from Marburg. He at first established in the year 1605, an academic gymnasium, to which were nominated the following professors, viz.

John Winkelmann, Conrad Dietrich.
Balthasar Mentzer,

Lewis V. was enabled to found a university at Giessen, 1. With the income of the university possessions, (situated in the dominions of Darmstadt,) which, till the separation, belonged to Marburg, and consisted mostly in confiscated church property. 2. With the rich stipends that had also belonged to Marburg. 3. and lastly, by the liberal donations of the estates of the country. He was moreover encouraged in his views by the number of students, both national and foreigners, who frequented the gymnasium.

In order to insure the success of his meditated foundation, he himself took a journey to the emperor Rudolph III. in the year 1607, and obtained from him the privileges he wished. The college was in consequence founded, and the inauguration thereof took place on the 17th of October, in the year 1607.

The university of Giessen was transferred to Marburg in the year 1627, when Marburg devolved to Darmstadt, and Moritz of Hesse-Cassel, had the Reformed university removed to Cassel. The university of Giessen remained in Marburg, till the year 1650, when it was removed back to Giessen, in consequence of the separation that occurred at that period. (See Marburg.)

The library of the university was progressively collected.

The faculty of political economy was founded by professor Schlettwein, in the year 1777.

The princes of the country promoted the welfare of this university, by good laws, and donations; and founded besides, towards the close of the eighteenth century, an institute for midwifery and lying-in.

Giessen, notwithstanding the many advantages it possessed, has however always been the theatre of the greatest degeneration of students, and has besides never boasted many very learned men.*

9. Paderborn.—This university originated in a Jesuit gymnasium, which was one of the most flourishing institutes of the kind extant at that period, and was founded in the year 1592, by bishop Theodore Von Fuerstenberg.

* Kuinoel, Schmidt and Pfannkuche are exceptions to this remark.—Editor.

This gymnasium was changed into a university in the year 1615, which was solemnly inaugurated in the year 1623. It was disorganized in the year 1819, and its income was employed for the amelioration of the gymnasium of Paderborn, and the faculty of theology in Münster. A Catholic theological seminary has now taken its place.

10. RINTELN.—Ernst III. count of Holstein and Schaumburg, had founded a gymnasium at Stadthagen, in the year 1610, which in a short time became so flourishing, that it was, nine years after, made a university, and transferred to Rinteln, in the year 1621, under the name of Ernestina.

This university did not thrive immediately after its removal in consequence of the exorbitant price of the necessaries of life, which caused most of the students present at that time, to withdraw from the foundation. The learned John Gisenius, however, soon drew a considerable number of students to the establishment, and the solicitude of Ernst, soon procured both consideration and prosperity for the university.

The death of the above-mentioned patron, however, and the taking of the town by duke Christian of Brunswick Lüneburg, in the year 1623, caused the greater number of professors to remove, and the auditories to be shut.

After the well-known bloody edict of restitution was issued, the Catholics demanded the restitution of the cloister for nuns, which Ernst had appointed for the support of the university. A swarm of Benedictine monks hereupon took possession of the college; and at the next assembly of the States of the empire, at Regensburg, the emperor was solicited to take the university from the Lutherans, and bestow it on the Catholics. This petition was however rejected.

The Lutheran professors, were, nevertheless, most greviously oppressed by the monks, and the university itself, suffered much thereby.

The countess Elisabeth of Schaumburg, at length re-established this university, in the year 1641; to the prosperity of which the following princes largely contributed.

Otto of Schaumburg, the son of the above countess, and William VI., landgrave of Hesse-Cassel, who at the death of Otto obtained a share in the university, in consequence of the act of division of the year 1647. This last mentioned patron, gave a proof of the interest he took in the university, by the foundation of the collegii Wilhelmini.

When Schaumburg, in the year 1665, made over his share in the university to Hesse, new improvements were made in the organization of the university of Rinteln. The prorectorship of this foundation is renewed every year; and the chancellor is chosen for life. The professors were, half Lutheran, and half Reformed; with the exception of the faculty of theology, all the lecturers of which were of the Reformed communion.

The distinguishing characteristics of the students of this university, were, morality and politeness; qualities which procured them admission into all private societies.

The library of the university was created by donations from different private persons; that of professor Vagedes, in the year 1698, was the most considerable of that period. Very numerous additions have since been made to this library, by the government of the country.

This university was suppressed by the king of Westphalia, (Jérome Bonaparte,) in the year 1809, and there remains at this day, only a gymnasium, with a library and a good collection of physical and mathematical instruments.

11. ALTDORF—Was only a gymnasium at the time of its foundation, in the year 1575. This gymnasium was made an academy, in the year 1580, and the faculty of philosophy obtained the magistri privilegium. From an academy it rose to the rank of a university, in the year 1623, when the faculties of law and of medicine, obtained the right to create doctors and graduates; as the faculty of philosophy, to create poets. This privilege to create doctors, was extended also to the faculty of theology, in the year 1697.

The university had four curators, who were eminent judges, and principals

of the college of Nuernberg; these were commissioned to procure and instal the professors. The first among them was styled Ephorus, and was a churchwarden of Nuernberg. In this town lived also the prochancellor, who was the counsellor of the curators.

The theology professors, were at the same time ecclesiastics; for the first one among them was the minister; the second, an arch deacon; and the third, a deacon of the church of Altdorf. The faculty of theology enjoyed also the privilege of ordination over all the ecclesiastics of Nuernberg, and the adjacent country.

The faculty of the law held an ancient and celebrated court of assizes, to which the most remote provinces of Germany sent causes to be judged; and the *Rittershousischen* and *Linkischen* councils of which, have been printed.

The faculty of medicine had a private society; and all the students were obliged to connect themselves with it, by causing their names to be inscribed by the senior of the faculty.

One of the professors of the faculty was the physician of Altdorf, and of the adjacent country.

Altdorf ever possessed most distinguished lecturers, in all the faculties; the following have been among the most eminent:

Sauberla, Zeltner, Fabricius, Hackspan, Sontag, Bernhold, Dœderlein,	Professors of Divinity.
Hugo Donellas, Scipio Gentilis, The *Rittershouses*, Ludwell, *Link*, Heinrich, Wagenseil, Von Teutschenbrunn, Heumann,	Professors of the Law.
Nich. Taurellus, Ernst Soner, Kasper Hofmann, The Hoffmanns, Heister, Joh. Jacob Boier, Alorritz,	Professors of Medicine.
Schweeter, Felwinger, Moller, Omeis, Roetenbeck, Schwarz, Koehler, Nagel,	Professors of Philosophy.

The number of students who resorted to this university, was soon, therefore, very considerable, especially natives of Poland, Bohemia, and Austria. Among these were to be seen counts, barons, and even princes, who however dwelt in a separate building, and had a particular prorector, chosen from among the professors.

The beautiful situation of Altdorf, contributed much also to increase the number of students; but above all, the great advantages they there enjoyed. Besides the possibility there was, for them to go through the course of the private faculties in the space of three years, (with proper application,) they

also were rated much cheaper than at any other university; and might attend, moreover, very cheap establishments when they wished to exercise themselves in oratory or disputation. These sort of institutions were formerly so frequented, that it would scarce be possible to gather, or even count the number of printed speeches and controversies, that were therein spoken.

The formerly very rich and beneficent house of Nuernberg, had richly endowed the foundation with stipends and institutes, mostly in favor of the natives, although foreigners might also occasionally enjoy them; and have also access to the free institutes, as well as to the public refectories.

Students lived and ate very cheaply at this university, as luxury had gained much less access here than in the other foundations. There flourished also at this place, a Latin society, where laborious young men might learn much.

The theologians also, of this university, had many opportunities of practice, both in preaching and by catechetical exercises. The jurists were enabled to open practical colleges; and the medical students had free access to all the societies of physicians, whom they even attended, in their visits to the sick; besides which, the clinical institute afforded them an excellent opportunity of improvement.

The library of this university proceeded mostly from donations, as the foundation had been effected without any settled fund or income having been given for its support. This library, although divided into several sections, was preserved in the fine building, belonging to the university, named the college.

The old library of this university contained a perfect collection of Bibles; the works of the holy fathers; old manuscripts, &c.

A philosophical library, founded by a Nuernberg apothecary, belonged to the philosophical faculty only.

A costly collection, comprising all the branches of science, was given the university, by the privy counsellor Christopher Jacob Treis.

Besides the library, there was no want of means of improvement, in the university of Altdorf. Such were, the anatomy hall; the extensive chemical laboratory; a rich collection of chirurgial apparatus and instruments, as also of optical objects; the fine observatory erected in the year 1711, on the roof of the central pavilion of the university; and lastly the beautiful botanic garden.

This university, as many others, was abolished when the French domination was established in Germany.

12. BAMBERG.—This university owed its foundation to Otto, the bishop of that town. It was founded in the year 1648, and named Ottoniana. It originated in a gymnasium, that was organized in the year 1585, at Bamberg.

This university had in the beginning and till the year 1739, only two faculties; those of divinity and of philosophy. Prince Frederick Charles, in that year, added the faculties of jurists and of physicians.

The professors were in the habit of giving a daily lecture of one hour, on the science which was pointed out to them. In consequence of this organization, many sciences, (but especially the more remote accessary sciences,) were totally neglected; such as the feudal law; history; legislation; the natural sciences; and natural history, &c. &c. &c.

The university library owed its foundation to the Jesuits; and contained no other but Jesuitical works. It was completed by a rich collection of books, preserved in the Michelsberg.

Prince Frederick, count of Seinsheim, had an anatomical museum built in the year 1773.

The seminary for the education of secular ecclesiastics, also belonged to the university.

This university was suppressed in the year 1803; and a lyceum erected in its stead, in which a competent course of lectures on philosophy and on divinity is now carried on.

[To be concluded.]

HISTORY OF THE GENERAL CONVENTION OF CONGREGATIONAL AND PRESBYTERIAN MINISTERS IN VERMONT.

[Prepared by Rev. Thomas A. Merrill, D. D., Register.]

The importance of being organized as a body, doubtless occurred to the ministers of Vermont, at an early period of its history. But no definite arrangement appears to have been made till 1795. The annual Commencement at Dartmouth College was the occasion on which the first meeting for consultation was held.

The Records of the Convention commence with the following words:

"At a meeting of Delegates from the several Bodies of ministers in the State of Vermont, convened by circular letters at the house of President John Wheelock, Aug. 27, 1795, were present, Rev. Messrs. Job Swift, Samuel Whiting, Lyman Potter, Asa Burton, and Martin Tullar. Mr. Whiting was chosen Moderator and Mr. Tullar Scribe." "It was unanimously agreed that there be in future a General Convention of Ministers" in the State of Vermont, and that "all Associations and Presbyteries composed of ministers regularly introduced shall be allowed to send two members to said Convention; and in any county in the State, where there shall not be more than one regular minister, he shall for the present be entitled to a seat in the Convention." It was declared: "The general object and design of this Convention shall be to consult union and friendship among ministers; and the general interest and well-being of the churches." They "agreed that the first meeting of said Convention shall be on the third Tuesday of June next, at evening, at the house of Mr. Whiting of Rockingham, and that the preacher be appointed by the Royalton Association."

The preceding extracts compose the substance of the record of this meeting.

Agreeably to the preceding arrangement, the first meeting of the Convention was held at Rockingham, June 21, 1796. The number present is not stated in the Record. At most there was a delegation from the three Associations only, that are mentioned in the records of the next year. One great object aimed at by this meeting was to unite ministers "into Associations or Presbyteries," and churches in Consociations, or "into such connection and society, as that they may put strength into each other's hands by mutual watch." The Convention proposed the inquiry to be answered by the Associations, "Whether it be thought expedient to form any connection with the General Conventions of New Hampshire and Massachusetts and the General Association of Connecticut." It was resolved to choose a Register, "whose business it shall be to keep a record of all the doings of the Convention from time to time, as they may be transmitted to him by the scribe." In 1797, he was made a member of the Convention, ex officio, and in 1801, Treasurer. The minister of the parish was not admitted to a seat in the body till 1802.

In 1797 and 1798, the Convention was attended by two Delegates from each of the following Associations—Windham, Royalton, and "the Association in the Western District." As the State at this time, sent two representatives to Congress, it was politically divided into Eastern and Western Districts. The Association on the west side of the Green Mountain, took its name from the congressional district, in which its members resided. And even when, after this political division ceased, the Association was divided by the line between Rutland and Addison counties, the new Associations were first called the Southern and Northern Associations of the Western District. The Southern, from which Pawlet Association was set off, is now called Rutland. The Northern soon took the name Northwestern, which they gave up on their division, as appropriate to the new Association, which still retains that name, and took the name of Addison.

As the population and ministers of Vermont were continually increasing by

immigration from different parts of the country, though chiefly from the two contiguous New England States and Connecticut, and were to a great extent strangers to each other, the Convention, from its first organization, appears to have been extremely anxious that the Orthodox ministers and churches, and most of them were such, should become united in Associations and Consociations, somewhat like Connecticut. This subject was agitated in the Convention every year, till, in 1799, they report apparently with much satisfaction, "that Windham Association with the churches in the same county, and the Association in the Western District, with the churches in that vicinity, have consociated." They still "request other Associations to use their endeavors to form into Consociations according to what has been previously recommended by Convention." Orange Association, (the northern members of which were afterwards organized as Coos Association, and finally took the name of Caledonia Association,) was this year for the first time represented in the Convention, and had doubtless been recently organized. It embraced the territory on both sides of Connecticut river which had been occupied by the Grafton Presbytery. This Presbytery about this time discontinued its meetings. Neither this nor any other Presbytery was ever represented in the Convention. As there never has been but an exceedingly small number of Presbyterian ministers or churches in Vermont, the word Presbyterian was probably introduced into the title of the Convention by its originators, with a reference to this Presbytery.

In 1801, two Delegates, "Rev. Messrs. Simon Waterman, and Nathan Perkins," attended the Convention from the General Association of Connecticut. They were authorized to consummate a union between the two bodies, which was cheerfully acceded to. A similar arrangement was subsequently made, at different times, with several other Ecclesiastical bodies. To quote from the printed minutes of 1827, "The principles of union with these several bodies are substantially the same, viz: the Convention sends to each of them one or two Delegates or Commissioners annually, and they each send annually to the Convention the same number." These Delegates have the same right of sitting, debating and voting, as the body to which they are sent. For a more particular account, see Assembly's Digest, p. 300. At the request of the General Assembly of the Presbyterian church, the Convention consented, in 1834, that so far as these two bodies were concerned, their Delegates should not vote.

Though the Convention never had any ecclesiastical authority, and never claimed any, nor desired any, they ever considered themselves as guardians of the churches, as set to watch for their welfare, and as bound to use all their influence to promote their spiritual interests. The Convention, some of the Associations and the Consociations of the Western District, manifested an extreme solicitude to have the many vacant churches supplied with preaching as far as practicable; and urged the importance of having the settled ministers occasionally perform missionary tours of a few weeks, looking to the pastors in the vicinity to supply their pulpits, during their absence, except one Sabbath. By this means many destitute churches were cheered and blessed with ordinances, and strengthened. The Convention enjoined this course, at their first meeting in 1796, and did not cease from time to time to urge it on the Associations, even many years after a Missionary Society was organized in the State. They were, at the same time, solicitous to guard the churches against the labors of those incorrect in sentiment and immoral in practice.

In 1800, they commenced the annual appointment of a "Committee of Credentials, whose duty it shall be to examine and certify the standing and regularity of those who come to, or go from us, under the title of ministers; and to prevent impositions from those of doubtful or bad character." Many churches had suffered severely. This procedure was casting the ægis of protection over those who were disposed to proceed cautiously.

Solicitude for the vacant churches induced the Convention, in 1807, at their meeting in the study of the present Register, to form themselves into a society to be known by the name and style of the "Vermont Missionary Society." All the business of the Society was to be transacted "by twelve Trustees, who

were authorized to institute and superintend the publication of a periodical work." The Trustees met without delay, and by the mere influence of a circular to the churches, soon found $750 at their disposal for missionary purposes. During the first year they appointed nine missionaries to labor for terms of from nine to thirty-two weeks each. They also, as they had been directed, reported a Constitution to the Convention, which, as adopted in 1808, made the Missionary Society consist of the Convention for the time being, and of all other persons who gave a stipulated sum to the funds of the Society. The Congregational churches of Vermont made this Society the organ of their missionary operations, till the rise, in 1818, of the Vermont *Juvenile*, now Vermont *Domestic* Missionary Society.

The Convention this year, 1808, took up the subject of Tracts. But not having time to mature a plan for their circulation, they referred the whole subject to the Trustees of the Missionary Society. The result was the organization of the Vermont Tract Society, which, till the rise of the New England Tract Society in Boston, continued to publish, as well as circulate Tracts. Wishing to coöperate with that institution, the "Convention," in 1814, recommended "the formation of Auxiliary Tract Societies in the respective towns, to receive Tracts from the New England Society," and that the operations of the Vermont Tract Society should cease. For further particulars in regard to the Missionary and Tract Societies, and to the operations of the Consociations on the west side of the mountain, in promoting the cause of missions, the reader is referred to the Adviser, vol. i. pp. 17, 68, and 179; to the Connecticut Evangelical Magazine, vol. vi. p. 432; to the Connecticut Evangelical Magazine and Religious Intelligencer, vol. ii. p. 305; to the Panoplist, vol. iii. p. 380.

The Convention also resolved, that it is "expedient, that a periodical publication of a religious nature be established in this State." They accordingly appointed twelve editors, and committed the whole concern to their care. The consequence of this arrangement was the establishment of the Adviser or Vermont Evangelical Magazine, which was commenced in January, 1809, at Middlebury, and continued seven years. The Adviser was always entirely under the control of the General Convention, as they appointed the editors annually. The profits were pledged to the Missionary Society. This work was very generally patronized by the Congregational denomination, and the number published sometimes exceeded 2,500.

In 1809, "The Convention deeply lamenting the too prevalent neglect of catechetical instruction, recommended to the Trustees of the Missionary Society, to address the public in general and ministers and churches in particular, on this highly important subject; and to take measures for printing a cheap edition of the Primer." The result was an Address, (written by the late Dr. Burton, and published in the Adviser, vol. iii. p. 295,) and an edition of 10,000 Primers, embracing valuable matter only, and consisting chiefly of the Assembly's Shorter Catechism, and Watts's Divine Songs. These were distributed over the whole State, and purchased generally in quantities at cost, by the churches or a few individuals in each town, and distributed gratuitously.

The Convention was one of the first public bodies that gave a warning voice on the danger of using ardent spirits as a beverage. They commenced in 1811, and spoke from time to time in louder and louder tones, till in 1834, they resolved that they "deem the obligations resting on every friend of his country and of man to contribute to the utmost to the cause of temperance, as undeniable and imperative; and that they therefore regard every professor of religion who forbears associating himself with a Temperance Society, and especially every one who indulges himself in the use of ardent spirits, as greatly wanting in his duty, and as helping by his example and influence, to retard a reformation of the highest importance to individual and public virtue and happiness."

From the first organization of the Convention, they deplored the want of competent religious teachers in Vermont. As early as 1804, a Society had been established in the west part of the State, (being probably the first regularly organized Education Society in the country,) "whose object" was

"to aid pious and ingenious young men in indigent circumstances, to acquire education for the work of the gospel ministry." See Pan. vol. ii. p. 237. In 1811, the Associations in the east part of the State, north of Windham county, determined to go still further, and to establish a Theological Institution, "designed for those who have as yet had only a common education." When the Convention was appealed to "to patronize it," they were not satisfied with the plan, and appointed a Committee "to propose such arrangement as would render the Seminary more extensively useful." In the event a public meeting was held, and an Academy established, to aid "in fitting for college" "pious young men in indigent circumstances," and in completing "the education of such as are so fitted," at existing institutions. This seminary, in consequence of the donation of Mr. Kimball of Plainfield, N. H., was finally located at that place and bore his name. Adviser, vol. iii. p. 341, vol. iv. p. 309; Connecticut Magazine and Evangelical Intelligencer, vol. vi. pp. 37 and 71.

The subject of a Theological Seminary in Vermont has often been before the Convention. The fact that so many pious men reared up and passing through the first and second stages of education with constitutions and habits and modes of reasoning adapted to the State, and that so few of them after completing theological studies abroad ever return, has affected many minds. The Convention have appointed committees on the subject and passed resolutions. But no adequate means have been at command, and no effectual measures have been taken or hardly attempted; though the Convention went so far in 1836 as to resolve, "That the present situation of our Zion and the history of our past efforts to reform her desolations, go to show not only the expediency, but absolute necessity and duty now to make a vigorous and powerful effort to furnish the facilities within our own bounds for pious young men to obtain a thorough theological education."

February 2, 1820, a State Society was formed, by the name of "the Northwestern Branch of the American Education Society." This Branch has been well sustained by the pastors and churches, and especially so by the officers and guardians of the literary institutions of Vermont. It has hitherto been efficient in furnishing young men for the ministry, and in raising funds for their education; and it seems destined to perform an important instrumentality in supplying the world with able and faithful ambassadors of the cross.

In 1812, the Convention deemed it important that a Bible Society should be established in Vermont. They accordingly resolved, "That a Committee, without distinction of denominations, be appointed to prepare and digest a plan for the organization and government of said Society." A large committee of clergymen and laymen, in different parts of the State, was appointed, and, through their agency, the Vermont Bible Society was organized at the meeting of the Legislature in the following month.

Reformation in the morals of the community engrossed a great share of the time and energies of the Convention in 1813. They prepared and published a Constitution, which they recommended to be adopted, ("with such alterations as" each "Society shall deem expedient,") by every town in the State. Though those who strictly followed the advice of the Convention formed Societies "for the encouragement of good morals and the suppression of vice," still the sins of "profaneness, profanation of the Sabbath, and the intemperate use of spirituous liquors," were chiefly aimed at by the Convention, and by the organizations which they brought into being. A very strong interest was extensively excited on this subject, and was followed, at least in some parts of the State, by a manifest reformation, especially in regard to travelling on the Sabbath.

The next and following years the subject of Sabbath mails was considered, and numerous petitions against this desecration of the Sabbath were forwarded to Congress, in conformity with the recommendations of the Convention.

In 1817, the Convention adopted a regulation, to which they have uniformly adhered—that the Register should lay before them, at the commencement of every session, a docket of the ordinary business. The consequence has been, that the Convention, instead of being obliged to wait for a committee of overtures to report, are ready the moment they are organized to proceed to business.

Their progress in entering on business was much accelerated by a subsequent resolution, that the Register and minister of the parish shall prepare the roll. By this course the delay occasioned by reading certificates of membership is saved.

In 1818, it was proposed by the New England bodies in correspondence, to have a kind of standing committee, or committee of union, in which all the different bodies should be represented annually. Though the Convention has generally been swift to follow the older New England States, yet, in this instance, they declined, though from year to year solicited to unite, uniformly professing that they could see no material benefits as likely to result from such a committee.

The Convention from time to time had urged the importance of having the churches form into Consociations. Ascertaining in 1822 that nearly or quite all the churches on the west side of the mountain were consociated, and that three Consociations had been organized on the eastern side, they resolved so to alter their Constitution, that Consociations might be represented in the Convention.

The Convention, in their anxiety to promote a knowledge of the Scriptures, instituted, in 1825, two Societies. One consisting of the Convention and such persons as subscribe one dollar annually, and ten dollars to be members for life, was denominated the "Vermont Sabbath School Union." The other was a Society "to promote the formation and prosperity of Bible Classes." It consisted of the Convention for the time being and such other persons as they may invite to act with them. Both these Societies held their anniversaries in connection with the meeting of the Convention, and contributed no small amount of influence to promote the objects for which they were instituted. The latter Society after a few years was merged in the former, which still continues.

A committee in 1825 was appointed "to take into consideration the expediency of establishing a religious newspaper." After various consultations, the Vermont Chronicle was established at Bellows Falls, in January, 1826, and the present editor consented to take the whole pecuniary responsibility on himself. The Convention, at their meeting in 1826, were much gratified to find a paper in successful operation, and threw in all the influence they were capable of exerting to promote its circulation.

In 1834, a Tract was laid before the Convention, prepared by a committee appointed the previous year, on the duties and responsibilities of Christian parents. The committee to whom it was referred, after speaking of it in terms of decided approbation, stated "that they deem it highly desirable that a copy of the Address should be placed in the hands of every Christian parent in all our churches." A large edition was printed, and very many churches took a sufficient number of copies to supply every family.

The first and succeeding years after the organization of the Convention, attempts were made to procure to be "printed" full statistics in regard to the ecclesiastical condition of Vermont. But the successive committees, for several years, were very inefficient. In 1802, a part of the original object was secured. A report was accepted, representing that there were in the State "settled ministers of the Congregational order, 38; dismissed ministers continuing to labor in the ministry, 10; licensed candidates for the ministry, 6." The next year, 1803, a catalogue of the names of ministers was made out, and is appended to this sketch. The Convention has annually, for several years, published a statistical table of the ministers and churches. They attempted, in 1835, to accomplish much more,—to prepare for the American Quarterly Register a statistical account and summary sketch of the ministers and churches, including revivals, from the first settlement of the State. Whether the Convention will be able to awaken sufficient interest in ministers to furnish the historical account of their own parishes; and to secure committees, who will have leisure and activity enough to carry the plan through, is yet to be determined. It could not be ascertained, in 1837, that reports of but two counties, Addison and Caledonia, were so far perfected, as to be ready for publication.

Vermont, in common with other States, has entered, with much promptitude, the field of benevolence. The previous history shows that, in some things, the

State has hardly been "a whit behind the very chiefest." Great inconvenience was experienced in consequence of there being no well-known arrangement in respect to the times of applying to the churches to aid particular objects. Some of the Consociations had endeavored to avoid this evil, by prescribing particular months to aid certain specified objects. But still the end could not be effectually secured, except by some general and published arrangement. The "Deliberative Convention," a body composed of clergymen and laymen, that met at Montpelier, in 1834, to consider and advise in regard to points of a moral and religious character, took up this subject, and recommended to the churches particular months for certain specified objects. The General Convention adopted their plan, with such modifications, that certain months are assigned to certain Societies, or to promote certain specified objects of benevolence, in particular parts of the State, while, in other parts, other objects are admitted to claim patronage. For instance, "In Windham and Windsor counties, the two months for the cause of educating pious young men for the ministry are to end on the first week in September. For Domestic Missions, on the first week in November. For Foreign Missions, on the first week in January," &c. In other counties other times are allotted to these objects. In Bennington and some other counties the two months "for Domestic Missions" end "on the first week in September—for the cause of educating pious young men for the ministry, on the first week in November." Thus, if it were important for the churches to enjoy the labors of an agent appointed by some Society, or by some Association of their own pastors, to plead for aid, in educating pious young men for the ministry, he might consider Windham and Windsor counties his appropriate field for July and August, and Bennington county, &c. for September and October. The Convention also recommended, that County Anniversaries, in which some of the leading benevolent objects are to be brought under consideration, should be held in succession, and two in a week, so that an Agent might attend the whole of them in a short period, and without loss of time. "In Windham county, on the 3d Tuesday in September; in Windsor county, on the Thursday following; in Orange county, on the fourth Tuesday in September; in Washington county, on the Thursday following; in Rutland and Bennington counties, on Tuesday next after the fourth Tuesday in September; in Addison county, on the Thursday following." Thus continuing through Chittenden and Franklin, Orleans and Caledonia, and finally "in Essex, on the fifth Tuesday after the fourth Tuesday in September." Though this arrangement has become very satisfactory to the Convention and to the churches, some have occasionally been disposed to treat with disregard that part of it which relates to the times of making collections. This led the Convention at their last meeting to pass the following preamble and resolution:

"Whereas, this Convention has recommended to the churches in Vermont to make collections for benevolent societies, according to a certain plan in respect to times of solicitation; and whereas there is a tendency, on the part of the societies, to interfere with this arrangement; *Resolved*, That this Convention deem it important, that the plan be rigorously adhered to by the churches."

At the same time, the Convention also voted to recommend to all the churches within our bounds to have the order of collections for benevolent objects printed, and placed in the house of every church member.

The interests to be promoted, under the arrangements of the Convention, in addition to the cause of Education, Foreign and Domestic Missions already alluded to, are those of the Bible, Tracts and Seamen. Several societies for aiding other objects have also been recommended to the favorable regards of the community—as the Peace Society, the Colonization Society, the American Doctrinal Tract Society, and the American Sabbath School Union.

While the Convention have afforded such facilities to Agents, they by no means imagined that great numbers of them are to be sustained for the purpose of throwing light upon the pathway of the churches, or of exciting them to liberal doings. They seem to have believed that the church, which waits to be pushed up to its duty, by an Agent independent of its pastor, is in the condition of the delinquent debtor, who neglects to pay what is honestly due, till he is pressed to it by a suit at law, where he cannot come off with a fair character, except by

paying both debt and charges. The Convention have ever considered that a few officers or Agents to superintend the general concerns of the different benevolent societies are indispensable; that their efforts, even to press pecuniary claims, may often be very important, especially on public occasions; and that all beyond this, though yet to some extent doubtless necessary, results from negligence of pastors and churches, or is to be "suffered" because of "the hardness of their hearts." They accordingly at the last meeting passed the following resolution; "That owing to the apathy of the pastors and churches, the Convention are not prepared to say that the services of Agents to promote benevolent objects should be dispensed with; yet they believe that the pastors and churches should feel such responsibility to labor in every good work, as to render the services of Agents unnecessary." At another time, 1833, the Convention recommended "to the Associations, at least occasionally, to enter into such arrangements by appointing one or more of their own number to perform, gratuitously, within their own bounds, such labor as will in a measure save the expense of agencies; and that the Associations, which comply with this recommendation, be requested to report to this Convention."

Notwithstanding these views are cherished by the Convention, they have been very liberal in yielding to the claims of Agents to be heard at their meetings. Beside, all the Agents who attended the last meeting to aid at the anniversaries of societies kindred in character with their own agency, as many as six at least were permitted to address the Convention on their favorite topics. This circumstance, in connection with the fact that the Convention were pressed for time, may have influenced some individuals to vote more promptly for the last named resolution.

The subject of slavery has been before the Convention repeatedly. At the last meeting they expressed their views in the three following resolutions, which were "passed unanimously."

"*Resolved*, That we record our conviction, that the system of slavery existing in our land is an enormous evil; that it is the instrument of immense wrong, cruelty and oppression; that, if continued, it must, in our apprehension, soon draw down upon our nation the heavy judgments of God.

"*Resolved*, That we can see no adequate remedy for the evils of slavery short of its entire removal; and that immediate measures ought to be taken by all concerned, for its abolition at the earliest practicable period.

"*Resolved*, That, while we would deprecate any unwarrantable interference with the institutions of others, yet our near connection with our Southern brethren calls upon us affectionately to express to them our belief, that as citizens, and much more as Christians, they ought no longer to countenance the system of slavery prevailing among them; but, on the contrary, by all becoming means to attempt its earliest possible removal."

As most of the following proceedings do not derive any importance from their date, no attempts will be made to arrange them in chronological order.

The Convention was originally an assemblage of a few friends delegated to promote social intercourse among ministers, "and to consult the general interest of the churches." Unless what is quoted from the doings of 1795 be construed as such, the Convention had no Constitution till 1819. At the latter date, they formally adopted a Constitution, which in 1822 was altered to admit the Consociations, and again altered in 1834, to admit three Delegates from the larger Associations. The first three Articles of the Constitution, as now in force, follow.

"ARTICLE 1. The principal objects of the General Convention of Congregational and Presbyterian Ministers and Delegates in Vermont, shall be to promote brotherly intercourse and harmony; to yield mutual assistance, and excite in each other the spirit of Christian fervor; to learn the state and recommend measures for the welfare of the churches; to obtain religious information respecting the Christian church, in this country and through the world; and to coöperate with other similar institutions in building up the cause of the great Redeemer.

"ART. 2. The General Convention receive, as articles of faith, the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter

Catechism. These doctrines are understood by us to be those which from the beginning, have been generally embraced by the Congregational and Presbyterian churches in New England, and especially in Vermont.

"ART. 3. Every Association, Presbytery, or Consociation in Vermont, or partly in Vermont, which receives the doctrines above specified, as the Christian faith, is entitled to send two delegates to the Convention; and each Association consisting of eight or more ordained ministers, may send three members."

After an article relating to Officers, the fifth article prescribes the time of the annual meeting—"the second Tuesday in September, at 2 o'clock, P. M."

The Convention have published the following recommendations, separately and more formally than usual.

"As the relation between a minister and his people is one of the most solemn that can be formed in this world, the Convention recommend, that this relation should never be dissolved, without making public the true reasons of discontent in the parties, since the opposite practice tends, on the one hand, to shield the immoralities and erroneous opinions of a minister, or on the other, to gloss over the unreasonable discontents and vices of a people."

"It is recommended to the friends of the Redeemer, throughout our particular connection, to observe a season of special prayer, either in the afternoon or evening of the first Monday of every month." Adopted, 1815.

"The churches in our connection are requested, at the Monthly Concert in September, to implore the special blessing of God upon the annual meeting of the Convention, and of the respective societies with which it is immediately connected."

"The Convention recommend to the Congregational churches in this State, to make it a standing rule, except in some uncommon cases, not to admit to occasional communion, after one year's residence, any persons of their own denomination, who by removal have become settled among them." 1822.

"It is recommended to Councils and other ecclesiastical bodies in connection with this Convention, not to ordain persons without charge, or as evangelists, especially if they are to labor in distant parts of the country, unless it should be required by peculiar circumstances, and appear to be an obvious call of Providence."

"The Convention recommend to all the churches in their connection to meet three times a year, unless particular circumstances render it inexpedient to meet so often, for the purpose of presenting themselves and their baptized children before the Lord; imploring the blessing of their covenant God upon them; instructing them and endeavoring to impress on their minds a sense of their special obligations to God for the peculiar privileges they enjoy, as the children of his covenant people." 1815.

"The Convention fully believing that Consociations greatly tend to promote the interests, the strength, and union of the churches, recommend and earnestly request that all the Congregational churches in Vermont, which have not adopted articles of particular union, should form themselves into Consociations, to consist of Pastors and Delegates."

Nearly all the churches are now either consociated, or formed into County Conferences, by which many of the same advantages are secured.

An inspection of the records of the Convention shows that numerous resolutions containing recommendations on very important subjects have been adopted, all going to manifest deep concern for the welfare of the churches. Many of these resolutions have been most timely, and often of great benefit. One or two more only will be formally quoted. In 1828, in pursuance of the report of a Committee, it was resolved, "That it be recommended to the churches in our connection, to enjoin it on their members who remove from the State, to take letters of dismission and recommendation to the evangelical church nearest the place of their residence, and present them as soon as possible. Also that a Circular be prepared and sent to the members removed beyond our limits, reminding them of their duty to become speedily united to some regular church of Christ." Some of the churches come up fully to the spirit of this recommendation, and systematically send a letter friendly and monitory, to all their members (whose residence is known) that have been

absent, in consequence of removal, more than one year, and have not asked for a letter of dismission.

The Convention also recommended to each church, when a member of a "sister church residing within its bounds does not seek to become united with it, and is seen to be walking disorderly," to "report such a member to the church to which he belongs."

The Convention have recommended that prayer be offered for the blessing of God upon Colleges, on the last Thursday in February, and have passed many resolutions to encourage benevolent societies, maternal associations, temperance, the observance of the Sabbath, the circulation of the bound volumes of the Tract Society, and it may almost be said, to promote every good work.

The beneficial influence exerted by the Convention has doubtless been very great. The members associated, because, in regard to the great interests of the church, they were "joined together in the same mind, and in the same judgment." While they have sought the same end, the developement of their views to each other has strengthened their sympathies, and united them firmly in promoting the common cause. They have never become alienated on account of slight differences of opinion in regard to doctrine. Twenty-five years ago some ministers deemed it vastly important that the "Taste Scheme" should be embraced. Others were equally strenuous for the "Exercise Scheme." Both deemed the prevalence of their scheme vitally important to a just exhibition of the fundamental doctrines of the gospel. But neither class ever attempted so to weave in their peculiar views into the proceedings of the Convention, as to render two organizations necessary for their comfort. The Convention controlled the periodical called the "Adviser," during the seven years of its publication, but not an article on the controverted point was ever inserted in that periodical, nor probably ever offered for insertion. When they established a Constitution, they did not think it necessary to form a confession of Faith extending to minute points, which all must sign to the letter, or be excluded from coöperating with them. They accordingly, like some of the corresponding bodies of New England, professed to receive the well-known summary, the Assembly's Shorter Catechism, as containing essentially their views of doctrine. By this it was never understood, that to be connected with the Convention, a person must profess to believe every sentiment expressed in this Catechism; but that the Assembly "generally expressed" *their* views, or were generally correct in describing and defining the doctrines of Christianity. The Convention have ever been wakeful to the importance of correct doctrinal instruction. This is evinced by the character of the "Adviser;" by their proposing to the editors of the "Chronicle" to make their paper more doctrinal; by their recommending and printing, and extensively circulating the Assembly's Catechism; indeed by reported resolutions, and by their whole course of action. Views of doctrine essentially corresponding with the excellent formula already alluded to, have very extensively prevailed among the Congregational churches in Vermont. For twenty or thirty years, there has not probably been a single Arminian church, unless two or three are excepted which are well known to be Unitarian. These churches and their ministers have no connection of course either with the Associations or Consociations, or with the Convention. The consequence is, that the great evil in the churches has not been erroneous views in regard to doctrine, but want of spirituality—want of devotedness to the service of God—want of that self-denial, that holy living, which is the crowning excellence of religion. In regard to doctrine, the Convention, notwithstanding some difference of opinion, have rather rejoiced in their harmony of views, than wasted their strength in attempts to produce perfect uniformity. They have magnified their points of agreement rather than their points of difference. While they have watched to preserve the churches sound in the faith, their labors have been principally required in promoting holy living in them. At this, till a fearful departure from the faith shall ensue, or vast advances be made in active piety, they will have occasion still chiefly to aim. The good they have been instrumental in effecting, on this point, is undoubtedly immense, and can never be estimated till the revelations of the "great day for which all other days were made."

The number who composed the Convention for ten or fifteen years after its organization, was small, and very few attended who were not members. All the business, except the delivery of one or two public discourses, was usually transacted in the study or the parlor of the minister, whose hospitality they shared. But after the Anniversary of the Domestic Missionary Society, in 1823, was brought into connection with the meeting of the Convention, and especially after other Anniversaries were still added, the meeting, as the friends of religion desired, became numerously attended both by males and females; was of thrilling interest; and might well be denominated the religious festival of the State. This occasion has often been blessed to revive professing Christians, and pastors too; and many have returned to their homes in a spirit that has been the harbinger of good things. Notwithstanding the draft which is made upon the liberality of any village to provide for the Convention and the accompanying Societies, the meeting is solicited, perhaps always in the spirit of prayer, and with the desire, if not the expectation, that He who shed down heavenly influences on the day of Pentecost, will make it, as he often has done, the occasion of pouring out his Spirit; and the means of reviving his work in the church and congregation.

May the mantle of the departed men, who laid the foundation of the Convention, rest on those that live, and on those that in all future time may live to complete the superstructure; and may all the business of the Convention be transacted, and all the prayers be offered in such a spirit, that every future meeting may bear the inscription, "The Lord is there."

List of Settled and Unsettled Ministers and Candidates for the Ministry in the State of Vermont, Sept. 6, 1803.

Rev. Messrs. —— Collins, Craftsbury; John Fitch, Danville; Asa Carpenter, Waterford; Leonard Worcester, Peacham; James Hobart, Berlin; Nathaniel Lambert, Newbury; Gardner Kellogg, Bradford; —— Salisbury, Waitsfield; Lathrop Thompson, Chelsea; Stephen Fuller, Vershire; Tilton Eastman, Randolph; Asa Burton, Thetford; Martin Tullar, Royalton; —— Gross, Hartford; James Converse, Weathersfield; Joseph Bowman, Barnard; Robinson Smiley, Springfield; Samuel Whiting, Rockingham; Sylvester Sage, Reuben Emerson, Westminster; Aaron Crosby, Dummerston; Hezekiah Taylor, Newfane; James Tufts, Wardsboro'; Gershom C. Lyman, Marlboro'; Jesse Edson, Halifax; William Hall, Grafton; Jonathan Hovey, Waterbury; Ebenezer Kingbury, Jericho; —— Collins, Williston; Jedediah Bushnell, Cornwall; Increase Graves, Bridport; Eleazar Harwood, Pittsford; Ebenezer Hebard, Brandon; Daniel Kent, Benson; Lemuel Haynes, Heman Ball, Rutland; Samuel Leonard, Poultney; John Griswold, Pawlet; Benjamin Osborn, Wallingford; John B. Preston, Rupert; William Jackson, Dorset; James Murdock, Sandgate; John Willard, Lunenburg; Elijah Lyman, Brookfield.

Dismissed.—Rev. Messrs. Enos Bliss, Samuel Cheever, Jairus Remington, Joseph Brown, —— Colton, Job Swift, Sylvanus Chapin, Benjamin Wooster, Silas L. Bingham, Elijah Norton, William Wells.

Candidates.—Messrs. Davis and Parker.

Meetings of Convention.

Date.	*Place.*	*Moderators.* Rev. Messrs.	*Scribes.* Rev. Messrs.	*Preachers.* Rev. Messrs.
1796, June 21,	Rockingham,	Job Swift, D. D.	Martin Tullar,	Martin Tullar.
1797, June 20,	Pawlet,	Joseph Bowman,	Gershom C. Lyman,	Gershom C. Lyman.
1798, June 19,	Barnard,	William Hall,	Martin Tullar,	Lemuel Haynes.
1799, June 18,	Grafton,	Eleazar Fairbanks,	Nathaniel Lambert,	Elijah Lyman.
1800, June 17,	Dorset,	Job Swift, D. D.	Jesse Edson,	Stephen Fuller.
1801, Sept. 1,	E. Westminster,	Asa Burton, D. D.	Martin Tullar,	Nathaniel Hall.
1802, Sept. 7,	Granville, N. Y.	Job Swift, D. D.	John Fitch,	John Fitch.
1803, Sept. 6,	Thetford,	William Hall,	Elijah Lyman,	William Hall.
1804, Sept. 4,	Royalton,	Gershom C. Lyman,	John B. Preston,	John B. Preston.
1805, Sept. 3,	Pittsford,	William Hall,	James W. Woodward,	Tilton Eastman.
1806, Sept. 2,	Brattleborough,	Asa Burton, D. D.	Thomas A. Merrill, D.D.	No Sermon preached.
1807, Sept. 1,	Middlebury,	William Hall,	Jedediah Bushnell,	John Fitch.

Date.	*Place.*	*Moderators.*	*Scribes.*	*Preachers.*
1808, Sept. 6,	Windsor,	Gershom C. Lyman,	Nathaniel Hall,	
1809, Sept. 5,	E. Rutland,	Stephen Fuller,	Leonard Worcester,	Stephen Fuller.
1810, Sept. 4,	Brookfield,	Asa Burton, D. D.	Leonard Worcester,	Holland Weeks.
1811, Sept. 10,	Vergennes,	Asa Burton, D. D.	Holland Weeks,	Chester Wright.
1812, Sept. 8,	E. Westminster,	Gershom C. Lyman,	John Fitch,	Micah Stone.
1813, Sept. 14,	Pawlet,	Lemuel Haynes,	John Fitch,	Timothy Field.
1814, Sept. 13,	Woodstock,	Dan Kent,	John Hough,	John Keep.
1815, Sept. 12,	Benson,	John Griswold,	Rufus Cushman,	Jacob Allen.
1816, Sept. 10,	Montpelier,	Asa Burton, D. D.	Chester Wright,	Elihu Smith.
1817, Sept. 9,	Middlebury,	Asa Burton, D. D.	John Hough,	Amariah Chandler.
1818, Sept. 8,	Peacham,	Thos. A. Merrill, D. D.	Walter Chapin,	Thos. A. Merrill, D. D.
1819, Sept. 14,	Burlington,	Thos. A. Merrill, D. D.	Ralph Robinson,	Leonard Worcester.
1820, Sept. 12,	W. Westminster,	Thos. A. Merrill, D. D.	Elihu Smith,	Ezra Fisk.
1821, Sept. 11,	Poultney,	John Griswold,	Rufus W. Bailey,	Thomas H. Wood.
1822, Sept. 10,	S. Norwich,	Elijah Lyman,	Charles Y. Chase,	Dan Kent.
1823, Sept. 9,	Ludlow,	Thos. A. Merrill, D. D.	Calvin Yale,	Asa Burton, D. D.
1824, Sept. 14,	Charlotte,	Joshua Bates, D. D.	Jonathan McGee,	Mason Knapen.
1825, Sept. 13,	Chelsea,	Thos. A. Merrill, D. D.	Charles Walker,	Daniel O. Morton.
1826, Sept. 12,	Castleton,	John Hough,	Joseph Torry,	Silas McKeen.
1827, Sept. 11,	Montpelier,	Thos. A. Merrill, D. D.	Henry Hunter,	Reuben Smith.
1828, Sept. 9,	Burlington,	Thos. A. Merrill, D. D.	Joseph Tracy,	Hosea Beckley.
1829, Sept. 8,	Woodstock,	Thos. A. Merrill, D. D.	Willard Child,	Willard Child.
1830, Sept. 14,	E. Rutland,	Joshua Bates, D. D.	Joseph Tracy,	Frederic E. Cannon.
1831, Sept. 13,	Windsor,	Thos. A. Merrill, D. D.	Samuel Delano,	James Anderson.
1832, Sept. 11,	Middlebury,	Calvin Yale,	Joseph Torrey,	Asahel C. Washburn.
1833, Sept. 10,	Royalton,	Daniel O. Morton,	John K. Converse,	James Patterson.
1834, Sept. 9,	Brandon,	Simeon Parmelee,	Daniel O. Morton,	Edward W. Hooker.
1835, Sept. 8,	Newbury,	John Wheeler, D. D.	Joseph Steele,	John Wheeler, D. D.
1836, Sept. 13,	Castleton,	Charles Walker,	Lucius L. Tilden,	James Buckham.
1837, Sept. 12,	Springfield,	Willard Child,	Harvey F. Leavitt,	Constantine Blodget.

In 1804, the Convention concluded to have two sermons:—at the opening of the meeting, on "Tuesday, 2 o'clock, P. M., the Convention sermon, the object of which shall be to promote pastoral fidelity, and to urge on the churches the importance of being actively devoted to the divine service, and the promotion of religion;" and "On Thursday," "at 2 o'clock, P. M., a Communion sermon and the administration of the Lord's supper," with which the public exercises generally close.

So far as can be ascertained from returns made to the writer, the Associations were organized as follows: Rutland (probably) 1788; Orange, Feb. 1, 1791; Addison, set off from Rutland, June 13, 1804; Northwestern, from Addison, June 15, 1808; Caledonia, (formerly Coos,) from Orange, Jan. 9, 1811; Pawlet, from Rutland, Sept. 25, 1811; Montpelier, from Royalton, Oct. 11, 1826; Black River, Nov. 6, 1827.

The Consociations were organized at the following times: Rutland, June 6, 1797; Addison, (once called the Northwestern,) from Rutland, June 13, 1804; the Northwestern, from Addison, June 14, 1808; Chittenden, from the Northwestern, July 4, 1828.

As the Associations usually sent Delegates to the Convention, the first year after their organization, the time of their being first represented will show very nearly, except in regard to Windham, the time of their original formation; Windham, 1796; Orange, 1799; Windsor, 1823; Lancaster, from Caledonia, 1835. Essex, N. Y., lying wholly in the State of New York, united, in 1829, and virtually withdrew, on its joining the General Association recently formed in that State. Union Consociation was represented, in 1822, but had been formed many years previously. Windham Consociation, and a Consociation formed a few years ago in Washington and Orleans counties, never sent a delegation to the Convention. A few churches in Washington county, N. Y., are Congregational, and their ministers have usually belonged to some of the Associations in Vermont. This will account for the fact, that the Convention, as appears by the table, once met at Granville, N. Y. The Northern Associations, in the east part of the State, Orange, Caledonia and Lancaster, are composed of members living on both sides of Connecticut river. Those on the west side are represented in the Convention, the others in the General Association of New Hampshire.

The corresponding bodies were first represented in the Convention as follows: General Association of Connecticut, 1801; General Assembly of the Presbyterian Church, 1805; General Association of Massachusetts, 1811; General Association of New Hampshire, 1811; General Conference of Maine, 1829;

Evangelical Consociation of Rhode Island, 1833. A formal connection has been established between the Convention and the Congregational Union of England and Wales, and also the General Association of New York. But no Delegate from either of these bodies has yet attended any meeting of the Convention.

LIST OF MINISTERS CONNECTED WITH THE GENERAL CONVENTION OF VERMONT, SEPTEMBER, 1837.

[The following list has been prepared from the last published minutes of the Convention. *s. s.* stands for stated supply.]

Windham Association.

Charles Walker, Brattleboro', East.
J. L. Stark Brattleboro', West.
James Tufts, *s. s*, Dover.
J. F. Griswold, Fayetteville.
P. L. Orne, *s. s.*, Londonderry.
Amos Foster, Putney.
J. Peabody, *s. s.*, Marlboro'.
Sylvester Sage, Westminster, East.
T. Field, *s. s*, " West.
E. G. Bradford, *s. s.*, Wardsboro'.
J. Tufts, *s. s.*, Wilmington.
T. H. Wood, Halifax.

Pawlet Association.

E. W. Hooker, Bennington, 1st.
Aretas Loomis, " 2d.
William Jackson, Dorset.
E. W. Plumb, Pawlet.
Solomon Lyman, Poultney.
John A. Avery, Middletown.
David Wilson, Rupert.
James Anderson, Manchester.
Eli Meeker, *s. s.*, Sandgate.

Unsettled—Royal A. Avery, Union Village, N. Y.; Lyman Coleman, Andover, Ms.

Lancaster Association.

Solon Martin, Concord.
J. Glines, Lunenburgh.

Black River Association.

Henry B. Holmes, Springfield.
Samuel Mason, Rockingham.
Nelson Barbour, Saxton's River.
Moses B. Bradford, Grafton.
Selah R. Arms, Windham.
Asahel Nott, *s. s.*, Weston.
Thomas Baldwin, Peru.
Horatio N. Graves, Townshend.
Justin Parsons, *s. s.*, Jamaica.
Silas H. Hodges, *s. s.*, Perkinsville.
Asahel Nott, Winhall.

Unsettled—Peter Read, Ludlow; Robinson Smilie, Springfield; Lucius F. Clark, Castleton; John Orcutt, Andover, Ms.

Orange Association.

Preston Taylor, Strafford.
Dan Blodgett, Post Mills, and W. Fairlee.
Luke Wood, *s. s.*, Vershire.
G. W. Campbell, Newbury.
Stillman Morgan, Corinth.
James Buckham, Chelsea.
E. G. Babcock, Thetford.

Windsor Association.

R. A. Watkins, *s. s.*, Hartford, West.
C. B. Hadduck, *s. s.*, Hartford, White River.
Samuel Delano, Hartland.
Samuel Goddard, Norwich, North.
R. Shurtleff, D. D. *s. s.*, " South.
James Converse, Weathersfield, Centre.
Stephen Morse, Sharon.

Unsettled—John Richards, Windsor; Joseph Tracy, New York City.

Royalton Association.

John C. Wilder, Randolph, West.
F. B. Reed, *s. s.*, Barnard.
Daniel Wild, Brookfield.
Calvin D. Noble, Rochester.
Ammi Nichols, Braintree.
E. J. Boardman, Randolph.
Benjamin Abbott, Bethel.
Asa Putney, *s. s.*, Pittsfield.
D. H. Williston, *s s*, Tunbridge.
A. Royce, *s. s.*, Williamstown.

Unsettled—Lathrop Thompson, Chelsea; Joel Davis, Barnard.

Montpelier Association.

Joseph Thacher, Barre.
Levi Stone, *s. s.*, Cabot.
L. S. French, *s. s.*, Moretown.
Buel W. Smith, Montpelier, 1st.
S. Kellogg, *s. s.*, " Free chh.
Calvin Granger, Northfield.
Daniel Warren, Waterbury.

Unsettled—Justus W. French, Geneva, N. Y.; E. B. Baxter, Walden; S. G. Tenney.

Orleans Association.

[No returns.]

Northwestern Association.

J. K. Converse, Burlington.
E. W. Goodman, Charlotte.
S. Parmelee, *s. s.*, Williston.
James Dougherty, Milton.
M. Shedd, *s. s.*, Colchester.
M. Shedd, *s. s.*, Essex.
E. W. Kellogg, Jericho, 1st chh.
E. Smith, *s. s.*, " 2d chh.
B. B. Cutler, *s. s.*, Richmond.
S. Kingsbury, *s. s.*, Underhill.
John Wheeler, D. D. *s. s.*, Burlington Falls.
Moses Parmelee, Enosburgh.
S. Robinson, Morristown.
W. Smith, St. Albans.
E. H. Dorman, Swanton.
John Woodward, Cambridge.
Benjamin Wooster, Fairfield.

G. W. Ranslow, Georgia, Brick chh.
Asa Lyon, South Hero.
John Scott, Johnson.

Unsettled — John Wheeler, D. D., Pres. U. V.; James Marsh, D. D., Prof. do.; Joseph Torrey, Prof. do.; Henry P. Hickok, Burlington.

Caledonia Association.

David A. Jones, Danville.
Leonard Worcester, Peacham.
William Scales, *s. s.*, Lyndon.
Josiah Morse, St. Johnsbury, 1st.
James Johnson, " 2d.
T. W. Duncan, *s. s.*, Burke.
Thomas Hall, Waterford.
Chester Wright, Hardwick, 1st.
J. B. White, *s. s.*, Barnet.
E. B. Baxter, *s. s.*, Walden.

Unsettled—Luther Jewett, St. Johnsbury; T. W. Duncan, Burke; E. B. Baxter, Walden.

Addison Association.

Lampson Miner, Cornwall.
T. A. Merrill, D. D., Middlebury.
F. L. Whiting, *s. s.*, Bristol.
V. Wolcott, *s. s*, Monkton.
V. Wolcott, *s. s.*, Ferrisburgh.
H. F. Leavitt, Vergennes.
J. Bushnell, *s. s.*, Weybridge.
S. Williams, *s. s.*, Addison.
Dana Lamb, Bridport.
J. F. Goodhue, Shoreham.
J. Bushnell, *s. s.*, Whiting.
Joshua Bates, D. D. *s. s.*, Salisbury.

Unsettled—Joshua Bates, D. D., Pres. Middlebury College; John Hough, Prof. do.; William C. Fowler, do.; Sylvanus Chapin, Addison.

Rutland Association.

Harvey Curtis, Brandon.
D. D. Francis, Benson.
Joseph Steele, Castleton.
S. Williams, *s. s.*, Clarendon.
Chauncey Taylor, Chittenden.
W. C. Denison, *s. s.*, Hubbardton.
Henry Morris, Orwell.
Willard Child, Pittsford.
William Mitchell, East Rutland.
L. L. Tilden, West Rutland.
J. Thompson, *s. s.*, Sudbury.
S. Martindale, *s. s.*, Wallingford.

Unsettled — Ira Ingraham, Brandon; Eli Graves, Joel Graves, Tallahasse, Florida.

RECAPITULATION.

Associations.	*Churches.*	*Ministers.*
Windham,	14	14
Pawlet,	12	9
Black River,	14	10
Rutland,	16	12
Windsor,	14	7
Royalton,	15	10
Addison,	14	11
Orange,	10	7
Montpelier,	18	7
Northwestern,	37	19
Caledonia,	15	11
Orleans,	17	5
Lancaster,	4	2
Total,	200	124
Destitute churches,	74	

The Orleans Association was not reported, and the particulars were taken from the minutes of last year. The same remark applies to so much of the Northwestern Association as is not included in Chittenden County.

Baptist Ministers in New Hampshire, in 1795.

THE first column of figures denotes the year when the church was formed; the second column, its number of members in 1795. Many of the Baptist churches first formed became extinct and have been revived. The first Baptist church in the State was formed at Newtown, in 1755, and the church in Weare was first formed in 1768.—C. B.

ROCKINGHAM COUNTY.

Samuel Shepard,	Brentwood,	1771	456
Edmund Pilsbury,	Northwood,	1780	104
John Peak,	Newtown,	1796	

STRAFFORD COUNTY.

Walter Powers,	Gilmanton,	1772	67
Nicholas Folsom,	Meredith,	1780	64
John Crocket,	Sandbornton,	1780	61
Jacob Newel,	Sandwich,	1793	112

HILLSBOROUGH COUNTY.

Samuel Ambrose,	Sutton,	1782	87
Amos Wood,	Weare,	1783	40
William Elliot,	Mason,	1786	36
Elisha Andrews,	Hopkinton,	1787	75
Job Seamans,	New London,	1788	118
Elias Smith,	Salisbury,	1793	134

CHESHIRE COUNTY.

Isaac Kenney,	Richmond,	1770	145
Ebenezer Bailey,	Westmoreland,	1771	39
Eleazer Beckwith,	Marlow,	1777	131
Biel Ledoyt,	Newport,	1778	89
Nehemiah Woodward,	Wendal,	1781	25
Elijah Willard,	Dublin,	1785	33
Jedediah Hebbard,	Cornish,	1787	28
Jeremiah Highie,	Alstead,	1791	54
Abiel Bridgman,	Hanover,	1792	
Jonathan Cram,	Plainfield,	1792	36
Nathaniel Wilbore,			

GRAFTON COUNTY.

Jeremiah Ward,	Holderness,	1780	32
Cotton Hains,	Rumney,	1780	78
Uriah Smith, *s. s.*	Canaan,	1783	34
Isaiah Stone,	Landaff,	1788	101
Daniel Brainard,	Dartmouth,	1790	20
Samuel Currier,	Wentworth,	1793	38

Whole number of ministers, 30.——Vacant churches in the State, 11.

A BRIEF SURVEY

OF THE

CONGREGATIONAL CHURCHES AND MINISTERS

IN THE

COUNTY OF MIDDLESEX, AND IN CHELSEA IN THE COUNTY OF SUFFOLK, MS.,

FROM THE FIRST SETTLEMENT OF THE COUNTY TO THE PRESENT DAY:

COMPREHENDING

I. A STATISTICAL TABLE, exhibiting a Complete List of those Churches, and of their several Ministers, with various interesting particulars respecting them.

II. NOTES, supplementary to the Table.

III. AN APPENDIX, containing additional notices of Churches and Ministers, and of their affairs; facts illustrative of ancient Ecclesiastical usages, &c. &c., with copious References to authorities throughout.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

N. B. The several towns are placed in the list, in the chronological order of their respective first churches.

In dates earlier than 1752, Old Style is to be understood, where no express notice is given, New Style is intended.

In the Notes, a complete list of publications is attempted of those clergymen who have deceased.

The numerals, 1, 2, 3, &c. are employed as references to authorities.

Where either of them is set immediately against a name in the list, it answers as a general reference for all the facts in the table pertaining to that name, which are not expressly referred to some other authority, except year of graduation, and age.

For all facts, for which no authority is expressly assigned, the compiler holds himself responsible.

The capitals, A, B, C, &c., refer to the Appendix.

The small (a) refers to Appendix.

The small (n) refers to the Notes.

(†) denotes, installed.

abt. about.

pr. probably.

Among the authorities referred to, are several manuscripts, beside town and church records. Of these, the principal are those of the Hon. Samuel Sewall, Esq., of Boston, who died January 1, 1730, having served his country in various offices of honor and trust, especially as a Judge of the Supreme Court of Massachusetts, from 1692, and as Chief Justice from 1718 till 1728, when he resigned. Many writings of his, in manuscript, are yet extant. Among them are,

1. A Journal extending, with some interruptions, from September 21, 1672 to July 8, 1677. Of this, the original was burnt ten or fifteen years ago, in a fire at Boston; but a transcript had been previously taken, which has been copied since.

2. A Journal in his own hand-writing, in three volumes, one in folio and two in quarto. These, including another small volume, containing his Journal during a voyage to England in 1689, extend from February 11, 1685 to October 13, 1729.

3. A Letter Book in folio, containing copies of his letters to correspondents in this country and England from 1686 to 1729.

4. A Common Place Book in quarto, where, among extracts from the writings of St. Augustine, Dr. Owen, and others, are also recorded various historical occurrences, interesting to the churches of that day.

As this gentleman ever took a deep interest in the concerns of religion and its ministers, and was strongly attached to the principles of Congregationalism, as they were understood and practised by the first settlers of New England, many facts of an Ecclesiastical nature, such as embodying churches, ordinations and deaths of ministers, &c., are faithfully recorded in them; of some of which matters of record the compiler has been glad to avail himself in the progress of this work.

The author takes this opportunity of presenting his grateful acknowledgments to the numerous clergymen and gentlemen, who have kindly assisted him in this compilation; and especially to John Farmer, Esq. of Concord, N. H., Rev. Joseph B. Felt of Boston, Rev. Dr. Pierce of Brookline, Rev. Dr. Fay of Charlestown, Rev. Mr. Coggin of Tewksbury, Rev. Mr. Bucklin of Marlborough, and Rev. Mr. Kittredge formerly of Groton, who, by repeated written communications, or by the free access they have procured for him to town and church records, have greatly contributed to whatever there is of completeness or accuracy in this work, in the matters to which it relates.

Burlington, June 12, 1838.

Statistical Table of the Congregational Churches and Ministers in the County of Middlesex, and in Chelsea in the County of Suffolk, Massachusetts, from the beginning.

Churches, when gathered: Ministers.	*Native Places.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or resigned.*	*Died.*	*An Æt*	*Authorities. Brief Remarks.*
CHARLESTOWN; *Church of,* (1) July 30, 1630 (2)								(1) Quickly removed to Boston. (2) Prince's N. E. Chron Pt. II. § 2. (3) Mather's Magnalia, B. III.
John Wilson (3)	Windsor, Eng.	1588	C. U. Eng.	Aug. 27, 1630 (4)		Aug. 7, 1667	79	(4) Winthrop's History, by Savage.
First Church, Nov. 2, 1632 (1)								
Thomas James (2)	pr. Lincolnshire, Eng. (n)	1592		pr. Nov. 2, 1632 (n)	Mar. 11, 1636 (3)	about 1678	86	(1) Church Records, title page. (2) Allen's Biography. (3) Winthrop's History.
Zechariah Symmes (4)	Canterbury, Eng.	April 5, 1599	C. U. Eng.	Dec. 22, 1634 (3)		Feb. 4, 1671 (2)	72	(4) Mather's Magnalia, B. III. (5) Danforth's Almanac, 1649 (n).
John Harvard (5)			C. U. Eng.			Sept. 14, 1638		(6) Mem. of Rev. T. Shepard, Camb.
Thomas Allen (2)	Norwich, Eng.	1608	C. U. Eng.	about 1640 (n)	ab. 1652 (n)	Sept. 21, 1673	65	(7) Church Records, p. 11, 241.
Thomas Shepard (6)	London, Eng.	April 5, 1635	H. U. 1653	April 13, 1659 (7)		Dec. 22, 1677 (7)	43	(8) Mather's Magnalia, B. IV.
Thomas Shepard Jr. (8)	Charlestown	July 5, 1658	H. U. 1676	May 5, 1680 (7)		June 7, 1685	27	(9) Eliot's Biography.
Charles Morton (9)	pr. Southwark, Eng. (n)	1626	O. U. Eng.	†Nov. 5, 1686 (10)		Ap. 11, 1698 (11)		(10) Church Records, p. 251. (11) Sewall's Journal.
Simon Bradstreet (2)	pr. N. London, Ct. (n)		H. U. 1693	Oct. 26, 1698 (12)		Dec. 31, 1741	72	(12) Church Records, p. 272, 356.
Joseph Stevens (2)	Andover	Jun. 20, 1682 (13)	H. U. 1703	Oct. 13, 1713 (12)		Nov. 16, 1721	40	(13) Andover Town Records.
Hull Abbot	Boston (14)	Jun. 15, 1702 (15)	H. U. 1720	Feb. 5, 1724 (16)		Ap. 18, 1774 (17)	72	(14) Rev. Dr. Pierce, Brookline. (15) Boston Town Records.
Thomas Prentice	Cambridge (14)		H. U. 1726	†Oct. 3, 1739 (16)		Jun. 17, 1782 (17)	80	(16) Church Records, p. 356, 358. (17) Mem. in Chh. Records, Vol. II.
Joshua Paine (18)	pr. Sturbridge (n)		H. U. 1784	Jan. 10, 1787		Feb. 27, 1788	25	(18) Church Records, Vol. II.

Jedidiah Morse, D.D. (2)	Woodstock, Ct.		1761	Y. C. 1783	†April 30, 1789 (18)	Feb. 22,	June 9,	1826	65	(19) Rev. Dr. Fay.
Warren Fay, D. D. (19)	Northborough	Feb. 17,	1784	H. U. 1807	†Feb. 23, 1820	1820 (19)				
Second Church, March 26, 1817 (1)										(1) Rev. Dr. Walker.
Thomas Prentiss (1)	Medfield	Jan.	1793 (2)	H. U. 1811	March 26, 1817		Oct. 5,	1817	25	(2) Rev. Mr. Hurlbut, Sudbury.
James Walker, D. D (1)	Burlington	Aug. 16,	1794	H. U. 1814	April 15, 1818					(1) Rev. Mr. Crosby.
Winthrop Church, Jan. 9, 1833 (1)										
Daniel Crosby (1)	Hampden, Me.	Oct.	1799	Y. C. 1823	†Aug. 14, 1833 (2)					(2) Boston Recorder, Aug. 21.
WATERTOWN; *First Church,* July 30, 1630 (1)				pr. C. U. Eng. (n)	1630		July 1,	1644		(1) "Historical Sketch of," by Rev. Convers Francis, D. D. (1) Mather's Magn. B. III. pt. 2, ch. 4.
George Phillips (1)	Raymond, Norf'k, Eng.			C. U. Eng.	Dec. 9, 1640 (3)	1650 (n)	April 10,	1685	(o)	(2) Francis's History.
John Knowles (2)	Lincolnshire, Eng.						Aug. 8,	1685	72	(3) Winthrop's History.
John Sherman (4)	Dedham, Essex, Eng.	Dec. 26,	1613	——— (n)	bet. 1644–1648 (5)					(4) Mather's Magnalia, B. III. (5) Francis's History, p. 36, 37.
John Bailey (2)	near Blackburn, Lanc. Eng.	Feb. 24,	1643–4	——— (n)	†Oct. 6, 1686	1692	Dec. 12,	1697	54	
Thomas Bailey (2)	pr. near Blackburn, Lanc. Eng. (n)				Nov. 2, 1687		Jan. 21,	1688–9	35	
Samuel Angier (2)	Cambridge	March 17,	1655	H. U. 1673	†May 25, 1697		Jan. 21,	1719	64	
Church of, Oct. 6, 1697 (1) (2)										(1) At first, the "East Church." (2) Sewall's Journal.
Henry Gibbs (3)	Boston	Oct. 8,	1668 (4)	H. U. 1685	Oct. 6, 1697		Oct. 21,	1723	56	(3) Francis's History.
Seth Storer (3)	Saco, Me.	May 27,	1702	H. U. 1720	July 22, 1724		Nov. 27,	1774	73	(4) Farmer's Geneal. Register.
Daniel Adams (3)	Medway	Jan.	1746	H. U. 1774	April 29, 1778		Sept. 16,	1778	33	(5) Rev. Mr. Francis.
Richard R. Eliot (3)	New Haven, Ct.	Oct. 8,	1752	H. U. 1774	June 21, 1780.		Oct. 21,	1818	67	
Conv. Francis, D.D. (5)	West Cambridge	Nov. 9,	1795	H. U. 1815	June 23, 1819					

[To be continued.]

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN MIDDLESEX.

THE County of Middlesex was incorporated in 1643, the same year with Suffolk (which then included Norfolk county) and Essex,[1] and doubtless derived its name from its location; the then inhabited towns of it being chiefly in *the midst*, between those two counties or *sections* of county. It contains forty-five towns, beside the city of Lowell; and by the census taken in 1837, 98,565 inhabitants, a number exceeding that of any other county in the Commonwealth. [[1]*Spofford's Gazetteer*, 1828.]

CHARLESTOWN.

Church of: now, First Church, Boston.

This church was the third, in the order of time, in Massachusetts proper, as distinguished from the colony of Plymouth; being preceded only by the first church in Salem, established Aug. 6, 1629; and by the church of Dorchester under Rev. Messrs. Warham & Maverick, which had been embodied and organized early in 1630 at Plymouth in England.[1] It was gathered (A) by Gov. Winthrop, Dep. Gov. Dudley, Mr. Isaac Johnson and Rev. Mr. Wilson, (principal men among the founders of the Massachusetts colony) who entered into church covenant (B C) at Charlestown, July 30, 1630. (D) And having been enlarged in the interval by repeated accessions, it chose and ordained (E) its officers, Aug. 27th following. But scarcely was it thus organized, before it was removed and permanently established at Boston, in consequence of the removal there of the major part of its members. These had originally intended settling at Charlestown. Here the governor had ordered timber for his dwelling-house to be cut and framed; and here the great body of the people that accompanied him across the Atlantic, had erected "cottages, booths and tents about the Town Hill" for their accommodation, and met for public worship under the shelter of a large tree. (F) But the prevalence of a mortal sickness, and a difficulty then experienced of procuring a sufficiency of fresh water, putting many before long upon seeking a new place of abode, Mr. Johnson and others went over the river to Shawmut, afterwards Boston, to dwell. These were soon followed by others in such numbers, that in a short time, (how soon exactly, seems now impossible to ascertain,) most of the members of the church recently gathered at Charlestown, had taken up their residence in Boston. And now this more flourishing settlement being made by them at first the principal, and quickly after the sole place of their public worship, it gave to this church its permanent location and name. [*Prince's N. E. Chron. Pt. II. sect.* 2, *p.* 241—250. *Emerson's Hist. Sketch. p.* 12. [1] *Prince's N. E. Chron. Pt. II. sect.* 1.]

WILSON. Mr. Wilson, a son of Rev. Dr. William Wilson, a prebendary of St. Paul's, (London?) was a student and a fellow of King's College, Cambridge; a Master of Arts at Emmanuel's of the same university; and a minister of Sudbury, a noted borough and market-town in the county of Suffolk, Eng.[1] Suffering for nonconformity in his own country, he came to New England in 1630;[2] was ordained (G) teacher of the church of Charlestown, Aug. 27th of that year;[2] and its pastor, Nov. 22, 1632, after its removal to Boston.[2] "A very holy, upright man, and for faith and love inferior to none in the country, and most dear to all men."[3] He published, while in England, 'Some Helps to Faith,' 12mo.[4] An extemporary sermon also, from Jer. xxix. 8, the last that he preached at the Boston Lecture, and taken down at the time of delivery, in short hand, was published some years after his death,[1] by the title of 'Watchword to Christians against Dreams.'[5] [[1]*Mather's Magn. B. III.* [2]*Winthrop's Hist.* [3]*Winthrop's Hist. Vol. I. p.* 211. [4]*Allen's Biog.* [5]*Catalogue of Lib. of Hist. Soc.*]

First Church. (H)

The members of First Church, Boston, resident in Charlestown, continued to worship at Boston, with their brethren there, about two years. Then, the difficulty of crossing the river on the Sabbath in winter, and an opportunity of procuring Mr. James, a clergyman lately arrived from England, for their pastor, determined them to endeavor obtaining the enjoyment of church privileges by themselves. Upon application they were dismissed, together with Mr. James and wife, thirty-three in all, from First Church, Boston, Oct. 14, 1632;[1] and were gathered into a distinct church, (that

which is now First Church, Charlestown,) Nov. 2, of the same year.[2] Speaking of Charlestown in 1651, Johnson observes,—'The whole Towne consists in its extent of about 150 dwelling-houses. Their meeting-house for Sabbath assembly stands in the Market-place, very comly built and large, the officers of this church are at this day one Pastor, (K) and one Teacher, (K) one Ruling Elder, (L) and three Deacons, the number of souls' (in Church fellowship?) 'are about 160.'[3] [*Winthrop's Hist. Vol. I. p.* 93. [1]*Records of First Church, Boston, pp.* 3, 4. [2]*Rec. of First Church, Charlestown, title page.* [3] *Wonder Working Providence, B. I. ch.* 18.]

JAMES. Mr. James came from Lincolnshire, of which county, from the verses inscribed to him by Johnson, he appears to have been a native, and also a minister, well reported of for "courteous speech, and worke of Christian love."[1] He arrived at Boston June 5, 1632; was received as a member by First Church (into which his admission and that of his wife are numbered in the records, 149, 150); and being dismissed thence with others to be embodied into a new church at Charlestown, (M) he was probably chosen and ordained its pastor on the day of its gathering. Dismissed from his pastoral charge at Charlestown, in consequence of an unhappy disaffection of Mr Symmes the teacher and of a majority of the brethren towards him,[2] he retired to New Haven; accompanied Rev. Messrs. Knowles of Watertown and Thompson of Braintree in their voyage to Virginia to preach the gospel in 1642; and some years after returned to England. There he was resettled in the ministry at Needham in Suffolk; and ejected for nonconformity in 1662. But he afterwards preached in that town to a considerably numerous society. He died at Needham: and though denied by his Episcopalian successor a place of burial, except in "the unconsecrated corner, left for rogues, &c." yet he was pronounced by Dr. Calamy, in his Account of the ejected Ministers, "a very holy, good man." [*Allen's Biog.* [1]*W. W. Prov. B. I. ch.* 26. [2] *Winthrop's Hist. I.* 182.]

SYMMES. Mr. Symmes was chosen a lecturer at Atholines in the city of London, 1621. Thence he removed to Dunstable, 1625. But harrassed repeatedly with processes against him in the Bishops' Courts for nonconformity, he at length with his family quitted his native country. He arrived in New England Sept. 1634;[1] was admitted into the church at Charlestown Dec. 6th of that year;[2] chosen its teacher Dec. 22;[1] and doubtless ordained as such the same day. (N) After the dismission of Mr. James, in 1636, he was (by election and repeated ordination, it is presumed) constituted its pastor; and in this office he continued till his death, Feb. 4, 1670—1. (O) He preached the Election sermon in 1648.[3] Among his numerous descendants, were Rev. Zechariah Symmes, first minister of Bradford, his son; and Rev. Thomas Symmes, first minister of Boxford, (afterwards of Bradford,) his grandson.[3] [*Mather's Magn. B. III.* [1] *Winthrop's Hist.* [2]*Chh. Rec.* [3] *Allen's Biog.*]

HARVARD. Mr. Harvard, the venerated founder of Harvard University, had been ordained in England, being enrolled by Mather among the ministers of his "First Classis."[1] He probably arrived in this country in 1637, in which year, on Aug. 1, he was admitted as a citizen of Charlestown.[2] A place has been given him in the list among the ministers of that town, because he has been usually reckoned as one heretofore. Rev. Dr. Eliot calls him, "pastor of the church at Charlestown;"[3] and in a list of its ministers, drawn up in modern times, and inserted in the church records, Vol. II. Mr. Harvard is numbered among them. But though he was a resident in Charlestown, and a member of its church, it is next to certain that he was never called to office in that church. (P) The only notice to be found of him in the church records is this of his admission as a member, viz. "1637: 9 mo: day 6. John Harvard and Anna his wiffe, with Robert Cuttler were admitted." The date of his death, and a few other interesting particulars respecting him, are preserved as follows, in 'A Chronological Table of some few memorable occurrences,' annexed to Danforth's Almanack for 1649, printed at Cambridge. "1638: 7 mo: 14 day. John Harvard master of Arts, of Emmanel Colledge in Cambridge, deceased; and by will gave the half of his estate (which amounted to about 700 pounds) for erecting the Colledge." (P) [[1] *Mather's Magn. B. III. Introd.* [2] *Town Records.* [3] *Eliot's Biog.*]

ALLEN. Mr. Allen was educated at Caius College, Cambridge; and was minister of St. Edmund's in Norwich, his native city, till silenced in 1636 for refusing to read the Book of Sports. He arrived at Boston in 1638; became a member of the church at Charlestown, Dec. 22, 1639;[1] and shortly after, it is probable, was ordained its teacher. (Q) He continued with the people of his charge till about 1652. (Q) He then returned to England, and was again settled in the ministry at Norwich; and though ejected in 1662, still preached to his people, as opportunity offered, till his death in that city in 1678. His publications were 1. 'An Invitation to thirsty Sinners to come unto their Saviour,' composed in this country, and printed twice with a preface by Rev. Mr.

Higginson. 2. 'The Scripture Chronology,' printed in England, 1659. 3. 'The way of the Spirit in bringing Souls to Christ.' 4. 'Sermons upon the necessity of Faith.' [*Eliot's Biography.* [1] *Church Records.*]

Shepard. Mr. Shepard was the eldest son of Rev. Thomas Shepard of Cambridge; a fellow of Harvard College; [1] and ordained as teacher of the church of Charlestown, (see E), of which Mr. Symmes was then the pastor. [2] He died suddenly of the small pox, which he caught of one of his flock, while visiting him at his desire; [3] and was extolled by President Oakes, in a Latin oration pronounced at the Commencement after his death, "as holding the first rank among the ministers of his day." [4] [[1] *Eliot's Biog.* [2] *Chh. Records, p.* 11. [3] *Mather's Magn. B. IV.* [4] *Allen's Biog.*]

Shepard, Jr. Mr. Thomas Shepard, Jr. was the only surviving son of the preceding; (R) and the image of his father's virtues. His early, sudden death was deeply lamented. [*Mather's Magn. B. IV.*]

Morton. Mr. Morton was the eldest son of Rev. Nicholas Morton, minister of St. Mary Overy's, Southwark; and educated at Wadham College, Oxford, of which he was chosen a fellow, and where he was honored with the friendship of the warden, the celebrated Dr. Wilkins, [1] afterwards bishop of Chester. From a zealous conformist he became a Puritan; [2] and was settled in the ministry at Blisland in Cornwall. [3] Being ejected by the Act of Uniformity in 1662, he established about 1666, and for twenty years conducted an academy at Newington Green, near London, in which many young ministers were educated by him. [2] Daniel De Foe likewise, author of Robinson Crusoe, [3] and Gov. Shute of Massachusetts, [4] were of the number of his pupils. For his nonconformity he was at length compelled to relinquish his school as well as the pulpit, and to seek an asylum in New England. [2] He landed in this country in July 1686; and was soon after installed (S) as pastor of the church in Charlestown. [3] According to Rev. Dr. Eliot, he was also Vice President of Harvard College: and "while in this office, composed a system of logick, which was copied by the students every year, as they became members of that society," till it was "laid aside for one on a more improved plan by Mr. Brattle." [1] "A copy of each is in the cabinet of the Historical Society. [1] He died April 11, 1698. (T) His publications were numerous, though generally brief; he being a declared enemy of large volumes. [2] They were, 1. The little peacemaker, on Prov. xiii. 10.—2. Foolish pride, the makebate, 1674.—3. Debts discharge, Rom. xiii. 8.—4. The gaming humour considered and reproved.—5. The way of good men for wise men to walk in.—6. Season birds, an inquiry into the sense of Jer. viii. 7.—7. Meditations on the first 14 chapters of Exodus, &c.—8. The spirit of man, meditations on 1 Thess. v. 23.—9. Of common places, or memorial books.—10. A discourse on improving the country of Cornwall.—11. Considerations on the New River.—12. Letter to a friend, to prove money not so necessary as imagined.—13. The ark, its loss and recovery [1, 2] He wrote also "Advice to candidates for the ministry," &c. which is copied in Calamy's Continuation: and two works of his in manuscript are preserved in the libraries of the Massachusetts Historical Society, and Bowdoin College. [1, 2] [[1] *Eliot's Biog.* [2] *Allen's Biog.* [3] *Farmer's Geneal. Reg.* [4] *Sewall's Letter Book, July* 28, 1716.]

Bradstreet. Mr. Bradstreet was a son of Rev. Simon Bradstreet of New London, Ct., a grandson of Simon Bradstreet, Esq., governor of Massachusetts, and the father of Rev. Simon Bradstreet of Marblehead: [1] "a very learned man;" and so accomplished a Greek scholar, that he was introduced by Lieut. Gov. Tailer to Gov. Burnet with saying, "Here is a man who can *whistle* Greek." [2] On the list of baptisms in the church records, is the following by him: viz. "1702. Sept. 13. Mr. Simon (quondam Judæus) Barns:" which was thus noticed at the time by a friend in Boston: "1702. Sept. 13. Lord's Day, Mr. Bradstreet baptiseth *Simon the Jew* at Charlestown, a young man whom he was instrumental to convert. [3] [[1] *Alden's Epitaphs, Vol. III. p.* 106. [2] *Allen's Biog.* [3] *Sewall's Journal.*]

Stevens. Mr. Stevens was a son of Deacon Joseph Stevens of the First or North Church of Andover. [1] His birth stands thus recorded in the Andover Town Book: "Joseph Steeuens y^e^ son of Joseph Steeuens & Mary Steeuens borne y^e^ 20th. of June 1682." He was a tutor of Harvard College, a fellow of the corporation, and ordained (U) as colleague pastor with Rev. Mr. Bradstreet. He died suddenly, in the midst of life and usefulness, of the small pox, [1] then fatally prevalent in Boston and the vicinity. (V) His only daughter, and a sister of his wife, Mrs. Eliza Foye, victims also of that distemper, were buried with him in the same tomb. [2] He preached the Artillery Election Sermon in 1715. "His last discourse, entitled, 'Another and better country,' &c. and annexed to it, a discourse on the death of Rev. Mr. Brattle of Cambridge, were published." [1] He was father of Rev. Benjamin Stevens, D. D. of Kittery, and great-grand-

father of the late Rev. Joseph Stevens Buckminster of Boston.[1] [[1] *History of Andover, by Rev. Abiel Abbot, p.* 148. [2] *Boston News Letter, Nov.* 13—20, 1721.]

ABBOT. Mr. Abbot was ordained (W) as colleague with Mr. Bradstreet, after the death of Mr. Stevens. He preached the Dudleian Lecture in 1764.[1] He also preached the Artillery Election Sermon in 1735, which was published. Other publications of his were a sermon on the rebellion in Scotland, 1746; and another against profane cursing and swearing, 1747. [*Allen's Biog.* [1] *Rev. J. Peirce, D. D.*]

PRENTICE. Mr. Prentice, previously to his installation (X) as colleague with Mr. Abbot, had been settled at Arundel, Me.[1] From that place he appears, by the following minute in the published Journal of Rev. Thomas Smith of Falmouth, now Portland, to have been dismissed in 1738, viz. "Sept. 19. 1738. There was a council to-day about Mr. Prentiss' 'leaving his people.'" He died at Cambridge, his native town, to which he seems to have retired at the burning of Charlestown by the British in 1775, (Y) and was buried at Charlestown.[2] [[1] *Rev. Dr. Sewall's Journ. Oct.* 8, 1739. [2] *Mem. in Chh. Records, Vol. II.*]

PAINE. Mr. Paine, a son of Rev. Joshua Paine of Sturbridge, was the first settled minister in Charlestown, after its recovery from the conflagration by the British in 1775. His ministry, cut short by death, was of but little more than a year's continuance. [*Chh. Records, Vol. II.*]

MORSE. Dr. Morse studied divinity at New Haven, Ct. and was there ordained as an Evangelist (Z) in the autumn of 1786, to minister to the church at Midway, Ga., in the place of its pastor, Rev. Abiel Holmes, (afterwards of Cambridge, Ms.) who was then absent on account of ill health.[1] At Midway he remained, it is presumed, till he came to Charlestown. He preached the Artillery Election Sermon in 1803, and the Convention Sermon in 1812. In the summer of 1820, after his dismission from Charlestown, he made a tour under commission from the President of the United States, "for the purpose of ascertaining, for the use of the government, the actual state of the Indian tribes in our country."[2] A report of the results, in part, of this tour was afterwards made to the Secretary of War; and having been submitted to congress, was published under the author's own inspection at New Haven in 1822.[2] Dr. Morse died at New Haven, having been highly distinguished in life both as a divine, and as an author. His writings on geography, which have passed through many editions, are universally known. His other publications were 1. The American Gazetteer, 1797, and 1804.—2. Thanksgiving Sermons, 1795, 1798, 1799.—3. Fast Sermons, 1798, 1799, 1812.—4. On the death of R. Cary, 1790; of Thomas Russell, 1796; of James Russell, 1798; of George Washington, 1800; of Mary Russell, 1806.—5. Masonic Sermon, 1798.—6. Address to the students at Andover Academy, 1799;—7. before the Humane Society.—8. Artillery Election Sermon, 1803.—9. History of New England, with E. Parish, 1804.—10. True Reasons on which the election of a Professor of Divinity was opposed, 1805.—11. Sermon at the African meeting-house, 1808;—12. at the ordination of Hezekiah May, 1803; —13. of J. Huntington, 1808;—14. before the Asylum, 1807;—15. before the Society for Propagating the Gospel, 1810;—16. at the Convention, 1812;—17. before a moral association, 1813.—18. Appeal to the public on the controversy concerning Harvard College, 1814.—19. Sermon at the annual meeting of the Commissioners for Foreign Missions, 1821.—20. Report on Indian affairs, being a narrative of a tour made in 1820. 8vo.[3] [[1] *Rev. Abiel Holmes, D. D., Cambridge.* [2] *Rev. Mr. Felt, Boston.* [3] *Allen's Biog.*]

FAY. Dr. Fay studied divinity with Rev. Dr. Austin of Worcester. He was ordained at Brimfield, Nov. 2, 1808; dismissed at his own request June 26, 1811; installed at Harvard, Jan. 26, 1814; and from that place dismissed at his own request, Jan. 5, 1820. [*Rev. Dr. Fay.*]

Second Church.

PRENTISS. Mr. Prentiss, a son of the late venerable Thomas Prentiss, D. D. of Medfield, studied divinity at Cambridge, and died within a year from his settlement..

WALKER. Dr. Walker pursued his theological studies at the same place. [*Rev. Dr. Walker.*]

Winthrop Church.

CROSBY. Mr. Crosby was a student of Andover Theological Seminary;[1] ordained at Conway, Jan. 31, 1827; and dismissed (at his own request) July 24, 1833.[2] [[1] *Rev. Mr. Crosby.* [2] *Boston Recorder, Feb.* 9, 1827; *and Aug.* 7*th.* 1833.]

WATERTOWN.

First Church.

Watertown, known originally as Sir Richard Saltonstall's plantation, was incorporated Sept. 7, 1630 (answering to Sept. 17, 1630, N. S.), the same day with Boston.[1] It then included within its limits, Weston, Waltham, and a part of Lincoln.[1] With regard to the time, when its First Church was gathered, there has been much difference of opinion. Johnson dates this church from 1631;[2] and calls it the seventh gathered church in the colony: giving precedence, in respect to age, to the churches of Salem, Charlestown, Dorchester, Boston, Roxbury and Lynn; though the five last named he represents to have been gathered in 1631, as well as that of Watertown. This loose, and in some respects, certainly inaccurate arrangement, is followed by C. Mather.[3] But an earlier date for the imbodying of this church, sanctioned by Mather himself in his Life of Rev. George Phillips,[4] and adopted as the most probable by Rev. Dr. Francis in his History of Watertown, is July 30, 1630. On that day, according to the author of the Magnalia, in the above named memoir, about forty men, of whom Sir Richard Saltonstall was first, subscribed a solemn covenant (there cited at full length) "in order unto their coalescence into a 'church estate.'" And by this transaction, it is assumed, in the next section of the memoir just referred to, that "*a church of believers*" *(was)* "*gathered at Watertown.*" Viewing this then as its true date, the first church of Watertown was coeval with the first church of Boston, and posterior to none in the Massachusetts colony, in point of time, except the first church in Salem, and the original church of Dorchester, which removed to Windsor in Connecticut.

This ancient church contained in 1651 about 250 members;[2] and continued to be the only church in Watertown upwards of sixty years from its foundation. But a division was then effected in it. In 1692, during an earnest contention respecting the site for a new meeting-house, the parties agreed to refer the matter in debate to a committee, to be appointed by the governor and council.[1] This committee fixed, for the purpose intended, on a spot west of the original place of worship, but nearer than that to the centre of the town, and within the present bounds of Watertown.[1] Their report was protested against by a numerous minority, who were extremely dissatisfied with the location which it proposed for a new meeting-house.[1] But notwithstanding their opposition, a meeting-house was erected on the site recommended by the committee; and when it was finished, it was accepted by vote in town meeting, as the place of public worship for the whole town.[1] Measures were now taken to procure for it a minister. After repeated unsuccessful proposals for settlement in it to Mr. Henry Gibbs, who had been preaching in the old meeting-house the chief of the time since 1690, though without ordination, "the church," with the concurrence of the town, invited Rev. Samuel Angier in 1696 to become their minister in the new house of worship.[1] Mr. Angier accepted their invitation, and was installed May 25, 1697.[1] And Oct. 6, following, a church was gathered from among the adherents to the old meeting-house, (though with much opposition from "the western party, having the selectmen on their side;") and Mr. Gibbs above mentioned was ordained its pastor the same day.[5]

Watertown now contained two churches, and two religious societies, with a settled minister in each, beside an association for holding public worship among themselves by "the Farmers," so called, inhabitants of the most westerly part of the town, which was incorporated in 1713, as the town of Weston.[1] Still the town was not as yet legally divided into parishes; and both its ministers appear to have been paid from its public treasury.[1]

But after the death of Mr. Angier, the town was divided in 1720 by the general court of the Province into two distinct precincts, viz. the eastern, comprehending Mr. Gibbs's people, and the western, comprising those who had been Mr. Angier's.[1] At the same time, for the better accommodation of those concerned, the court likewise ordered, by their committee for running the dividing line, that in each precinct, the existing meeting-house should be removed to a spot designated by that committee, or otherwise that a new meeting-house should be erected upon that spot within a given time.[1] With this order of court, a majority of the inhabitants of the western precinct, (including doubtless a majority of the church belonging to it,) promptly complied. They first attempted to purchase (of the town, it is supposed, for whose use it was originally built) the meeting-house that had been Mr. Angier's, in which all or most of them had hitherto been accustomed to worship, for the purpose of removing it to the site which the court's committee had pitched upon. But not succeeding in this effort, they bought the old meeting-house in Newton, then for sale; removed the materials to the place appointed by the committee, near the present meeting-house of Rev. Mr. Ripley in Waltham, and there erected them anew in 1721.[1] In 1723, Mr. Warham Williams was ordained as the minister of the west precinct in Watertown;[1] and as there is no account on record of the gathering of

a church in this precinct upon or previously to that solemnity,[6] it is presumed that the church of which Mr. Williams was the pastor, was the same as that to which Mr. Angier had formerly ministered within the present limits of Watertown. (A [1]) At the incorporation of this precinct, as the town of Waltham, in 1738, its church became of course the church of Waltham.

Upon the division however of the town into two precincts in 1720, and the appointment of a new place for public worship in each, by order of court, there was a party in the western precinct, that firmly adhered to the meeting-house in which Mr. Angier had officiated.[1] They assumed to be a distinct, or third church and society in the town: and had for their minister a Mr. Robert Sturgeon, who had been employed with others, at the death of Mr. Angier, to supply his pulpit; and who now, whether regularly or not inducted into office, performed among them the proper duties of a pastor, baptizing their children, &c.[1] To decide upon the regularity of these proceedings, two Ecclesiastical councils were convened at Watertown in 1722, probably by the invitation of the western precinct. (B [1]) The latter of these councils assembled May 1, and condemned the doings of Mr. Sturgeon and his party.[7] And from this time his friends seem to have gradually withdrawn from him, and united themselves to one or other of the two regular societies: and his meeting-house, which had been for thirty years a cause of contention, has long since been demolished, or crumbled of itself into ruins.[1] [[1] *Historical Sketch of Watertown, by Rev. Convers Francis.* [2] *Wond. W. Prov. B. I. ch. 23.* [3] *Magn. B. I. ch. 5.* [4] *Magn. B. III.* [5] *Sewall's Journal.* [6] *Rev. Mr. Ripley, Waltham.* [7] *MS. Journal of Rev. Joseph Sewall.*]

PHILLIPS. Mr. Phillips was educated (as Prince supposes) at Cambridge University, and settled in the ministry at Boxted in Suffolk, Eng.[1] He came to this country in 1630 with Gov. Winthrop, and assisted in gathering the church at Watertown,[2] of which he lived and died the pastor. He was eminent in his day, as "a man mighty in the Scriptures,"[3] which he used, it is said, to read through entirely six times a year;[2] and as one, who was "at the first more acquainted with the way of church discipline, since owned by Congregational churches," (C [1]) than others of the early settlers;[4] and at his death he was mentioned with honor, as "a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others."[5] He published a treatise entitled, "A Vindication of Infant Baptism;" to which was added another, "Of the Church."[2] He was the father of Rev. Samuel Phillips of Rowley; great-grandfather of Rev. Samuel Phillips of Andover; and the common ancestor of other individuals of his name in succeeding generations, distinguished for their liberal patronage of literary, charitable, and religious institutions. [[1] *Francis's Hist. pp.* 33, 34. [2] *Mather's Magn. B. III.* [3] *Johnson's W. W. Providence, B. I. ch.* 33. [4] *Hubbard's Hist. p.* 186. [5] *Winthrop's Hist. Vol. II. p.* 171.]

KNOWLES. Mr. Knowles, "a godly man, and a prime scholar,"[1] had been a student of Magdalen College, and a fellow, in 1625, of Katharine Hall, Cambridge; and after commencing preaching, a lecturer (D [1]) at Colchester.[2] He came to New England in 1639;[2] and was ordained as colleague pastor with Rev. Mr. Phillips of Watertown the following year.[1] In 1642, he went with Mr. Thompson of Braintree, and Mr. James formerly of Charlestown, to preach the gospel in Virginia.[3] Upon his return to Massachusetts, he was for a short time "again in the ministry at Watertown, associated with Mr. Phillips's successor."[2] In 1650 Mr. Knowles returned to England;[3] preached in the cathedral at Bristol; and being ejected thence in 1662 by the Act of Uniformity, he retired to London.[3] Here, in 1672, he was settled as colleague with Rev. Thomas Kentish at St. Katharine's;[2] and died April 10, 1685, "probably between 80 and 90 years of age."[3] [[1] *Winthrop's Hist. II.* 18. [2] *Francis's Hist.* [3] *Allen's Biog.*]

SHERMAN. Mr. Sherman was educated at Emmanuel College, Cambridge: but scrupling the required subscription, he retired from the university without a degree, "under the persecuted character of a 'Colledge Puritan.'"[1] He came to this country in 1634; and preached his first sermon at Watertown.[1] After a few weeks' continuance there, he went to New Haven; preached with great acceptance in most of the towns in that vicinity, and was invited to take charge of the church at Milford.[1] But now, declining for some reasons to preach altogether, he was chosen a magistrate of that colony, and continued in this office two or three years.[1] At the death of Mr. Phillips, receiving an invitation to become his successor, he resumed preaching, was settled at Watertown, and during his protracted ministry there, sustained a very exalted character, both as a scholar, a divine, and a Christian.[1] For mathematical and astronomical learning he was particularly eminent.[1] So much did he excel in the pulpit, that he obtained with his most judicious hearers the appellations of "a second Isaiah, the honey dropping, and golden mouthed preacher."[1] And his lectures (E [1]) delivered once a fortnight for thirty years, many of the students at Cambridge used to walk to Watertown to hear;

and afterwards acknowledged "the durable and abundant advantage," which they had derived from them.[1] He was a Fellow of the Corporation of Harvard College, and one of the joint moderators of the Reforming Synod in 1679.[2] He preached before the Convention of Congregational Ministers in Massachusetts in 1682; and his sermon is the first on that occasion upon record.[3] [[1] *Mather's Magn. B. III.* [2] *Francis's Hist.*]

Bailey. Mr. Bailey, "having received a good classical and general education," commenced preaching at Chester, Eng.; went to Ireland shortly after, and spent about fourteen years in the ministry of the gospel at Limerick.[1] Here the success of his labors was so remarkable, that (in the words of Mather) "he seemed rather to fish with a net, than with an hook, for the kingdom of God."[2] But neither his acknowledged talents and piety, nor his abundant usefulness, could save him from persecution for his nonconformity. After several imprisonments on this account, he came to New England probably in 1684;[1] took up his residence at Boston; and beside preaching occasionally for other ministers, he appears to have been for some time a stated assistant of Rev. Mr. Willard of the South Church, till his removal to Watertown in order to settlement. (G[1]) He was installed (H[1]) at Watertown, Oct. 6, 1686; and here as well as in Boston, "his services were much sought, and highly valued."[1] But suffering much from ill health and low spirits, he resigned his pastoral charge in 1692;[1] returned to Boston, and became an assistant minister of the First Church till his death. Mr. Bailey preached the Artillery Election Sermon, 1692.[1] His publications were, "A Farewell Address to his loving and dearly beloved Christian friends in and about Limerick;" and "Man's Chief End to glorifie God, or some brief Sermon-Notes on 1 Cor. x. 31."[1] [[1] *Francis's Hist.* [2] *Mather's Magn. B. III. Pt.* 4, *ch.* 7.]

Bailey, Jr. Mr. Thomas Bailey was a younger brother of the above Rev. John Bailey, and came to this country with him.[1] While at Boston where he and his brother at first lived, he preached occasionally, especially at the Thursday Lecture;[2] went to Watertown to reside, at the earnest request of the people, as an assistant minister (J[1]) to his brother, Nov. 2, 1687, and died shortly after, Jan. 21, 1689.[1] At his decease, his brother remarked in his diary respecting him, "He died well, which is a great word; so sweetly, as I never saw the like before."[1] [[1] *Francis's Hist.* [2] *Sewall's Journ. Aug.* 27, 1685; April 8, 1686.]

Angier. Mr. Angier was son of Edmund Angier of Cambridge, and a descendant, on the mother's side, from the celebrated Dr. Ames, author of the Medulla Theologiæ. Previously to his installation (K[1]) at Watertown, he had been settled at Rehoboth, where he was ordained Oct. 19, 1679. He was the father of Rev. John Angier of Bridgewater. [*Francis's Hist.*]

Church of.

This church was originally distinguished by the title of "The East Church." The circumstances which led to its formation, have been briefly narrated under the "First Church." The following notice of its gathering, and of the ordination of its first pastor, is from the Journal of Judge Sewall. "Fourth day Oct. 6. 1697. A Ch. is gathered at Watertown, East-End, and Mr. Gibbs Ordained. Mr. Fox ordains, Mr. Sherman gives the Right Hand of Fellowship. This was done in y^e^ Afternoon in y^e^ open Aer tho' a Cold day. The Western party having y^e^ Selectmen on y^r^ Side, got possession of y^e^ Meeting-house, and would not suffer the Assembly to enter there. The Lord be mercifull to his people, pardon our Sins, and heal our gaping Wounds!" At the division of the town by the General Court in 1720 into two precincts, this church was comprehended in the East Precinct; and since the incorporation of the Western Precinct, as the town of Waltham, it has been the only Congregational church in Watertown.

Gibbs. Mr. Gibbs was a son of Mr. Robert Gibbs, merchant, of Boston.[1] He went to Watertown Nov. 1690, as an assistant to Rev. John Bailey after the death of his brother Thomas; continued to preach there after Mr. Bailey's resignation and removal to Boston; was recommended to the town for settlement over them by the committee appointed by the Governor and Council for determining the site of a new meeting-house; and received repeated applications from the town to become their minister, especially after that building was completed.[1] But seeing cause to decline these applications, he was not ordained till after the installation of Mr. Angier in the new meeting-house; when he was permanently settled over the friends of the old meeting-house, in which he had then been preaching, with but little interruption, about seven years.[1] Though the former part of Mr. Gibbs's ministry was spent in the midst of strife and contention at Watertown, yet he conducted himself with so much prudence and integrity, as that he secured the love, respect and confidence of both parties.[1] He preached the Artillery

Election sermon in 1704, which was published: as was also a little treatise of his, entitled, "The certain Blessedness of all those, whose sins are forgiven, considered, confirmed and applyed, from Psalm xxxii. 1, 2;" and after his death, a little volume gathered from his papers, "full of affectionate and practical counsels," with the title, "Godly Children their Parents Joy; exhibited in several Sermons, &c. 1727."[1] (L[1]) [[1] *Francis's Hist.*]

STORER. Mr. Storer was a son of Col. Joseph Storer of Wells, Me. His ministry at Watertown was a quiet and useful one, and of fifty years' continuance. [*Francis's Hist.*]

ADAMS. Mr. Adams, his successor, a son of Elisha Adams, Esq. of Medway, studied divinity "partly with the Rev. Mr. Bucknam of his native town, and partly with the Rev. Mr. Browne of Sherburne:" and died lamented within six months of his settlement. [*Francis's Hist.*]

ELIOT. Mr. Eliot, a lineal descendant of Rev. John Eliot, the "memorable apostle of the Indians," pursued the study of theology under the direction of Rev. Mr. Leonard of Woodstock, Ct. and when called to the pastoral office in Watertown, was a tutor at Harvard College. He published "A Discourse delivered at Athol at the Consecration of a Lodge. Oct. 13. 1803:" "A Discourse delivered at Dedham, at the Consecration of Constellation Lodge, Oct. 19th. 1803:" "Two Sermons preached at Watertown, Sept. 30th. and Oct. 7th. 1810," from Acts ii. 47: and "Two Sermons preached at Watertown, Sept. 22d. 1816," from Deut. xxxii. 47. [*Francis's Hist.*]

FRANCIS. Dr. Francis studied divinity at Harvard University.[1] The sermon at his ordination was preached by Rev. Dr. Osgood of Medford, from 1 Tim i. 15, was "printed at the request of the Society, and was the last production published by the venerable and eloquent preacher."[2] [[1] *Rev. Mr. Francis.* [2] *Francis's Hist.*]

[To be continued.]

ON THE MODESTY BECOMING A CHRISTIAN MINISTER.

[By Rev. Daniel Dana, D. D.]

NOTHING is so essential to the prosperity of religion, as the character of its ministers. Their office and work require high and peculiar qualifications. In this point all are substantially agreed.

In the character of an *untaught teacher*, the most ignorant perceive an incongruity. The veriest of hypocrites demands in a minister, unimpeached sincerity; and the most profligate of men, a spotless example.

So pervading and general a sentiment carries with it decisive evidence of truth. It is drawn from the inmost depths of the human mind. It may be impaired; but it cannot be effaced. Even in the present low state of religion and morals in the community, it retains much of its original strength.

Many things, indeed, in the existing condition of our country, are adapted to improve the ministerial character, by eliciting and strengthening some of its best attributes.

While most other sciences are making rapid advances, it would be unnatural that religion, the best of all sciences, should stand still.

The rapid extension of the gospel, with the imperious demand for its still farther extension, is fitted to rouse the energies of every minister, to quicken the impulses of his heart, and nerve the vigor of his arm.

In the mean time, an endless variety of domestic objects and interests prefer their claims. While societies, anniversaries, public assemblies, resolutions and speeches are indefinitely multiplied, no minister can well be idle. His thoughts and feelings, and, if he has them, his talents and eloquence, will have an ample field for their exhibition.

But amidst these demands for energy, and temptations to display, there is latent danger. Especially there is danger lest virtues of the more passive or secluded cast, be neglected and forgotten. There is one virtue, I mean that

of *modesty*, which is already cast into the shade; and is, indeed, in some danger of being transferred from the list of virtues to that of weaknesses.

It is my wish to speak a word for this lovely stranger; to lead her out from her seclusion, to vindicate her rights, and to assign her due importance and praise.

I remark, then, in the first place, genuine modesty does not imply, strictly speaking, an undervaluing of one's own character and attainments. This is true in an absolute, and a comparative sense. It is admitted that the apostle, in addressing Christians, enjoins them, in *lowliness of mind, each to esteem others better than themselves*. But these expressions cannot bear a literal construction. Thus understood, they would inculcate on Christians the sweeping conclusion, that all around them were better men and better Christians than themselves; which, of course, would be false. Still the apostle's meaning is very plain; and he puts the guard in the right place. Knowing the pride of the human heart, and the proneness even of the partially sanctified to judge too unfavorably of others, and too favorably of themselves, he would have them reverse the proceeding. He would have them transfer to themselves that severity which they are prone to exercise toward others; and to others, that unbounded candor which they are apt to indulge toward themselves. Just as in the case of a staff, or wand, which has been much bent a particular way, we correct the obliquity, not simply by giving it a straight position, but by bending it the opposite way. Thus viewed, the apostle's direction will coincide with the idea of the ancient philosopher, who represented mankind as passing through the world with each a bag, or wallet, on his shoulder, in the fore-part of which he placed the faults of his neighbors, and in the hinder part, his own. "The business of philosophy," he adds, "is *to turn the wallet*." The business of Christianity is substantially the same. And what a delightful revolution would be witnessed in neighborhoods, in churches and communities, if all Christians, and all ministers, adopted these lovely principles of judgment.

If modesty does not consist in forming too low an opinion of our own characters and attainments, still less is it found in the habit of verbally disparaging ourselves. Some persons never speak of themselves, but in the most debasing terms. This, however, is a very equivocal proof of modesty. Rather, it is an artful, but ill-concealed attempt at self-exaltation. Believe the declarations of these very modest persons, and you bitterly disappoint them. Adopt their opinions, and you incur their resentment and hatred.

Nor is true modesty inconsistent with *decision* in opinions, or in character. The modest man, indeed, forms his opinions on great and interesting subjects with caution; for he investigates coolly; he sees difficulties, and feels the force of objections. But this caution is the parent of confidence—a just confidence, which, as it is not easily acquired, is not easily resigned. It is the superficial thinker who never patiently examines, never doubts, and never hesitates. And as his opinions are formed in the dark, it is not unnatural that they should take flight at the first approach of daylight. A volume might be written on the emptiness and superficiality of these arrogant pretenders, in contrast with the modesty of real science.

And why should it be thought that modesty is incompatible with decision of character? Does it obliterate from the mind a sense of moral obligation; of the immutable distinction between right and wrong? Does it destroy the fear of God, and reverence for his laws? Does it efface the impression of his all-surrounding presence, and all-seeing eye? These are the elements which go to constitute genuine decision of character. And they all find a natural and welcome abode in the subdued and self-diffident mind.

Indeed it is the modest man alone, who duly appreciates the difficulties, as well as the motives of virtue; its obstacles, not less than its rewards. Of course, he alone is prepared to pursue a uniform and inflexible line of rectitude. Let the world, then, correct its estimate of things. Let it transfer to this unassuming class, that praise of decision and energy, which it has been too apt to bestow on the bold, the self-confident, and the reckless.

Nor is there any thing in genuine modesty which relucts from the loftiest enterprises, or the most vigorous efforts. The motto adopted by one of the most

unassuming, as well as energetic men of the age just passed, was, *Expect great things; attempt great things.* Animated by this simple, but noble maxim, he pursued, through a long life, a course of action which has poured unnumbered blessings on the millions of India, and endeared his name to every friend of religion and humanity.

An example of consummate modesty, combined with the boldest enterprise and courage, has been furnished by our own country, in the case of her most illustrious son. The unaffected reluctance and self-diffidence with which Washington accepted the two highest offices in her gift, could be surpassed only by the commanding power and success with which their diversified duties were executed. And to this moment, the problem remains unsolved, whether as a hero, or a magistrate, he exhibited superior excellence.

But we ascend higher still. The great apostle of the Gentiles was as humble and modest, as he was great. No man more perfectly familiarized the declaration of Jesus to his disciples; *Without me, ye can do nothing.* Still, we hear him declaring, with more than human courage; *I can do all things, through Christ strengthening me.* And where is the page of history which records exploits or sacrifices in the cause of Christ, which can bear a comparison with his?

It appears, then, that modesty is not that tame, spiritless, inefficient thing which many seem to imagine it. It is allied to the best and noblest qualities of the human mind and heart. It is a prominent and lovely attribute of some of the most estimable characters which have ever shone forth in our world. A vast proportion of the acknowledged ornaments and benefactors of their species, have been genuinely modest men. A vast proportion of the solid good which has been effected for the interests of human society, has been effected by the unassuming and unpretending part of mankind. We need not except the achievements of science and philosophy. Sciolists and semi-philosophers, it is confessed, have usually been vain, self-sufficient and arrogant. But genuine and thorough-going philosophers, men of finished minds, and finished learning, have been self-diffident and modest. Those who have conversed most intimately with the works of God, and the mysteries of nature, have found little time or inclination to admire themselves, or their works. Those who have pierced the earth, and scaled the stars; who have launched forth on voyages of discovery, into the infinite regions of space, have returned, but to confess the imperfection of their powers, and their acquisitions. Of this we have a fine specimen in the case of the prince of philosophers. While Newton resided at the university, Roger Cotes was there, and a Fellow of the same college with himself. He was of kindred genius and pursuits, and died at the age of thirty-four. Newton, sometime after his death, exclaimed, with his own touching simplicity, "If *he* had lived we should have *known something.*" What views this wonderful man had of his own powers and attainments, may be gathered from another remark which he made toward the close of his life. "I do not know," said he, "what I may appear to the world; but to myself, I seem to have been only like a boy playing on the sea-shore, and diverting myself in, now and then, finding a smoother pebble, or a prettier shell, than ordinary; while the great ocean of truth lay all undiscovered before me."

When speaking of that modesty which becomes the Christian, and especially the Christian minister, we are arrested by a thought which, if true, is deeply interesting. Modesty is not a mere appendage or ornament of religion; but enters into its very constitution and essence. If, in the Christian professor, modesty is absent, religion itself is absent. If, in this point, there is a flagrant defect, doubt and suspicion are thrown over his whole character. The importance of this thought gives it a claim to a careful development.

All religion has its foundation laid in humility. Humility, too, pervades the superstructure. The representation of the ancient father was scarcely too strong, when he said, in reply to the question, What is the first thing in religion? Humility. What is the second? Humility. What is the third? Humility. The real Christian, by the light of God's spiritual and searching law, has found his own depravity—his deep and utter depravity; his guilt, his ruin, his helplessness, his exposure to the endless wrath of a just God. He has felt a repentance which breaks the heart with unutterable grief for sin, and inspires

it with habitual self-abasement. If he has hope of pardon, that hope centres in atoning blood. Nor does he feel himself less indebted to the power of the Holy Spirit, for a new heart, and for every right disposition. These thoughts are familiar. They are engraved in his inmost heart. Let such a man be proud if he can. But it is impossible. He is laid under necessity, precious, absolute necessity, to be humble. And if humble, then modest. For what is modesty, but humility looking out at the eyes, beaming in the countenance, and spreading itself over the whole deportment?

Further; real religion is progressive; and progress in religion is progress in humility. The Christian does not live, but Christ lives in him. All his attainments in holiness, he owes, not to his own self-originated resolutions, and independent efforts, but to the power and grace of his Master. If these are not facts, the gospel is a set of enigmas; and the Bible, the most unintelligible of books. But the Christian feels these things to be facts. And this feeling is adapted to destroy every root and fibre of pride and self-complacency. If he differs from the vilest of mankind, he ascribes it to sovereign grace. If he makes any advance on his own attainments, he is but the more indebted to the same sovereign grace. Who sees not, then, that every advance of holiness will be an increase of humility and self-abasement?

We may take another view of things. Progress in religion is progress in pious sensibility; in delicacy of spiritual perception, taste and feeling. The advanced Christian takes expanded and elevated views of the beauty and perfection of God, and of the mysteries of his Saviour's love. These views impart a quickened sense of his own personal and infinite obligation; and thus he cannot compare what he has rendered to his God and Saviour with what he was bound to render, but with tenderness and grief. His warmest love appears cold; his tenderest gratitude, a kind of guilty ingratitude. His most ardent devotion seems too languid; and his best obedience, scarcely worthy of the name. The mind which is occupied by such views as these, can find no room for pride, or vanity, or ambition. It can be the abode of no feelings, but those of the most subdued and humble character.

The Christian minister must hold habitual and intimate converse with the Bible. And of all books in the world, the Bible maintains the most determined, uncompromising hostility with human pride. All its doctrines and precepts, all its warnings, promises and threatenings are designed to subdue and eradicate this worst and most pernicious of all the vices of the mind. Especially do those mysteries of Revelation, which baffle our reason, and elude our comprehension, tend to promote modesty of intellect, as well as humility of heart. And there is no man who will fairly put his mind and heart to these sublime mysteries, without finding their auspicious practical influence. They will effectually subdue vanity and pride. They will inspire that humility which is the parent and nurse of every lovely virtue.

The true minister is eminently a man of prayer. And what is prayer, but the immediate approach of a frail, impure, erring child of dust, to the HIGH AND HOLY ONE. Must not such an approach be almost necessarily attended with an entire prostration of spirit? In company with a fellow mortal, a man may too easily find materials for pride, arrogance, and self-sufficiency. But can a man be proud, arrogant, and self-sufficient in the presence of SPOTLESS PURITY, and INFINITE MAJESTY? And must not such an intercourse leave behind it an impress on the mind, the countenance, and whole demeanor? Can the man, or the minister, who is habitually vain, self-conceited, self-satisfied, be a man of prayer? We cannot follow him to his retirement. His closet may reveal no secrets. But does not such a demeanor reveal secrets of the most affecting and appalling kind?

In a word, the true minister of Jesus resembles his Master. If it be true, that without the spirit of Christ no man can be a Christian; it is emphatically true, that without the spirit of Christ no man can be a Christian minister. *Learn of me*, says the Saviour, *for I am meek and lowly*. Humility, then, is the first lesson that He teaches. Until this lesson is learned, nothing is learned. A prayerless and profane minister is a solecism indeed. And why not a vain and proud minister too?

We have now had opportunity to perceive that modesty, though confessedly a bright ornament of the Christian character, is not a *mere* ornament, but rather a constituent part of that character. In other words, we have seen that without it, a man can scarcely be a real Christian; and much less, a consistent and exemplary one. In our discussion we have had in immediate view, the minister of the gospel. In our further remarks on the subject, we shall have a still more particular reference to this order of men.

Let us then glance at some considerations which evince the value and importance of modesty to the Christian minister.

It cannot but exercise a salutary influence on his investigation of truth, and the formation of his religious opinions. Not, as we have seen, that it will impart an indecisive air to his speculations. Not that it will repress the spirit of the freest inquiry. Not that it will preclude the mind from any accessible source of information, or any legitimate instrument of knowledge. But the modest man, in all his inquiries, will bear in mind the imperfection of his faculties, and the necessarily limited sphere of their operation. He remembers that error is often found on the surface, while truth must be sought many degrees below it; that error is artful, insinuating, obtrusive; while truth is simple, modest, and retiring. Above all, he remembers that the Author of truth has established certain boundaries which mortals may not pass; which to transcend, is fraught with numberless evils. These are maxims which are obvious to common sense; but which philosophers and divines have often overlooked. If modern France has proved that the principles of civil and political liberty, when pushed to excess and extravagance issue in folly, madness and ruin; modern Germany has proved that the principles of philosophical investigation may be so perverted and over-done, as to originate the most monstrous errors and absurdities. Many of its metaphysicians and theologists, taking leave of sober reason, and bursting away *extra flammantia mœnia mundi*, have found themselves in regions of darkness never before explored. A little common sense, and common modesty, would have saved themselves the disgrace, and the world the annoyance of these deplorable exhibitions. Still, the actual influence of these wandering stars on the interests of religion and literature, has been unspeakably disastrous. So much parade of learning, and affectation of philosophy, combined with so much cold-blooded, heartless infidelity, could not fail to produce wide-spread and destructive effects. The human mind has been unhinged; the most settled principles of belief have been undermined, and the wildest of vagaries have assumed the solemn garb of reason and philosophy. Our own country has sustained a shock in its most vital interests, and especially in its religion. There was a time when the infidelity of Germany under the name of an improved theology, threatened to deluge our land like a flood. And even now, when the evil is somewhat checked at its source, its transmitted and deleterious influence is far from being unfelt in our country. A bold and reckless spirit of speculation, a contempt for long established opinions, and a preference of *new error* to *old truth*, are still but too prevalent. While these temptations beset our young ministers and students, and while many are actually ensnared, there are others, it may be confidently believed, who have taken a salutary alarm. Looking through the emptiness of false philosophy, and perceiving the wretched impotence of reason as a religious guide when unaided by light from heaven, they feel the absolute necessity of implicitly submitting the understanding to heavenly illumination, and of seeking religious truth at its divine source. It is in the exercise of this meek and modest spirit alone, that religious truth is found; and here is the only security from the wildest and most pernicious errors. So far as this spirit prevails, ministers become safe and instructive guides to their fellow men. So far as it prevails, the church is *the pillar and ground of the truth*; the light of a darkened and erring world.

As modesty is thus needful to the minister in forming his religious opinions, it gives a grace to his manner of imparting them. It is admitted that the grand and fundamental truths of religion are perspicuous in themselves, and plain in their evidence. If, on these topics, it is the duty of every Christian to think and speak with decision, it is still more clearly the duty of every minister.

But confidence is not arrogance; nor is decision, dogmatism. There is a harsh, magisterial air in the pulpit, which makes truth seem repulsive; and from the lips of some preachers, grace itself appears ungracious. It is a calm, unobtrusive manner which most unequivocally betokens conviction in the speaker; and it is this manner which is most adapted to beget conviction in the hearer. There is an unaffected, honest deference which a judicious minister knows how to pay to the understanding of his hearers; and this deference is generally paid back with interest. Prejudices and objections often fly before it, which would have stood their ground against severity and dogmatism. All the distinguishing doctrines of the gospel are naturally unwelcome to the human heart. But it is not therefore the less undesirable, that by a harsh, overbearing manner in the delivery, they should be rendered still more repulsive. And if, on the other hand, there are truths, as doubtless there are, which are adapted to soften and to break the most obdurate heart, how important is it, that the mildness and tenderness of their exhibition be such as should give them the fullest, deepest impression.

So long as human hearts retain their depravity, and Christians their imperfections, so long will differences and contrarieties of opinions find their way into the church. These discrepances of opinion will give birth to religious controversy. And how humbling is the thought, that religious controversy is often conducted with greater acrimony than is generally witnessed in the contests of worldly men. And how much more deplorable is it, that the acrimony should frequently be not in direct, but *inverse* proportion to the importance of the subject debated. Yet such has been too often the case. If in regard to the government of the church, the divine Author of the Bible has given to his followers a degree of latitude, which is probably the case; then it follows, that all bitter disputes as to the form of church government are at once needless, fruitless and wicked. Yet it is by disputes upon these, and other unessential topics, that the church has in every age been agitated, convulsed and torn asunder. These things are the opprobrium of religion, the grief of the pious, and the triumph of the ungodly. When shall such evils be banished? When shall these fires of hell be extinguished? When shall the church witness again that golden era, when Christians *loved each other with pure hearts fervently;* when the whole *multitude of those who believed,* were of one heart and of one mind? We answer; when Christians shall imbibe more of the spirit of their meek and lowly Master; when they shall honestly resolve to treat great things as great things, and little things as little things; when, conscious of their own infirmities and errors, they shall treat kindly the infirmities and errors of their brethren; when they shall be modest in their claims, and generous in their concessions. When these revolutions shall take place, the church will arise from her depressions, will cast off her incumbrances, will look forth in beauty and glory, the joy of earth, and the bright resemblance of heaven.

The modesty we are recommending is an important safeguard against a *worldly* spirit. Than such a spirit, nothing is more inveterately hostile to the power and prosperity of religion. To the Christian minister, it is peculiarly noxious. It cripples his energies, and impairs his usefulness. It even corrodes the vitals of his piety. In every age, it has *cast down many wounded.* In every nation, its progress has been marked with spiritual desolation and death in the church, and in its ministry. In our own age and country, the dangers from this source are singularly multiplied and alarming. With a fertile soil, a free government, and a rapid advance in the arts and luxuries of living, we have had for years an exuberant tide of wealth and prosperity flowing in upon us. The world has seemed to array itself in new charms, and life to exhibit new attractions. Pleasure, self-gratification, in all their varied forms have become the universal rage. The church has not escaped the contagion. Never, perhaps, in any period or country was the church pervaded by such a spirit of gain, of luxury, and splendor, as in our own at the present time. In this state of the church, the condition of the minister is dangerous and trying in the extreme. What shall prevent his being swept away by the torrent of fashion? What shall save him from plunging into that vortex of worldliness and dissipation,

where dignity of character is lost, and ministerial influence is lost, and not unfrequently shipwreck is made of an immortal hope? But these are not the only dangers. He may be precluded by narrowness of circumstances, from running a race with the votaries of wealth and splendor. He may find himself the object of neglect, of pity, or scorn, with those who claim to prescribe the laws of fashion, and the tone of public sentiment. And what shall sustain him in circumstances like these? We answer; in both the cases supposed, the minister has one resort, one refuge. He may find it in a subdued, humble, unaspiring mind; and he can find it no where else. If he has sat at the feet of a lowly Saviour, he has found where real happiness springs. If he has risen to communion with God, he can look down on all which the world thinks elevated and great. If he is enriched with the treasures of the gospel, and may communicate these treasures to others, he is rich to his heart's content. If he has the humble hope of his Saviour's smile, he may well be deaf to the world's applause; and repay its neglect, or scorn, with compassion.

If the spirit of worldliness is disastrous in its influence on the ministerial character, the spirit of ambition is not the less so. Many, indeed, who have been inaccessible to the attractions of wealth and splendor, have been corrupted and destroyed by the love of praise. This passion is as powerful as it is pernicious. Wherever it gains access, it takes possession of the whole soul. It claims to reign supreme, and without a rival. The Deity himself is dethroned. The wretched devotee, withdrawing his worship from his Maker, becomes the worshipper of himself. Nor is he content till the whole church and the whole world unite in the same idolatry, and bow at the same altar. If the question be asked, what is the source of those numberless errors and heresies which have vexed and distracted the Christian church, from age to age, it must be replied, that the grand source of the evil is ambition. Men possessed of some learning, but of still more restlessness, and love of distinction, have perverted the Scriptures. Not content to let them speak their own language, they have invented a language for them. Some novel, but false idea has darted into their own minds; and they have found it in the Scriptures, or forced it upon them. The deviation from truth may at first be small; but as the importance of the new idea becomes identified with their own importance, it soon becomes a great and momentous affair. Every thing in the Bible which remotely countenances the favorite, is sedulously pressed into the service; and every thing of a contrary aspect, as sedulously overlooked. Gradually a new *theory* arises, which, itself immortal, is to give immortality to its author. But the cause of truth and piety receives a wound; and error and division are perpetuated in the church.

Such has been the origin of error in the past ages of the church. In *every* age of the church, there is danger that men occupying eminent stations, men ambitious of literary distinction, and not distrustful of their own powers, should substitute the *form* or *semblance* of Christianity in the place of its vital essence. And this the more, as it is well known that a *plausible counterfeit* of the doctrines of the gospel is, to the generality of human hearts, more welcome than those doctrines themselves. Ministers of every description, especially those of the younger class, are exposed to the same snare. It is gratifying to personal vanity, and of this the best have enough, to be uttering one's own novel and showy fancies, rather than those plain, old-fashioned doctrines of the Bible, which have nothing to recommend them, but their everlasting truth, and infinite importance.

But there are other modes in which ambition is displayed and gratified. Let us cast a momentary glance across the Atlantic. Let us contemplate the great British anniversaries, and the manner in which they are conducted. These occasions bring together a considerable portion, not only of the piety and benevolence, but of the taste and fashion, the distinguished nobility, with the dignified and respectable clergy of the metropolis and the nation. Not a few of the speeches are uttered by ministers of the gospel. These speeches are often prepared with much care; they are highly ornamented—surcharged, indeed, with flowers of rhetoric, and flights of imagination. The speakers frequently compliment each other in no very measured terms. Their speeches are generally received by the audience with emphatic expressions of approba-

tion. Those which are peculiarly brilliant call forth loud and reiterated bursts of applause.—Here, then, certain serious questions arise. Will these exhibiters return entirely unharmed? Will their Christian character and feelings sustain no shock? If they brought to the scene some portion of spirituality and humility, will they carry as much away? Or will they be too apt to leave the greater part behind? In this pleasant collision of effort, on the one part, and admiration on the other, will no flame be enkindled, consuming the best sensibilities of the Christian, and even the finest feelings of natural delicacy? In this species of commerce, while a corrupting, deteriorating influence is imparted to the individual, will not a portion of the same bad influence return back upon the community?

The religious anniversaries of our own country are conducted in a more correct and chastened style. If on this point our British brethren view us as lagging behind the spirit of the age, we may well cherish the wish, that the period may be distant, when we shall overtake it. Yet with us, serious and menacing evils exist. The species of eloquence which these occasions are found to cherish, is not always in keeping, either with the principles of good taste, or the genuine spirit of Christianity. Some speeches, indeed, delight us by their fulness of thought, and force of reasoning; by their genuine pathos, and unaffected piety. In others, we perceive such a spirit of levity and display, with perhaps such abortive attempts at the sublime or pathetic, as are truly disgusting. It cannot be denied that these occasions subject the modesty and humility of our clergy, the younger part especially, to a severe test. Those, not unfrequently, whose qualifications and claims are most decisive, have an insuperable reluctance to these public appearances. While those with whom they are objects of ambition, rarely come forward, either with advantage to the public, or with honor and safety to themselves. Cases have occurred, in which the unlimited indulgence of this ambition has proved the wreck of moral feeling and the sacrifice of Christian character.

A young minister comes forward under the most promising auspices. Apparently he is devoted, humble, unobtrusive, and lovely. His talents excite public notice. Societies of various descriptions take measures to enlist him in their cause. His first great public effort is approved; the second, admired; the third, warmly applauded. Soon, his character as a popular public speaker, is established. His name is extensively known, and his praise is sounded by a multitude of tongues. But in the meantime, where is that simplicity, once so lovely! Where is that modesty, so attractive; and where that spirituality, so delightful? Alas, they are gone; they are utterly vanished. His countenance, his air, his whole demeanor, proclaim him vain, self-sufficient, arrogant; almost *a man of the world.* Who that knew him once, is not ready to exclaim,

"If thou art he!—but O, how fallen!"

And who that has observed the progress of human character, and human events, is not prepared to witness a fall still more signal and tremendous; still more decisive of character and fate?

It might be difficult, perhaps impossible, to carry forward the great religious objects of the day, without the aid of those public assemblages to which we have referred. They may be necessary instruments of awakening and keeping alive the general attention and interest. Nor do those evils to which they have sometimes given birth, hold any natural or necessary connection with them. In themselves, they would seem calculated to expand the heart, to purify and elevate the affections, to spread a healthful influence over the public mind, and to excite the energies of Christians to their noblest possible exercise. It is only by a perversion, that they become scenes of mere curiosity, of amusement, of display; occasions of giving and receiving the incense of adulation. And surely it is a signal and lamentable perversion, when, in this way, they become instruments to secularize religion, to pollute the sentiments and taste of the people, and to deteriorate the character of ministers.

But it is not in these public scenes alone, that ministers are exposed and ensnared. Perils throng around their daily path. Even when engaged in their duties which should make and keep them humble, they are in danger of *losing*

their humility. Even that kindness and partiality of an affectionate people, designed by Heaven to stimulate and lighten their labors, too often furnish fuel to their pride and vanity.

The dangers of which we are speaking are not excluded, even from the pulpit. This is a sacred enclosure; and of all possible intruders, pride would appear to be the most unseemly and odious. Yet from this master sin, entwining itself about every fibre of the human heart, the holiest and humblest of men are not wholly delivered. The angels of light, in their purity, and their worship, cover their faces, and sink in dust. While man, stained with guilt, and odious in his pollution, dreams of personal excellence; forgets himself, and his Maker; is unabashed and irreverent in the presence of INFINITE MAJESTY. What do angels think? What do they think of our worship; of our sermons and prayers; of our praises and confessions? What do they think of what we style our reverence and devotion, our humility and love? And what does HE THINK, who charges the angels themselves with comparative impurity and folly?

Would not the Sabbath acquire a new sacredness, and the sanctuary, an unspeakably increased interest, did every minister bring to the pulpit a deeply impressed sense of A PRESENT DEITY? It would be the death-blow of vanity and irreverence. The spirit of levity, and the spirit of display would vanish before it. His looks, his tones, his air, his *every thing* would indicate the ambassador of Heaven. The sanctuary would assume the solemnity and silence of the tomb. Many would be ready to exclaim, *How dreadful is this place!* Few would retire unimpressed or unprofited.

The minister who is serious and humble in the sacred desk, will naturally be chastened and modest in his deportment elsewhere. This is of high importance to the impression he will be apt to make on the general mind, both as it regards his personal character, and the religion he inculcates. Many respectable men are not discriminating in their views of religious doctrines. But most men are quick-sighted enough in detecting moral distinctions in the characters of religious guides. A meek and modest minister is generally known and noted, to the honor of religion. And so is a proud and arrogant minister, to its disgrace.

These remarks, on a topic of no small interest, are confessedly desultory. The writer has not aimed, either to treat the subject very methodically, or to exhaust it. It is still fruitful of very important reflections. The hints he has thrown out, he submits with great deference to the ministers of the gospel. He particularly asks for them the attention and candor of those numerous young men in a course of training for the Christian ministry, who, in forming their own character, are preparing to form the character, and shape the destiny, of those numberless immortal minds with which they will be hereafter surrounded.

SKETCH, STATISTICS, ETC. OF THE THEOLOGICAL SEMINARY OF ANDOVER.

[By Oliver A. Taylor, M. A.]

THE THEOLOGICAL SEMINARY OF ANDOVER, had its origin in Phillips Academy. This was founded April the 21st, 1778, by the united liberality of two brothers, the Hon. Samuel Phillips of Andover, and the Hon. John Phillips of Exeter, N. H. To ten persons, who, in connection with the donors themselves and ever afterwards the Master for the time being, were to constitute a Board of Trustees, with power to fill any vacancies which might occur in their body, they transferred a certain amount of property, the income of which was to be forever appropriated and expended for the support of a free school, or Academy, in the South Parish of Andover. This Academy, though equally open to youth of the requisite qualifications from every quarter, was particularly

limited to the control of Protestants. It went immediately into operation; and two years afterwards it was duly incorporated by an act of the General Court.*

In the Institution thus founded were to be taught 'The English, Latin, and Greek Languages, Writing, Arithmetic, Music, and the Art of Speaking; also practical Geometry, Logic, and any other of the liberal Arts and Sciences, or Languages, as opportunity and ability might from time to time admit, and as the Trustees should direct.'

It was particularly declared, however, 'That the *first* and *principal* object of the Institution was the promotion of true PIETY and VIRTUE.'

It was accordingly specified that 'No person should be chosen as a principal Instructor, unless a professor of the CHRISTIAN RELIGION.' At the same time, it was also made 'The duty of the Master, as the age and capacities of the scholars should admit, not only to instruct and establish them in the truth of Christianity; but also early and diligently to inculcate upon them the great and important Scripture doctrines of the existence of one true GOD, the FATHER, SON, and HOLY GHOST; of the fall of man, the depravity of human nature; the necessity of an atonement, and of our being renewed in the spirit of our minds; the doctrines of repentance toward God and of faith toward our Lord Jesus Christ; of sanctification by the Holy Spirit, and of justification by the free grace of God, through the redemption that is in Jesus Christ, (in opposition to the erroneous and dangerous doctrine of justification by our own merit, or a dependance on self-righteousness,) together with the other important doctrines and duties of our HOLY CHRISTIAN RELIGION.' †

In promotion of the same object, the Hon. John Phillips, in the year 1789, gave an additional generous donation, "For the *virtuous* and *pious* education of youth of genius and serious disposition," in this Academy.

In his last Will, he farther bequeathed to Phillips Academy in Exeter, N. H., of which he was the sole founder, two thirds, and to the Academy in Andover, one third, of the residue of all his estate, "For the benefit," as he has expressed it, "more especially of charity scholars, such as may be of excelling genius, and of good moral character, preferring the hopefully pious; and such of these, who are designed to be employed in the great and good work of the gospel ministry, having acquired the most useful human literature in either of these Academies or other Seminaries, may be assisted in the study of Divinity, (if a Theological Professor is not employed in either of the two forementioned Academies,) under the direction of some eminent Calvinistic minister of the gospel, until such time, as an able, pious, and orthodox Instructor shall, at least in part, be supported in one or both these Academies, as a Professor of Divinity; by whom they may be taught the important principles and distinguishing tenets of our holy Christian religion."

To this fund, the Hon. William Phillips of Boston, another brother, also made a bequest, in aid of the same pious object.

Expecting to receive liberal additions to the above theological fund, the Trustees, in June 1807, applied to the General Court, to enlarge their power of holding estate, and obtained the following Act.

"Commonwealth of Massachusetts: Whereas the Trustees of Phillips Academy have petitioned this Court for liberty to receive and hold donations of charitably disposed persons, for the purpose of a Theological Institution, and in furtherance of the designs of the pious Founders and Benefactors of said Academy; and, whereas it is reasonable, that the prayer should be granted;

"Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, that the said Trustees of Phillips Academy be, and they are hereby impowered to receive, purchase, and hold, for the purposes aforesaid, real and personal estate, the annual income whereof shall not exceed $5,000, in addition to what they are now allowed by law to hold; provided the income of the said real and personal estate be always applied to said objects, agreeably to the will of the Donors, if consistent with the original design of the Founders of the said Academy." ‡

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* Pearson's Historic Sketch. Abbot's Hist. of Andover. Constitution of Phillips Academy.
† Constitution of Phillips Academy. ‡ Pearson's Historic Sketch.

In consequence of this act of the Legislature, Mrs. Phœbe Phillips, relict of the then recently deceased Lieut. Gov. Samuel Phillips of Andover, and her son, the Hon. John Phillips, obligated themselves, in the August following, to erect with all convenient despatch, two buildings; one for the accommodation of the students, the other for a steward's family and various public uses. At the same time and by the same instrument, Samuel Abbot, Esq., of Andover, set over to the above named Trustees, $20,000 in trust, as a fund for the purpose of maintaining a Professor of Christian Theology and for the support and encouragement of students in Divinity. Both the above named buildings and the interest or annual income of the said sum of money were to be forever appropriated and applied by the Trustees aforesaid for the use and endowment of a public Theological Institution in Phillips Academy, such as described by the donors, and to be regulated by their statutes.*

In the meantime, preparatory measures had been taken by others, to found a similar Institution, of which West Newbury was to be the location. As two such Institutions, however, were not wanted in the neighborhood of each other, it was agreed after long consultation of the parties, to unite them. Accordingly, on the 21st of March, 1808, Moses Brown, Esq. and the Hon. William Bartlet, both of Newburyport, and the Hon. John Norris of Salem, Ms., united with the preceding as associate founders, and set over to the Trustees of Phillips Academy and to their successors in office, a large donation in SACRED TRUST, as a capital fund, the interest or annual income of which was to be applied to the maintenance of two Professors in the Theological Institution or Seminary which had then lately been founded in Andover.†

It was however expressly stipulated, that all the funds thus brought together should be kept distinct from each other, and also from all other property belonging to Phillips Academy. At the same time, a board of three Visitors, having power to supply its own vacancies, was unitedly appointed by the original and associate founders of the Theological Seminary, for the purpose of seeing their intentions carried into execution. It was farther declared that 'Every Professor in the Seminary should be a Master of Arts, of the Protestant reformed religion, in communion with some Christian church of the Congregational or Presbyterian denomination, and sustain the character of a discreet, honest, learned, and pious man; that he should moreover be a man of sound and orthodox principles in Divinity, according to that form of sound words or system of evangelical doctrines, drawn from the Scriptures, and denominated the Westminster Assembly's Shorter Catechism, and more particularly expressed in the creed prepared by the founders.'

'Every person, therefore, appointed or elected a Professor in this Seminary, was required, on the day of his inauguration into office, and in the presence of the TRUSTEES, publicly to make and subscribe a solemn declaration of his faith in divine revelation, and in the fundamental and distinguishing doctrines of the gospel of Christ, as above referred to; and he was farthermore solemnly to promise, that he would open and explain the Scriptures to his Pupils with integrity and faithfulness; that he would maintain and inculcate the Christian faith, as above expressed, together with all the other doctrines and duties of our holy religion, so far as might appertain to his office, according to the best light God should give him; and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists, and to all heresies and errors, ancient or modern, which might be opposed to the gospel of CHRIST, or hazardous to the souls of men;—that by his instruction, counsel, and example, he would endeavor to promote true PIETY and GODLINESS; that he would consult the good of this INSTITUTION and the peace of the churches of our Lord Jesus Christ on all occasions; and that he would religiously observe the Statutes of this INSTITUTION, relative to his official duties and deportment, and all such other Statutes and Laws, as might be constitutionally made by the TRUSTEES OF PHILLIPS ACADEMY, not repugnant thereto.'‡

It was also ordained, that 'The preceding declaration should be repeated by

* Constitution of the Theological Seminary. † Associate Statutes.
‡ Constitution and Associate Statutes of Theological Seminary in Andover.

every Professor in this Seminary, in the presence of the said Trustees, at the expiration of every successive period of five years; and that no man should be continued a Professor in the Institution, who should not continue to approve himself, to the satisfaction of the said Trustees, a man of *sound* and *orthodox* principles in *Divinity*, agreeably to the system of evangelical doctrines, contained in the aforesaid Catechism and Creed.'* It was further provided, that the Visitors should subscribe the same creed and in the same manner with the Professors.

The Institution thus originated, was first opened in 1808, under the instruction and government of the Rev. Drs. Pearson and Woods; with whom, in the course of the first year, was associated the Rev. Dr. Griffin. Since then, it has received several generous donations from one quarter and another, and undergone a variety of internal changes. It has always, however, adhered to the principles upon which it was originally established, and continued in successful operation. At the present time, there are graduates of this Seminary, who are laboring as ministers in every part of the country, and missionaries in every quarter of the world.

It stands open to Protestants of all denominations, has extensive means of aiding the indigent, embraces a number of societies, and contains about 14,000 volumes of books in its different libraries. It is now under the immediate government of a President and five Professors. A full history of the Institution is in preparation, and will in due time be issued from the press.

The following is a statistical view of its Founders, Guardians, and Officers, arranged in chronological order, or as they stand in the Triennial Catalogue. It will be followed by a list of the Alumni of the Institution, arranged in alphabetical order.

I. FOUNDERS OF PHILLIPS ACADEMY.

1. PHILLIPS, Hon. Samuel, M. A., of the North Parish, Andover, member of the general court of Massachusetts, one of the first Trustees of Phillips Academy, and son of the Rev. Samuel Phillips, the first minister of the South Parish, Andover; b. 1713, gr. H. U. 1734, d. 1790. His father was b. 1690, and d. 1771.
2. PHILLIPS, Hon. John, LL. D., of Exeter, N. H., sole founder of the Academy in that place, one of the first Trustees of Phillips Academy, member of the council of New Hampshire, and brother of the preceding; b. 1719, gr. H. U. 1735, d. 1795.

II. A SUBSEQUENT DONOR.

PHILLIPS, Hon. William, a merchant of Boston, deacon of the Old South church, and brother of the preceding; b. 1722, d. 1804.

III. ORIGINAL FOUNDERS OF THE THEOLOGICAL SEMINARY.

1. ABBOT, Samuel, Esq., of Andover; was also a Trustee from 1795 to 1808, and from that time to his death, a Visitor; b. 1732, d. 1812.
2. PHILLIPS, Madam Phœbe, (originally a Foxcraft, of Cambridge, Ms.) wife of the Hon. Samuel Phillips, (comp. V. 10, below,) and mother of the following; b. 1743, d. 1812.
3. PHILLIPS, Hon. John, of the North Parish, Andover, son of Hon. Samuel and Mrs. Phœbe Phillips and grandson of Hon. Samuel Phillips, the founder, (comp. No. V. 10, below, with the preceding, and No. I. 1, above,) b. 1776, d. 1820.

IV. ASSOCIATE FOUNDERS.

1. BROWN, Moses, Esq., a merchant of Newburyport; b. Newbury, 1742, was Visitor from 1808, and d. 1827.
2. BARTLET, Hon. William, member of the Massachusetts legislature, also a merchant of Newburyport; b. 1748; has been a Visitor since 1808.
3. NORRIS, Hon. John, a merchant of Salem, and member of the legislature of Massachusetts; b. 1751, d. 1808.

V. THE ORIGINAL TRUSTEES.

1. PHILLIPS, Hon. Samuel, M. A., 1778—1791. See No. I. 1. above.
2. PHILLIPS, Hon. John, LL. D., 1778—1795. See No. I. 2.
3. PHILLIPS, Hon. William, 1778—1802. See No. II. above.

* Constitution and Associate Statutes of Theological Seminary in Andover.

4. WENDELL, Hon. Oliver, M. A., 1778—1818; was of Boston, and subsequently of Cambridge, where he died in 1818; gr. H. U. 1753.

5. LOWELL, Hon. John, LL. D., 1778—1802; resided in Boston, and was member of Congress and Judge of the District Court of the United States for Ms.; b. prob. at Newbury, Ms. about 1744, gr. H. U. 1760, d. at Roxbury, Ms. 1802.

6. STEARNS, Rev. Josiah, M. A., 1778—'81; was pastor of Epping, N. H.; b. at Billerica, Ms. 1732, gr. H. U. 1751, ord. 1758, d. 1788.

7. SMITH, Rev. Elias, M. A., 1778—1793; was pastor of Middleton, Ms.; b. at Reading, Ms. about 1729, gr. H. U. 1788, ord. 1759, d. 1792—3.

8. SYMMES, Rev. William, D. D., 1778—1795; was pastor of the Chh. in the North Parish, Andover; b. at Charlestown, Ms. 1728, gr. H. U. 1750, ord. 1758, d. 1807.

9. FRENCH, Rev. Jonathan, M. A., 1778—1809; was pastor of the Chh. in the South Parish, Andover; b. Braintree, Ms., 1740, gr. H. U. 1771, ord. 1772, d. 1809.

10. PHILLIPS, Hon. Samuel, LL. D., 1778—1802; was a native and inhabitant of Andover; son of Hon. Samuel Phillips, M. A., No. I. 1. above; and during the year preceding his death, Lieut. Gov. of Massachusetts; b. 1752, gr. H. U. 1771, d. 1802. Comp. No. III. 2, 3. above.

11. PEARSON, Rev. Eliphalet, LL. D., 1778—1826; was Prof. of Heb. and the Or. LL. etc. H. U. 1786—1806; and 1808—9, Prof. Sacred Lit. (the first,) in the Theol. Sem. Andover; b. at Rowley, Ms. 1752; gr. H. U. 1773, d. at Greenland, N. H., 1826.

12. ABBOT, Mr. Nehemiah, 1778—1808; was of Andover, and died in 1808.

VI. TRUSTEES SINCE CHOSEN.

1. TAPPAN, Rev. David, D. D., 1781—1803; b. at Manchester, Ms. 1753, gr. H. U. 1771, ord. over a church in Newbury, (Newtown,) now West Newbury, 1774; elected Prof. of Divinity in H. U. 1792, d. 1803.

2. PHILLIPS, Hon. William, 1791—1827. He was son of No. II. above; a merchant of Boston; a patriot of the Revolution; a liberal benefactor of Phillips Academy and of the Theol. Sem. Andover; for several years Lieut. Gov. of Ms.; and Pres. Am. Ed. Soc.; b. 1750, d. 1827.

3. ABBOT, Samuel, Esq., 1795—1808. See No. III. 1.

4. NEWMAN, Mark, M. A., 1795—1836; was b. at Ipswich, Ms. 1772; was principal of Phillips Academy, 1795—1809; and now resides at Andover, and is deacon of the South church.

5. MORSE, Rev. Jedidiah, D. D., 1795—1826; was pastor in Charlestown, Ms.; and is the father of Am. Geography; b. 1761, d. 1826.

6. ABBOT, Hon. Jacob, 1795—1804; was member of the Ms. legislature. He resigned his trusteeship in 1804, and died sometime subsequently at Brunswick, Me.

7. PHILLIPS, Hon. John, M. A., 1801—1820. See No. III. 3. above.

8. PHILLIPS, Hon. John, M. A., 1802—1823; was president of the Senate of Ms., and the first mayor of Boston; b. 1770, gr. H. U. 1788, d. 1823. He was son of William Phillips, a merchant of Boston, (b. 1738, d. 1772,) and grandson of Col. John Phillips, (b. 1701, d. 1763,) the only brother of the Rev. Samuel Phillips of Andover. Comp. No. I. 1. above.

9. QUINCY, Hon. Josiah, LL. D., 1802—1828; is the son of Hon. Josiah Quincy, Jr., who d. 1774; attorney, member of Cong., mayor of Boston, and now the President of Harvard University.

10. FARRAR, Samuel, M. A., since 1802; b. Lincoln, Ms. 1773, gr. H. U. 1797; was tutor there 1801—2; studied law; and is now Treasurer and Librarian of Phillips Academy and of the Theological Seminary.

11. DANA, Rev. Daniel, D. D., since 1804; b. Ipswich, Ms. 1771, gr. D. C. 1788, ord. over the First Presbyterian church, Newburyport, 1794; Pres. of Dart. Coll. 1820; installed over the 2d Presb. church, Londonderry, 1822; since 1826, has been pastor of the 2d Presb. church, of Newburyport.

12. HOLMES, Rev. Abiel, D. D., LL. D., 1809—1837; was pastor of a church in Midway, Ga. and of the First church, Cambridge; and is distinguished as the Am. Annalist; b. 1764, gr. Y. C. 1783, d. 1837.

13. ADAMS, John, M. A., ex officio, 1810—1833; gr. Y. C. 1795; was for a while at Canterbury; then for some years principal of Bacon Academy at Colchester, Ct.; was princ. of Phillips Acad. 1810—33; is now princ. of an Acad. at Jacksonville, Ill.

14. WALLEY, Samuel Hall, Esq, since 1811; merchant and inhabitant of Boston, and the son-in-law of No. VI. 2. above.

15. PHILLIPS, Hon. Jonathan, since 1820; b. 1778, is an inhabitant and merchant of Boston, was member of the governor's council, received M. A. at H. U. and is son of No. VI. 2. above.

16. EDWARDS, Rev. Justin, D. D., since 1820; b. West Hampton, Ms., 1787, gr. W. C. 1810, Andover, 1812; has subsequently been pastor in Andover, and in Boston, and Secretary of the Am. Temp. Soc.; since 1836, has been President of the Theol. Sem. Andover.

17. HUBBARD, Hon. Samuel, LL. D., since 1823; b. Boston, 1785, gr. Y. C. 1802; counsellor, member of the House of Rep. and of the Senate of the Mass. legislature; Pres. Board of Trustees; Pres. Am. Ed Society, and resident in Boston.

18. CHURCH, Rev. John Hubbard, D. D., since 1826; gr. H. U. 1797, and has been until lately, pastor of the church in Pelham, N. H., where he now resides.

19. WISNER, Rev. Benjamin Blydenburg, D. D., 1826—1835; b. in Goshen, Orange Co. N. Y., 1794, gr. U. C. 1813; tutor there, 1815—18; studied Theol. at Princeton, N. J. 1819—20; pastor of the Old South church, Boston, 1821—32; Associate Sec'y of the Am. Board of Com. Foreign Missions; d. 1835.

20. BANISTER, Hon. William B., M. A., 1827—37; gr. D. C. 1797; has been State senator, is an inhabitant of Newburyport, and since 1837, a Visitor.

21. EVARTS, Jeremiah, M. A., 1829—1831; b. Sunderland, Vt. 1781; gr. Y. C. 1802; edited

the Panoplist, Boston, 1810—20; was Treasurer of the A. B. C. F. M., from its origin to 1821; and from that time, Corresponding Secretary of the same, until his death, which occurred at Charleston, S. C. 1831.

22. ARMSTRONG, Hon. Samuel Turell, since 1831; born at Dorchester, 1784, printer and bookseller, member of Ms. legislature 1823, Lieut. Gov. 1833 and 1834, acting Governor 1835, mayor of Boston 1836, now resident in Boston.

23. JOHNSON, Osgood, M. A., ex officio, 1833—7; b. at Andover 1803, gr. D. C. 1828, was principal of Phillips Acad. 1833—7, d. 1837.

24. BURGESS, Rev. Ebenezer, D. D., since 1835; b. at Wareham, Ms., 1790, gr. B. U. 1809, was tutor there; And. 1815; was then Prof. of Math. and Philos. in U. V., visited Africa with Mills, 1817—18, is son-in-law of No. VI. 2. above, and pastor in Dedham, Ms.

25. COGSWELL, Rev. William, D. D., since 1837; b. at Atkinson, N. H. 1787, gr. D. C. 1811, pastor of the South church in Dedham, Ms. fourteen years, now Sec'y of the Am. Ed. Soc. and resident in Boston.

26. ALDEN, Ebenezer, M. D., since 1837; b. Randolph, Ms., 1788, gr. H. U. 1808, received M. D. Dart. Coll., is a physician in Randolph, Ms., counsellor of the Mass. Med. Soc.

VII. VISITORS.

1. ABBOT, Samuel, Esq., 1808—1812. See No. III. 1. above.
2. BARTLET, Hon. William, since 1808. See No. IV. 2. above.
3. BROWN, Moses, Esq. 1808—27. See No. IV. 1. above.
4. NORRIS, Hon. John, 1808—9. See No. IV. 3. above.
5. STRONG, Hon. Caleb, LL. D., of Northampton, Ms.; b. at N. 1745, gr. H. U. 1764, studied and practised law, was a member of the Ms. legislature, also a councillor, and for many years governor of the State. He was appointed a Visitor in the original deed, 1808, but did not accept. His death occurred in 1819.
6. SPRING, Rev. Samuel, D. D., 1808—19; b. in Uxbridge, Ms., 1746, gr. Coll. N. J., 1771, accompanied Arnold to Quebec, 1775, ord. over a church in Newburyport, 1777, d. 1819.
7. DWIGHT, Rev. Timothy, D. D., LL. D., 1808—16; b. Northampton, Ms. 1752, gr. Y. C. 1769, ord. at Greenfield, a village of Fairfield, Ct. 1783, inaugurated Pres. of Y. C. 1795, d. 1817.
8. BLISS, Hon. George, LL. D., 1808—1826; was a counsellor at law, in Springfield, M., State senator, and d. prob. soon after 1826.
9. CHAPIN, Rev. Calvin, D. D., 1816—1832; gr. Y. C. 1788, and was tutor there; is pastor of a church at Rocky Hill, a parish in Wethersfield, Ct., and Recording Sec'y A. B. C. F. M.
10. WORCESTER, Rev. Samuel, D. D., 1819—21; b. Hollis, N. H. 1771, gr. D. C. 1795, ord. at Fitchburg, Ms. 1797, installed at Salem, Ms. 1803; was the first Sec'y of the A. B. C. F. M., and d. among the Cherokees in 1821.
11. DAY, Rev. Jeremiah, D. D., LL. D., 1821—37; gr. Y. C. 1795; Prof. and now Pres. of Y. C. New Haven.
12. REED, Hon. William, 1826—37; was member of Congress, member of Governor's council, and a merchant at Marblehead; b. 1776, d. 1837.
13. HUMPHREY, Rev. Heman, D. D., since 1832; b. Burlington, Ct., was formerly pastor in Fairfield, Ct. and Pittsfield, Ms.; is now Pres. of Am. College.
14. BANISTER, Hon. William B., M. A., since 1837. See No. VI. 20.
15. CODMAN, Rev. John, D. D., since 1837; b. in Boston, 1782, gr. H. U. 1802; studied theology Edinb. Scotland, is pastor of a church in Dorchester, Ms.

VIII. FACULTY.

A. PRESIDENTS.

1. PORTER, Rev. Ebenezer, D. D.; b. at Cornwall, Ct., 1772, gr. D. C. 1792, ord. at Washington, Ct. 1796, inaugurated Prof. of Sacred Rhet. And. 1812, chosen President 1828, constituted President and Lecturer on Homiletics, 1832, d. 1834.
2. EDWARDS, Rev. Justin, D. D., since 1836. See No. VI. 16. above.

PROFESSORS.

B. Professors of Sacred Literature.

1. PEARSON, Rev. Eliphalet, LL. D., 1808—9. See No. V. 11. above.
2. STUART, Rev. Moses, M. A., since 1810; b. Wilton, Ct., 1780, gr. Y. C. 1799, tutor there 1802—4, studied law, and was a pastor several years in New Haven.

C. Prof. Extraordinary of Sacr. Lit.

ROBINSON, Edward, D. D.; gr. H. C.; b. Southington, Ct.; was assist. instructor in Sac. Lit. at And. 1823—6; studied in Germany, 1826—30; was Prof. Extr. and Libr. at And. 1830—38; is now Prof. of Sacred Lit. in the Theol. Sem. New York City.

D. Prof. of the Heb. Lang. and Lit.

EDWARDS, Rev. Bela Bates, M. A., since 1837; b. Southampton, Ms., 1802, gr. A. C. 1824, And. 1830; in the mean time was tutor at Am. Coll. and has since been Rec. Sec'y of the Am. Ed. Soc. and editor of the Am. Quart. Reg. and of the Am. Bib. Repos.

E. Professor of Christian Theology.

Woods, Rev. Leonard, D D., from the beginning; b. Princeton, Ms. 1774, gr. H. U. 1796, and was ten years pastor in West Newbury, Ms.

F. Professors of Sacred Rhetoric.

1. Griffin, Rev. Edward Dorr, D. D.; b. East Haddam, Ct. 1770, gr. Y. C. 1790, inaugurated at And. 1809, resigned in 1811; had previously been pastor in New Hartford, Ct., and in Newark, N. J., was subsequently pastor in Boston and in Newark, and finally, Pres. of Williams Coll. He died at Newark, N. J. 1837.
2. Porter, Rev. Ebenezer, D. D., 1812—1832. See No. VIII. A. 1. above.
3. Murdock, Rev. James, D. D., 1819—24; gr. Y. C. 1797; has been pastor of a church in Princeton, Ms. and Prof. U. V.; he now resides at New Haven, Ct. and is known as the Am. Transl. of Mosheim's Eccles. Hist.
4. Skinner, Rev. Thomas H., D. D., 1833—35; native of N. C., formerly pastor in Philadelphia, and in Boston; now, in New York.
5. Park, Rev. Edwards A., M. A., since 1836; b. Providence, R. I. 1808, gr. B. U. 1826, And. 1831; formerly pastor in Braintree, Ms. and afterwards Prof. in Amherst College.

G. Professors of Ecclesiastical History.

1. Murdock, Rev. James, D. D., 1824—28. See No. VIII. F. 3. above.
2. Emerson, Rev. Ralph, D. D.; b. Hollis, N. H. 1787, gr. Y. C. 1811, And. 1814; was tutor in Y. C. 1814—16, and then pastor in Norfolk, Ct.; has been Prof. at And. since 1829.

H. Assistant Instructors in Sacred Literature.

1. Upham, Thomas Cogswell, M. A., of Rochester, N. H.; gr. D. C. 1817, And. 1821, and was then Assist. Inst. at Andover; also pastor of a chh., Rochester, N. H.; is now Prof. of Mental and Moral Philosophy in Bowdoin Coll., Me.
2. Robinson, Edward, D. D., 1823—6. See No. VIII. C.
3. Beckwith, Rev. George C., M. A., of Granville, N. Y.; gr. M. C. 1822, And. 1826; was Assist. Inst. at Andover; then pastor in Lowell; and then again, 1831—2, Assist. Inst. in Sacred Rhet. at Andover; has subsequently been Prof. in Lane Seminary, and pastor in Portland, Me.; is now Agent of the Am. Peace Society.
4. Newton, Rev. Joel Worthington, M. A., of Colchester, Ct.; gr. Y. C. 1818, And. 1827; was Assist. Inst. at And. 1827—9; has since been principal of the Mount Pleasant School of Amherst, Ms., and was lately pastor in Norwich, Ct.
5. Stowe, Rev. Calvin Ellis, D. D., of Natick, Ms.; gr. B. C. 1824, And. 1828, and was Assist. Inst. at And. 1828—30. He has subsequently been editor of the Boston Recorder, and Prof. of Languages in Dart. Coll. He is now Prof of Sacred Lit. in the Lane Seminary, O.
6. Woods, Rev. Leonard, Jr., M. A., son of No. VIII. E.; b. at West Newbury, Ms., 1807, gr. U. C. 1827, And. 1830; was then Assist. Inst. at Andover; has subsequently edited the Literary and Theol. Review, of New York; is now Prof. of Sacred Lit. in the Theol. Sem. of Bangor, Me.
7. Smith, Rev. Daniel Talcot, M. A., of Newburyport; gr. A. C. 1831, And. 1834; was Assistant Inst. at Andover, 1834—6; is now pastor in Sherburne, Ms.
8. Taylor, Oliver Alden, M. A., of Hawley, Ms.; b. Yarmouth, Ms. 1801, gr. U. C. 1825, And. 1829; was Assist. Inst. at And. 1836—7; resides now at Andover.

I. Assistant Instructors in Sacred Rhetoric.

Dr. Porter occasionally had assistance in the department of Sacred Rhetoric, on account of his ill health. The following persons officiated in this way.

1. Hoadly, Rev. Loammi Ives, M. A., 1829—30; was previously pastor in Worcester; has subsequently been pastor in Bradford, Ms.; resides now at Charlestown, near Boston, assisting the Rev. Dr. Jenks in his Comprehensive Commentary; b. Branford, Ct. 1790, gr. Y. C. 1817 And. 1820.
2. Beckwith, Rev. George C. See No. VIII. H. 3. above.

IX. ALUMNI OF THE INSTITUTION.

Notice.—The following list presents, in alphabetical order, the alumni of the Theological Seminary, as they are to be found in the Triennial Catalogue, a few obvious omissions excepted. In this Catalogue, all persons are inserted down to 1815 inclusive, whether they completed a regular course of three years, or not. From that time onward, it contains only those who completed a regular three years' course. Many therefore have been, to a greater or less extent, connected with the Seminary, as theological students, whose names are here omitted. I fear that among them, there will be found some, who are entitled to a place with the alumni.

That my information is often imperfect, follows almost of course; but it is a matter of great regret. It is, however, the best that the data will furnish.

In designating colleges, the usual contractions are employed, as D. C. for Dartmouth College; H. C Hamilton College; H. U. Harvard University; B. C. Bowdoin College; B. U. Brown University; K. C. Kenyon College; Coll. N. J. College of New Jersey; Y. C. Yale College; O. I. Oneida Institute; W. R. C. Western Reserve College; U. N. C. University of North Carolina; U. O. University of Ohio; J. C. Jefferson College; M. U. Miami University; N. Y. U. New York University; W. C. Pa. Washington College, Pa.; W. U. Wesleyan University; C. C. Centre College, Ky.; R. C. Rutgers College, N. J.; U. P. University of Pennsylvania; U. V. University of Vermont; C. C. Charleston College; W. C. Me. Waterville College; And. as a matter of convenience, is also employed as a contraction for the *Theological Seminary at Andover*. Furthermore, b. stands for *born*, d. for *died*, gr. for *graduated*. When a college is added to a name, without the term *gr.* or *graduated*, preceding it, it is to be understood, that, though the person studied at said college, he either did not take a degree there; or else that his graduation there, is a matter of uncertainty. If no college is named it is understood that the person did not receive a regular collegiate education. When the birth-place is known, it is definitely stated; otherwise the person is said to be *of* such a place,—that town or city being given which was affixed to his name while a member of the Theological Seminary. Sometimes, both places are given; and then the first has *of*, before it, and the second is marked as the birth-place. The last name inserted, is the location. When no appellative is attached to a name, Pastor is generally to be understood. It will be seen that some of the ages are given and others not. This is also owing to a deficiency in the original records, and is therefore unavoidable.

ALUMNI.

Abbott, Charles Edwards, of Weld, Me., brother of John S. C. Abbott; b. 1811, gr. B. C. 1832, And. 1837; Teacher, Boston.

Abbot,* Ephraim, of Concord, N. H.; b. 1779, gr. H. U. 1806, And. 1810; Pastor of a church in Greenland, N. H.; Preceptor of Westford Academy, Ms.

Abbott, John Stevens Cabot, of Brunswick, Me.; and br. of Chas. E. A.; b. 1805, gr. B. C. 1825, And. 1829; formerly Pastor in Worcester, now of the Eliot church, Roxbury, Ms.

Abbott, Joseph, Jr. of Phil. Pa.; gr. U. C. 1827, And. 1830; Beverly, Ms.

Abbott, Sereno T., of Andover, Ms.; gr. A. C. 1833, And. 1836; Hampton Falls, N. H.

Abell, James, of Lisbon, Ct.; b. 1791, gr. Y. C. 1819, And. 1822; Oxford, N. Y.

Abraham, Judah Isaac; b. at Hitchen, Hertfordshire, Eng. 1802, of Dutch Jews, gr. And. 1829; Missionary among the Jews in and around London.

Adams, Azariah, of Plainfield, N. H.; D. C. gr. And. 1825.

Adams, Charles B., of Boston; gr. A. C. 1834; And. 1837; Prof. Marion Col. Mo.

Adams, Daewie, of Mont Vernon, N. H.; gr. D. C. 1824, And. 1827; formerly in Camden, Me.; now in Alstead, N. H.

Adams, Eli, of Hinsdale, Me.; gr. W. C. 1824, And. 1827; an Evangelist.

Adams, Frederick Augustus, of New Ipswich, N. H.; gr. D. C. 1833, And. 1837; was Tutor, D. C., now in Amherst, N. H.

Adams, George E., of Bangor, Me.; gr. Y. C. 1821, Andover, 1826; Prof. Theol. Sem. Bangor; Pastor, Brunswick, Me.

Adams, Jasper, D. D., of Medway, Ms.; b. 1793, gr. B. U. 1815, And. 1819; formerly Pres. of Geneva Coll. N. Y.; and Pres. of Charleston Coll. S. C.

Adams, John R., of Andover, and son of No. VI. 13. above; b. (?) at Canterbury, Ct. 1802, gr. Y. C. 1831, And. 1836; Pastor, Londonderry, N. H. Comp. Wm. A. below.

Adams, Jonathan, of Boothbay, Me.; b. 1785, gr. M. C. 1812, And. 1815; Deer Island, Me.

Adams, Nehemiah, of Salem, Ms.; gr. H. U. 1826, And. 1829; Pastor, formerly in Cambridge, now Pastor of Union church in Boston, Ms.

Adams, Solomon, of Middleton, Ms.; H. U. gr. And. 1823; Preceptor, Portland, Me.

Adams, William, of Andover, Ms. and brother to John R. Adams, above; b (at Colchester, ?) Ct. about 1808, gr. Y. C. 1827, And. 1830; Pastor, formerly in Brighton, Ms., now in N. Y. city.

Aiken, Samuel C., of Windham, Vt.; b. 1790, gr. M. C. 1814, And. 1817; formerly Pastor Utica, N. Y., now in Cleveland, Ohio.

Albro, John Adams, of Mansfield, Ct.; studied law at Litchfield, Ct., gr. And. 1827; formerly Pastor in Middlesex, then in Fitchburg, now in Cambridge, Ms.

Alden, Lucius, of E. Bridgewater, Ms.; gr. B. U. 1821, And. 1825; formerly a Missionary at Lawrence in Indiana; now Pastor in Abington, Ms.

Allen, Cyrus W., of Taunton, Ms.; gr. B. U. 1826, And. 1829; formerly in Potosi, Mo.; now in Norton, Ms.

Allen, David Oliver, of Princeton, Ms.; b. at Barre, Ms., gr. U. C. 1823, And. 1827; Missionary, Bombay.

Allen, Harrison, of Industry, Me.; b. at Chilmark, Martha's Vineyard, 1792, gr. B. C 1824, And. 1828, died a missionary among the Choctaws, 1831.

Allen, John Wheelock, of Brunswick, Me.; gr. B. C. 1834, And. 1837.

Allen, Solomon M., of Pittsfield, Ms.; b. 1789, gr. M. C. 1813, And. 1814, was Tutor, also Prof. of L.L., M. C; was killed by falling from the roof of a college building.

Allen, Stephen T., of Heath, Ms.; gr. A. C. 1833, And. 1837; Pastor in Charlemont, Ms.

Anderson, James, of Hartford, Ct.; gr. at And. 1828; Pastor, in Manchester, Vt.

Anderson, Rufus, D. D., of Wenham, Ms.; b. 1796, gr. B. C. 1818, And. 1822; one of the Secretaries of the A. B. C. F. M., Boston, Ms.

Andrus, Joseph R., of Middlebury, Vt.; b. Cornwall, Vt. 1791, gr. M. C. 1812, And. 1814, d. Agent of the Am. Col. Soc. in Africa, 1821.

Anthony, Julius C., of Taunton, Ms.; gr. And. 1835.

Appleton, Samuel G., of Marblehead, Ms.; gr. A. C. 1830, And. 1834; Episcopal minister, Hanover, Ms.

Arms, Selah Root; b. 1789, gr. W. C. 1818, And. 1821; first in Williamsburg, then in Grafton, now in Windham, Vt.

Arms, William, of Montrose, Pa.; gr. A. C. 1830, And. 1833; late Missionary, in Borneo; is now in America.

Avery, John H.; b. at Boston, 1809, gr. U. C. 1834, And. 1837.

Babbit, Calvin W., of Hartwick, N. Y.; gr. A. C. 1826, And. 1829; Pekin, Ill.

Babcock, Elisha G., of Milton, Ms; gr. A. C. 1825, And. 1828; formerly Pastor in Wiscasset, Me., now in Thetford, Vt.

Bacon, Leonard, of Hartford, Ct.; gr. Y. C. 1820, And. 1823; New Haven, Ct.

Bailey, Rufus Wm., of North Yarmouth, Me.; b. 1793, gr. D. C. 1813, And. 1815; formerly settled in Pittsfield, Ms., now resident in Fayetteville, North Carolina.

Bailey, Winthrop, of Berlin, Ms.; b. 1784, gr. H. U. 1807, And. 1810, was Tutor in B. C., and was ord. at Brunswick, Me. 1811, was settled a while at Pelham, Ms, adopted Unitarian sentiments and in 1825, was installed over the Unitarian Congregational church, in Greenfield, Ms. He died in 1835.

Baker, Abijah Richardson, of Franklin, Ms.: gr. A. C. 1830, And. 1835, was Teacher of Intel. and Moral Philos. in the Teacher's Sem. And., is now Pastor in Medford, Ms.

Baker, Luke C., of Chatham, Ms.; studied at Y. C., gr. And. 1833; d. on Cape Cod, probably at Chatham, 1834.

Baker, Silas, of Edgecomb, Me.; gr. B. C. 1828, And. 1831; formerly in Truro, Cape Cod; now in Hampden, Me.

* The old method of spelling this name is with two t's; the most approved way at present, is with one. I give each name, however, spelled as I find it, without, on that account, altering my alphabetical arrangement.

Baldwin, Benson C., of Granville, Ms.; gr. M. C. 1816, And. 1822.

Baldwin, Burr, of Weston, Ct.; b. 1789, gr. Y. C. 1809, And. 1813; Ashfield, Ms

Baldwin, Elihu W., D. D. of Durham, N. Y.; b. 1789. gr. Y. C. 1812, And. 1817; Pres. of Wabash College, Ind.

Baldwin, Elijah, of Milford, Ct.; b. 1789, gr. Y. C. 1812, And. 1815; is now dead.

Ballantine, Henry, of ——, Ohio; gr. And. 1834; Missionary, Bombay.

Ballard, John, of Temple, Me.; gr. B. C. 1831, And. 1834; Indiana.

Barbour, Nelson, of Bridport, Vt.; gr. M. C. 1831, And. 1834; Rockingham, Vt.

Bardwell, Horatio, of Goshen, Ms; b. Belchertown, Ms. 1788, And. 1814, and received the degree of M. A. from D. C. He was formerly Missionary at Bombay, then pastor in Holden, Ms, then Agent of A. B. C. F. M., now pastor in Oxford, Ms.

Barker, Nathaniel, of Bethel, Me.; gr. D. C. 1822, And. 1825; S. Mendon, Ms.; Wakefield, N. H.

Barker, William, of Middleboro', Mass.; b. 1787, gr. B. U. 1808, And. 1808, d. 1809.

Barnes, Edwin, of Florence, N. Y., gr. H. C. 1823, And. 1826; Boonville, N. Y.

Barrows, Homer, of Rochester, Ms.; gr. A. C. 1831, And. 1834; Middleboro', Ms.

Bartley, John M. C., of Londonderry, N. H.; A. C., gr. And. 1830; formerly in Orleans, Ms.; now in Hampstead, N. H.

Barton, John, of Utica, N. Y.; b 1796, gr. H. C. 1819, And 1822; Vernon, N Y.

Barton, Samuel D., of Granby, Ms.; gr., A. C. 1831, And. 1834; is dead.

Bascom, John, son of Rev. Aaron, of Chester, Ms.; b. 1784, gr. W. C. 1807, And. 1811; formerly in Smithfield, Pa.; then in Genoa, N. Y.; is now dead.

Bascom, Raynolds, of Chester, Ms.; brother of John, b. 1794, gr. W. C. 1813, And. 1819; preceptor of an academy, Camden, S. C.; d. 1828.

Batchelder, John, of Wendell, N. H.; gr. D. C. 1827, And. 1830; formerly in Rhode Island; now in Jacksonville, Ill., also an Episcopal Missionary in the same State.

Bates, David, of Cohasset, Ms.; b. 1784, gr. H. U. 1807, And. 1809.

Bates, James, of Randolph, Vt.; gr. D. C. 1822, And. 1826; Newton, Ms.

Bates, Philander, of Southampton, Ms.; gr. A. C. 1833, And. 1837; preaching in Vermont.

Beach, Nathaniel, of Mendham, N. J.; gr. W. C. 1823, And. 1826; Milbury, Ms.

Beaman, Charles C., of Boston; gr. And. 1837; Houlton, Me.

Beaman, Gamaliel C., of Winchendon, Ms.; gr. U. C. 1828, And. 1831; Piketon, O.

Beard, Spencer F., of Stratford, Ct.; gr. A. C. 1824, And. 1827; pastor in Methuen, Ms.; then in Norton, Ms., now Montville, Ct.

Beckwith, George C., of Granville, N. Y. See above, No. VIII H. 3.

Beebe, Hubbard; b at Richmond, Ms. 1808; gr. W. C. 1833, And. 1837; Long Meadow, Ms.

Belding, Pomeroy, b. at Whateley, Ms.; gr. A. C. 1833, And. 1836; Deerfield, Ms.

Belknap, Horace, of East Windsor, Ct.; b. 1791, gr. M. C. 1816, And. 1820, ord. 1820; Presbyt. of Harmony, Ga.

Benedict, Amzi, of New Canaan, Ct.; b. 1791, gr. Y. C. 1814, And. 1818; Vernon, and then Pomfret, Ct.; Manlius, N. Y.

Benjamin, Nathan, of Williamstown, Ms.; gr. W. C. 1831, And. 1834; Missionary, Greece.

Bennett, Joseph, of Framingham, Ms.; b. 1798, gr. H. U. 1818, And. 1821; Woburn, Ms.

Bigelow, Asahel, of Boylston, Ms.; gr. H. U. 1823, And. 1826; Walpole, Ms.

Bigelow, Jonathan, of Royalston, Ms.; b. 1793, gr. H. U. 1817, And. 1820; Rochester, Ms.

Bingham, Hiram; b Bennington, Vt. 1789, gr. M. C. 1816, And. 1819; Missionary, Sandwich Isl.

Bingham, Luther G., of Cornwall, Ct.; gr. M. C. 1821, And. 1825; pastor, Marietta, O.; now Sec'y of the Western Education Society, connected with the Am. Ed. Soc.

Bird, Isaac; b. Salisbury, Ct. 1793, gr. Y. C. 1816, And. 1820; Missionary, Reyroot, Syria.

Bird, Thompson, of Caswell, N. C., gr. U. N. C. 1827, And. 1833

Blagden, George Washington, of Washington, D. C.; gr. Y. C. 1823, And. 1826; formerly of Brighton, afterwards of Salem Street, now pastor of the Old South Church, Boston.

Blanchard, Amos, of Montpelier, Vt.; gr. And. 1828; formerly the editor of a religious paper at Cincinnati, O; then pastor in Lyndon, Vt.; now pastor Warner, N. H.

Bliss, Asher; b at W. Fairlee, Vt. 1801, gr. A. C. 1829, And. 1832; Miss'y among the Seneca Indians.

Blodgett, Dan, of Randolph, Vt.; b. 1788, gr. D. C. 1815, And. 1818; first in Vershire, then Danville, and then West Fairlee and Post Mills, Vt.

Blodgett, Heman M, of Randolph, Vt.; gr. U. V. 1820, And. 1823; Dawfuskie Island, S. C.

Blood. Daniel C., of Orford, N. H.; gr. D. C. 1828, And. 1831; formerly in Cheviot, now in Strongeville, O.

Boardman, Elderkin J., of Norwich, Vt.; b. 1791, gr D. C. 1815. And. 1820; formerly settled in Danville, now at Randolph, Vt.

Boardman, John, of Newburyport, Ms; gr. D. C. 1817, And. 1820; was pastor for several years, in West Boylston, Ms.; now in Douglass, Ms.

Boardman, William J., of Dalton, Ms.; b. 1794, gr. W. C. 1815. And. 1818; first in North Haven, now in Saugatuck, Ct.

Bond, Alvan; b. Sutton, Ms. 1793; gr. B. U. 1815, And. 1818; first pastor in Sturbridge, Ms.; then Professor in the Theol. Sem. Bangor, Me.; now pastor, Norwich City, Ct.

Booth, Chauncy, of East Windsor, Ct.; b. 1783, gr. Y. C 1810. And. 1813; Coventry, Ct.

Boutelle, Asaph, of Fitchburg, Ms.; gr. A. C. 1828, And. 1831; formerly in Troy, now in Westfield, O.

Boutelle, Thomas, b at Leominster, Ms.; gr. A. C. 1829, And. 1832; Agent Am. Ed. Soc., late in Plymouth, Ms., now in Woodstock, Ct.

Bouton, Nathaniel, b. at Norwalk, Ct. 1799; gr. Y. C. 1821, And. 1824; Concord, N. H.

Boutwell, William Thurston; b. at Lyndeboro', N. H., 1803, gr. D. C. 1828, And. 1831; Missionary among the Ojibway Indians.

Boynton, Lucien C., of Weathersfield, Vt.; gr. M. C. 1834, And. 1838.

Boyter, Charles, of Philad. Pa.; gr. And. 1825; labored a while in Pa.; was settled in Springfield, N. H., and is now a pastor in Truro, Ms.

Brace, Samuel W., of Oswego, N. Y.; b. 1791, gr. H. C. 1815, And. 1818; first in Utica, now in Skeneateles, N. Y.

Bradstreet, Stephen J., of Pelham, N. H.; b. 1794, gr. D. C. 1819, And 1822; was editor of Hudson Observer, then in Cleveland, and then in Perrysburg, O., d. 1837, æt. 42.

Brainerd, Eleazar, of Haddam, Ct.; b. 1793, gr. Y. C. 1818, And. 1822; Portsmouth, O.

Brainerd, Thomas, of Leyden, N. Y.; gr. And. 1831; lately pastor and editor in Cincinnati, O.; now in Philadelphia, Pa.

Braman, Milton Palmer; b. at Rowley, Ms. 1799; gr. H. U. 1819, And. 1824; Danvers, Ms.

Breck, Joseph H, of Northampton, Ms.; b. 1798, gr. Y. C. 1818, And. 1823; Andover, O.

Breed, William J., of Taunton, Ms.; gr. Y. C. 1831, And. 1834; Nantucket, Ms.

Bridgman, Elijah Coleman; b. Belchertown, Ms. 1801, gr. A. C. 1826, And. 1829; Missionary, China.

Brigham, John Clark; b. New Marlboro', Ms. 1794, gr. W. C. 1819, And. 1822; Sec. of the Am. Bible Soc. N. York.

Brigham, Levi, of Marlborough, Ms.; gr. W. C. 1833, And. 1836; Dunstable, Ms.

Brown, Benjamin F., of Goshen, Ms.; gr. A. C. 1834, And. 1837.

Brown, Garret, of Bethlem, Ct.; b. 1785, gr. Y. C. 1809, And. 1811.

Brown, Isaac, of Hamilton, Ms.; gr. A. C. 1833, And. 1837; Foreign Missionary.

Brown, John, D. D., of Brooklyn, Ct.; b. 1786, gr, D. C. 1809, And. 1811; was pastor, first in Cazenovia, N. Y.; then of Pine Street ch. in Boston; now in Hadley, Ms.

Brown, Joseph, of Ashby, Ms.; b. 1789, gr. M. C. 1817, And. 1820; formerly in Charleston, S. C.; then Sec. A. S. F. S., city of N. Y; died Sept. 16, 1833.

Brown, Samuel Gilman, of Andover, Ms.; gr. D. C. 1831, And. 1837; late preceptor of the Female Academy, And; now on a tour in Europe.

Buffett, William L., of Greenwich, Ct.; gr. Y. C. 1819, And. 1823; Atwater, O.

Burbank, Caleb, of Boscawen, N. H.; gr. D. C. 1821, And 1824; Kirtland, O.

Burgess, Ebenezer, D. D. See above, No. VI. 94.

Burgess, Ebenezer, of Grafton, Vt.; gr. A. C. 1831, And. 1837; Instructor in Sacred Lit. in the Theol. Sem. of N. Y. city, 1837—8.

Burke, William C., of Hanover, N. H.; gr. D. C. 1833, And 1838.

Burnap, John L., of Windham, Vt., and br. to Rev. Uzziah C. Burnap, of Lowell; gr. M. C. 1819, And. 1823; now at Windham, Vt.

Burnham, Amos W.; b. at Dunbarton, N. H. 1791; gr. D. C. 1815, And. 1818; Rindge, N. H.

Burt, Daniel C., of Berkley, Ms.; gr. B. U. 1828, And. 1832; New Bedford, Ms.

Butler, Calvin, of Stockholm, N. Y.; gr M. C. 1824, And 1827; Evansville, Indiana.

Butler, Calvin, of Pelham, N. H.; gr. D. C. 1834, And 1837; Sacarappa, near Portland, Me.

Butler, Daniel; b. in Hartford, Ct.; gr. Y. C. 1835, And. 1838.

Byington, Cyrus; b. Stockbridge, Ms 1793, gr. And. 1819; Missionary among the Choctaw Indians.

Caldwell, Abel, of Londonderry, N. H.; b. 1794, gr. D. C. 1817, And. 1821; Westford, N. Y.

Caldwell, Ebenezer B., of Salem, Ms.; b. 1792, gr. D. C. 1814, And. 1817; Waynesborough, Ga.

Calhoun, George A., of Salisbury, Ct.; b. 1784, gr. H. C. 1814, And. 1817; Coventry, Ct.

Camp, Albert B., of Litchfield, Ct.; gr. Y. C. 1822, And. 1826; Bridgewater, Ct.

Cannon, Frederic E; b. at New Braintree, Ms., gr. U. C. 1822, And. 1824; Potsdam, N. Y.

Carleton, Hiram, of Barre, Vt.; gr. M. C. 1833, And. 1837; Stowe, Vt.

Carver, Robert, of Taunton, Ms.; gr. Y. C. 1833, And. 1836; Walden, Vt.

Catlin, Oren, of German, N. Y.; b. 1794, gr. H. C. 1818, And. 1822; Western, Me.

Champion, George, of Colchester, Ct.; gr. Y. C. 1831, And. 1834; Missionary in South Africa.

Chandler, John, of Elizabethtown, N. J.; b. 1784, gr. Y. C. 1808, And. 1810; Newark, N. J.

Chapin, Jason, of Newport, N. H.; gr. A. C. 1828, And. 1831; Madison, N. Y.

Chapin, Seth, of Mendon, Ms.; b. 1783, gr. B. U. 1808, And. 1811, ord. Hillsborough, N. H. 1812; between 1833 and 1835 Pastor at West Granville, Ms., was a while at Hunter, N. Y.

Chace, Moses, of Lyme, N. H.; gr. D. C. 1820, And. 1823.; formerly in Plattsburgh, now in Clinton, N. Y.

Chase, Ira, of Westford, Vt.; b. 1793, gr. M. C. 1814, And. 1817; Prof. in the Theological Seminary, Newton.

Chase, Moody, of Cornish, N. H.; gr. D. C. 1829, And. 1832; Danville, Ia.

Chase, Plummer; b. at Newbury, Ms. 1794; gr. B. C. 1821, And. 1824; Carver, Ms.; d. æt. 43, 1837.

Chesver, George Barrell; b. at Hallowell, Me. 1807; gr. B. C. 1825, And. 1830; late Pastor of Howard St. Church, Salem, Ms., now on a tour in Europe and the East.

Chickering, John White, of Phillipston, Ms.; b. Woburn, gr. M. C. 1826, And. 1829; late in Bolton, Ms now in Portland, Me.

Child, Eber, of Thetford, Vt.; gr. D. C. 1821, And. 1826; was formerly at Lockport, N. Y.; then in Deering, N. H; and lately in Calais, Me.

Child, Willard, of Woodstock, Vt.; b. 1796, gr. Y. C. 1817, And. 1820; Pittsford, Vt.

Church, Aaron B., of Amherst, Ms.; gr. M. C. 1822, And. 1825; was a while at Calais, Me. Comp. the following.

Church, Moses B., of Amherst, Ms., and twin brother of the preceding; gr. M. C. 1822, And. 1825; East Stafford, Ct.

Chute, Ariel P., of Byfield, Ms.; gr. B. C. 1832, And. 1835; Oxford, Me.

Clancy, John, of Johnstown, N. Y.; b. 1793, gr. M. C. 1818, And. 1822; Charlton, N. Y.

Clapp, Sumner Gallup, of Easthampton, Ms.; gr. Y. C. 1822, And 1827; first at Enfield, Ms., now in Cabotsville, Springfield, Ms.

Clark, Ansel R., of Lunenburg, Vt.; gr. D. C. 1826, And. 1829; Sec'y W. R. B. of the Am. Ed. Soc. Ohio, and Editor of the Cleveland Observer.

Clark, Daniel A., of Rahway, N. J.; b. 1779, gr. Coll. N. J 1808, And. 1811; ord. Weymouth, Ms. Jan. 1st, 1819, then Pastor in Southbury, Ct., Amherst, Ms., Bennington, Vt., Adams, N. Y.; now without charge, N. Y. city.

Clark, Dorus; b. at Westhampton, Ms. 1797; gr. W. C. 1817, And. 1820; formerly in Blandford, now in Springfield, Ms.

Clark, Ephraim Weston; b. Haverhill, N. H. 1799, gr D C. 1824, And. 1827; Missionary at the Sandwich Islands.

Clark, John Flavel, of New Brunswick, N. J.; b. 1788, gr. Coll. N. J. 1807; And. 1811; was tutor a while in Coll. N. J.; Flemington, N. J.

Clark, Joseph S.; b. at Plymouth, Ms. 1800; gr. A. C 1827, And 1831; Sturbridge, Ms.

Clark, Samuel W.; b 1795, N. H., gr. D. C. 1823, And. 1827; Greenland, N. H. Comp the following.

Clark, William, of Francestown, N. H., and brother of the preceding; gr. D. C. 1822, And. 1827; formerly in Wells, Me., Agent of the Am. T. Soc., O.

Clarke, Benjamin Franklin; b. at Granby, Ms. 1792; gr. W. C. 1820, And. 1823; Buckland, Ms.

Clarke, Elam, of East Hampton, Ms.; b. 1789, gr. W. C. 1812, And. 1813; settled over a Cong. Ch. in Providence, R. I., then taught a school in Suffield, Ct. where he died.

Clarke, Moses, of Westfield, Ms.; b. 1792, gr. H. U. 1819, And. 1822; labored in Louisiana; died before 1827.

Clary, Joseph Ward, of Hartford, N. Y.; b. in Rowe, Ms. 1786, gr. M. C. 1808, And. 1811; formerly in Dover, then in Cornish, N. H.; died since 1835.

Clayes, Dana, of Framingham, Ms.; b. 1794, gr. M. C. 1815, And. 1820; Plainfield, N. H.

Cleaveland, Elisha L., of Topsfield, Ms.; gr. B. C. 1829, And. 1832; N. Haven, Ct. Comp. the following.

Cleaveland, Nehemiah, br. of the preceding; b. Topsfield, Ms. 1796, gr. B. C. 1813, And. 1814; Preceptor of Dummer Academy, Newbury, Ms.

Cleland, Philip Sidney, of Harrodsburg, Ky.; gr. Centre Coll., Ky., 1830, And. 1835; Jeffersonville, Ia.

Cobb, Asahel, of Abington, Ms.; gr. H. C. 1823, And. 1826; formerly in Rochester, now in Sandwich, Ms.

Cobb, Leander, of Rochester, Ms.; gr. B. U. 1824, And. 1827; Charleston, Indiana.

Cobb, Nathaniel; gr. B. U. 1821, And. 1825; formerly on Nantucket; then in Ohio.

Coburn, Jonas, (so he spelled his name while in the Seminary.) See *Colburn*.

Coburn, L. Sewall, of Salem, Ms.; gr. D. C. 1830, And. 1835.

Coe, Noah, of Durham, Ct.; b. 1786, gr. Y. C. 1808, And. 1810; ord. Chester, N. Y. 1811; New Hartford, N. Y.

Coggin, William S., of Tewksbury, Ms.; gr. D. C. 1834, And. 1837; Boxford, Ms.

Cogswell, Jonathan, D. D., of Rowley, Ms.; b. 1782, gr. H. U. 1806, And. 1810; ord. Saco, Me.; Prof. in the Theol. Institute, E. Windsor, Ct.

Colburn, or *Coburn*, Jonas; b. Dracut, Ms., 1789, gr. M. C. 1817, And. 1820; late Pastor in Stoneham, Ms., now in Wells, Me.; was formerly Pastor in Leverett, Ms.

Colton, Aaron M., of Georgia, Vt., and brother of Walter Colton, Chaplain U. S. Navy; gr. Y. C. 1835, And. 1838.

Colton, Calvin, of Long Meadow, Ms.; b. 1789, gr. Y. C. 1812, And. 1814; formerly Pastor of a Presb. Church, Le Roy, N. Y.; subsequently, Chaplain in the Mount Pleasant Class. Inst Amherst, Ms.; has since visited England; and now resides in N. Y. city.

Colton, Walter, of Hartford, Ct.; gr. Y. C. 1822, And. 1825; formerly Prof. in the Mil. Acad. Ct.; now Chaplain in the U. S. Navy.

Cone, Jonathan, of Colchester, Ct.; b. 1784, gr. Y

C. 1808, And. 1810, ord. Bristol, Ct. 1811; Durham, N. Y.

Cogar, Lewis Le Conte, (or Count, as it is spelled on the grave stone,) of Newark, N. J.; b. 1788; gr. Coll. N. J. 1806, And. 1809; d. at Andover.

Cook, Nehemiah B., of Westhampton, N. Y.; b. 1793, gr. And. 1821.

Couch, Paul, of Newburyport, Ms.; gr. D. C. 1823, And. 1826; formerly Pastor in West Newbury, Ms.; then in Bethlem, Ct.; now in North Bridgewater, Ms.

Cowles, George, of New Hartford, Ct.; b. 1799, gr. Y. C. 1821, And. 1824; for several years, Pastor in Danvers, Ms.; was lost in the wreck of the steamboat Home, near Cape Hatteras, Oct. 9th, 1837.

Cowles, Samuel H., b. 1798, Farmington, Ct.; gr. Y. C. 1821, And. 1824; Farmington, Ct.; died Feb. 1, 1827.

Cozzens, Samuel W.; b. 1801 at Mayfield, N. Y.; gr. M. C. 1828, And. 1831; late Pastor in Marblehead, now in Milton, Ms.

Crane, John R., of Newark, N. J.; b. 1787, gr. Coll. N. J. 1805, And. 1810; Middletown, Ct.

Creasey, George W., of Rowley, Ms.; gr. B. C. 1835, And. 1838.

Crosby, Daniel, of Hampden, Me.; gr. Y. C. 1823, And. 1826; formerly Pastor in Conway, Ms.; now in Charlestown, Ms.

Crosby, John, of Bangor, Me.; gr. B. C. 1823, And. 1827; Castine, Me.; died before 1833.

Cumming, Hooper, D. D., of Newark, N. J.; b. 1788, gr. Coll. N. J., 1805, And. 1810; ord Newark, N. J. 1811; was then Pastor in New York, and in Albany; and finally died pastor of a church in Charleston, S. C. prob. 1823—5.

Cummings, Asa, of Albany, Me.; born in the N. P. Andover, gr. H. U. 1817, And. 1820, was Tutor in B. C., was ord. North Yarmouth, Me. 1821, as a Pastor there; is now editor of the Christian Mirror, Portland Me.

Curtis, Joseph W., of Windsor, Vt.; b. 1790, gr. D. C. 1811, And 1815; Pastor, North Yarmouth, Me., also in Ohio; now Missionary in Canada.

Cushman, David, of Wiscasset, Me.; gr. B. C. 1830, And. 1834; East Haverhill, Ms.

Cushman, Ralph, of Goshen, Ms.; b. 1792, W. C. gr. And. 1820; formerly in Manlius, N. Y.; was subsequently Agent of the H. M. Soc. Cincinnati, O.; died before 1833.

Cutler, Abel, of Boston, Ms.; b. 1781, gr. W. C. 1807, And. 1810; Yarmouth, Nova Scotia.

Cutler, Calvin, of Guildhall, Vt.; b. 1791, gr. D. C. 1819, And 1822; Windham, N. H.

Cutter, Edward F, of Portland Me.; gr. B. C. 1828, And. 1831; Warren, Me.

Dale, James W., of Philadelphia, Pa.; gr. Univ. Pa., 1831, And. 1835; Thirteenth Presb. church, Philadelphia, Pa.

Dame, Charles, of Acton, Me.; gr. B. C. 1835, And. 1838.

Dana, Charles B., of Orford, N. H.; gr. D. C. 1826. And. 1833.

Danforth, Francis; b. at Hillsborough, N. H. 1793, gr. D. C. 1819, And. 1822; formerly in Greenfield, N. H.; now of Winchester, N. H.

Day, Pliny B., of South Hadley, Ms.; gr. A. C. 1834, And. 1837; Derry, N. H.

Dean, Joshua, of Taunton, Ms.; b. 1788, gr. B. U. 1809, And. 1812; Locke, N. Y.

Deane, Henry Luce, of Brookfield, Ms.; b. Charlestown, Ms., 1809, gr. And. 1837.

Demond, Elijah, of Barre, Ms.; b. 1790, gr. D. C. 1816, And. 1820; was pastor in Lincoln, and then in Holliston, Ms.; now in Princeton.

Dennis, Rodney Gove, of New Ipswich, N. H.; b. 1791, gr. B. C. 1816, And. 1819; pastor formerly in Topsfield, Ms., now in Somers, Ct.

Dewey, Orville, of N. Y. city; b. 1794, gr. W. C. 1814, And. 1819; late pastor of a Unitarian society in New Bedford, Ms.; now of one in New York city.

Dickinson, Baxter, of Amherst, Ms.; gr. Y. C. 1817, And 1821; formerly in Long Meadow, Ms.; then in Newark, N. J.; now Prof. in the Lane Seminary, Cincinnati, O.

Dimmick, Luther Frasour, of Shaftsbury, Vt.; b. 1790, gr. H. C. 1816, And. 1819; Newburyport, Ms.

Dodge, Allen W., of N. Y. city; b. Newburyport, Ms. 1804, gr. H. U. 1826; practised law a while in N. Y. city; gr. And. 1838.

Douglas, Nathan, of New London, Ct; b. 1787, gr. M. C. 1813, And. 1816; formerly in Alfred, Me.; St. Albans and Palmyra, Me.

Douglass, Thomas, of Waterford, Ct.; gr. Y. C. 1831, And. 1837.

Downs, Cyrus, of Southbury, Ct.; b. 1792, gr. H. C. 1819, And. 1822; formerly at Bowman Creek, N. Y.; d. before 1827.

Drake, Cyrus B., of Weybridge, Vt.; gr. M. C. 1834, And. 1837; Royalton, Vt.

Dunckles, John B, of Greenfield, N. H.; b. 1792, gr. D. C. 1817, And 1820; was pastor in Wendell, Ms. from 1823 to 1830.

Durfee, Thomas R, of Troy, Ms.; gr. B. U. 1824, And. 1827; Domestic Missionary, Jones P. O. Misso.; died before 1833.

Dutton, Matthew Rice, of Watertown, Ct.; b. 1783, gr. Y. C. 1808, And. 1810; was Tutor in Y. C. 1810—14; was pastor in Stratford, Ct. 1814—22; was Prof of Mathematics in Y. C. from 1822—1825, in which year he died.

Dwight, Harrison Gray Otis, of Utica, N. Y.; b. Conway, Ms. 1803, gr. H. C. 1825, And. 1828; Missionary to the Armenians, at Constantinople.

Dwight, Louis; gr. Y. C. 1813, And. 1819; Agent of the Am Ed Soc., and now Sec'y of the Prison Discipline Soc Boston.

Dwight, Robert Ogden, of Northampton, Ms.; b. prob. about 1805; was bred a merchant; gr. at And. 1834; is now a Missionary at Dindegal, Madura, Southern India.

Eastman, David, of Amherst, Ms.; gr. A. C. 1835, And. 1838.

Eastman, George, of Granby, Ms.; gr. A. C. 1830, And. 1833; Mount Clemens, now Farmington, Mich.

Eastman, Henry E., of Granby, Ms.; gr. A. C. 1830, And. 1835; Brookline, N. H.

Eastman, Joseph B., of Salisbury, N. H.; gr. D. C. 1831, And. 1837.

Eastman, Lucius R., of Montague, Ms.; gr. Am. Col. 1833, And 1836; Sharon, Ms.

Eastman, Orman, of Amherst, Ms.; gr. Y. C. 1821, And. 1824; Vis. and Fin. Sec'y, Am. Tr. Soc. N. Y.; formerly Soc. of the Am. Tr Soc. Boston.

Eaton, Peter Sidney, of Boxford, Ms.; b 1798, gr. H. U. 1818, And. 1822; late Pastor in Amesbury, Ms.; now an inhabitant of Andover, S. P.

Eaton, William, of Framingham, Ms.; b. 1783, gr. W. C. 1810, And. 1813; formerly in Fitchburg, Ms., then in Middleborough, Ms.

Eddy, Ansel D., of Lanesborough, Ms.; b. 1798, gr. U. C. 1817, And. 1822; formerly in Canandaigua, N. Y.; now in Newark, N. J.

Eddy, Chauncey, brother of the preceding, W. C. gr. And. 1821; formerly Pastor Pennyan, N. Y.; now Agent of the A. B. C. F. M., Utica, N. Y.

Edgell, John Quincy Adams, of Lyndon, Vt.; b. at Westminster, Vt. 1802, gr. U. V. 1827, And. 1831; West Newbury, Ms.

Edwards, Bela Bates. See above, No. VIII., D.

Edwards, John Erskine, of Hartford, Ct.; gr. Y. C. 1828, And 1835.

Edwards, Justin, D. D. See above, No. VI., 16.

Ela, Benjamin, Jr., of Lebanon, N. H.; gr. D. C. 1831, And. 1835; Mason, N. H.

Ellingwood, John W., of Beverly, Ms., b. 1782, gr. And. 1812; Bath, Me.

Ellis, John Millot, of Jaffrey, N. H.; gr. D. C. 1822, And. 1825; formerly at Kaskaskia, Indiana; then Agent of the Am. Ed. Soc. Jacksonville, Ill.; now at Grass Lake, Mich.

Ely, William, of Saybrook, Ct.; b. 1792, gr. Y. C. 1813, And. 1817; N. Mansfield, Ct.

Emerson, Edward B., of Salem, Ms.; gr. D. C. 1832, And 1835; Stoney Creek, Mich.

Emerson, Joseph, of Hollis, N. H.; gr. Y. C. 1830, And. 1835; Agent of the Am. Ed. Soc.

Emerson, John S.; b. in Chester, N. H. 1800, gr. D. C. 1826, And. 1830; Missionary in the Sandwich Islands.

Emerson, Luther, of Wethersfield, Ct.; gr. A. C. 1831, And. 1835.

Emerson, Noah, of Salem, Ms.; b. 1787, gr. M. C. 1814, And. 1817; Baldwin, Me.

Emerson, Ralph, D. D. See above, No. VIII., G., 2.

Emery, Joshua, Jr., of Andover; b. Newburyport, 1807, gr. A. C. 1831, And. 1834; late Pastor in Fitchburg, now in N. Weymouth, Ms.

Emery, Samuel Hopkins, of Andover, and brother of the preceding; b. Newburyport, (or Boxford?) 1815, gr. A. C. 1834, And. 1837; Taunton, Ms.

Esty, Isaac, of Westmoreland, N. H.; gr. Y. C. 1821, And. 1824; Cape Elizabeth, Me.

Fairfield, Micajah, of Pittsford, Vt.; b. 1786, gr. M. C. 1809, And. 1811.

Fancher, Bela, of Bergen, N. Y.; gr. M. C. 1831, And. 1835; Troy, O.

Farnam, Lucien, of Windham, Ct.; gr. A. C. 1827, And. 1830; Princeton, Ill.

Fay, Samuel A., of Charlestown, Ms.; gr. A. C. 1828, And. 1832; late Pastor in Northboro', Ms.; now in Barre, Ms.

Field, John, of Hardwick, Ms.; b. 1780, gr. W. C. 1807, And. 1810; ord. Burton, Ohio, 1811, as a Missionary; was subsequently Pastor of a church in Wrentham, Ms.; d. at Washington, Mississippi, as is supposed, 1828.

Field, Lucius, of Northfield, Ms.; gr. W. C. 1821; was Tutor a while, in A. C.; gr. And. 1825; was lately Pastor in Tyringham, Ms.

Fisher, Alexander Metcalf; b. Franklin, Ms. 1794, gr. Y. C. 1814, And. 1815; was Tutor at Yale 1815—17; was elected Prof. of Math. and Nat. Philos. in the same, in 1817; was lost on the coast of Ireland in the wreck of the Albion, in 1822.

Fisher, Josiah, of Bluehill, Me.; gr. B. C. 1828, And. 1831; was a while in Orono, Me.; Ramapo Mills, N. Y.

Fisk, Albert W., of Upton, Ms.; gr. B. U. 1829, And. 1832; Alfred, Me.

Fisk, Charles R.; b. Wrentham, Ms.; gr. B. U. 1824, And. 1828: labored a while at the West, was for a while at Brewer, Me.; now at Logan, O.

Fisk, Pliny; b. Shelburne, Ms. 1792, gr. M. C. 1814, And. 1818; died a Missionary at Beyroot, Syria, 1825.

Fiske, Nathan W., of Weston, Ms.; gr. D. C. 1817, And. 1823; late Prof. of Greek and Latin, now Prof. of Mental and Moral Philosophy, in Amherst Coll.

Fitch, Eleazar Thompson, D. D., of New Haven, Ct.; b. 1790, gr. Y. C. 1810, And. 1815; Prof. of Divinity, Yale College.

Fitch, Ferris, of Pawlet, Vt.; gr. M. C. 1826, And. 1830; formerly in Belfast, Me.; now in Richmond, Ohio.

Fitz, Daniel; b. 1795, at Sandown, N. H.; gr. D. C. 1818, And. 1825; Ipswich, Ms.

Fletcher, Samuel H., of Townshend, Vt.; gr. Y. C. 1824, And. 1828; went to the South, was then settled a while at Northbridge, Ms.; is now deposed from the ministry.

Flint, Jeremiah, of Braintree, Vt.; b. 1783, gr. M. C. 1810, And. 1814.

Fobes, Ephraim, of Bridgewater, Ms.; gr. A. C. 1830, And. 1833; Edgecombe, Me.

Follett, Walter; b. Worcester, Ms. 1799; gr. M. C. 1825, And. 1829; Southboro', now Dudley, Ms.

Folsom, Nathaniel S., of Portsmouth, N. H.; gr. D. C. 1828, And. 1831; was Prof. in the Lane Seminary, Cincinnati, also Prof. of Bib. Lit. in Western Reserve College, Hudson, Ohio; is now Pastor in Francestown, N. H.

Foot, Joseph I., b. 1796, at Watertown, Ct.; gr. U. C. 1821, And. 1824; late Pastor in Cortland, N. Y.; formerly in Brookfield, Ms.

Forbush, Charles; b. 1803, at Upton, Ms., gr. A. C. 1829, And. 1832; Northbridge, Ms.

Foster, Aaron, of Hillsborough, N. H.; gr. D. C. 1822, And. 1825; formerly Dom. Miss., and Agent of the H. M. S.; now at Fort Covington, N. Y.

Foster, John P., of Holden, Ms.; gr. A. C. 1834, And. 1838.

Foster, Stephen, of Andover, Ms.; b. at And. 1798, gr. D. C. 1821, And. 1824; was Prof. of Languages, at East Tennessee Coll., Knoxville, where he died Jan. 11th, 1835.

Fowler, Joseph, of Milford, Ct.; b. 1798, gr. Y. C. 1817, And. 1822; died before 1827.

French, Henry S. G., of Boscawen, N. H.; gr. Y. C. 1834, And. 1837; Foreign Missionary.

French, Ozro, of Dummerston, Vt.; gr. W. C. 1834, And. 1837; Foreign Missionary.

Frost, Edmund; b. Brattleboro', Vt. 1791; gr. M. C. 1820, And. 1823; d. a Miss'y, at Bombay, 1825.

Frost, John, of Dalton, and, prob. afterwards, of Sandgate, Vt.; b. 1783, gr. M. C. 1806, And. 1810; Whitesborough, N. Y.

Fuller, Edward J., of Plainfield, Ct.; gr. A. C. 1828, And. 1831; formerly in Chelsea, then in Hardwick, Ms.; now in Piermont, N. H.

Fuller, Joseph, of Vershire, Vt.; gr. M. C. 1827, And. 1830; formerly in Kennebunk, Me., then in Brimfield, Ms.; left the latter in 1837.

Gage, William, of South Reading, Ms.; gr. A. C. 1828, And. 1831; Concord, Ohio.

Gale, Wakefield, of Pembroke, N. H.; gr. D. C. 1822, And. 1825; formerly at Eastport, Me.; now at Sandy Bay, Gloucester, Ms.

Gallaudet, Thomas Hopkins, of Hartford, Ct.; b. 1787, gr. Y. C. 1805, was tutor there, 1808—1810; gr. And 1814; visited France in behalf of the Deaf and Dumb Asylum, Hartford, of which he was the first Principal. This last office he resigned sometime since, and he now is Chaplain of the Asylum for the Insane, at Hartford, Ct.

Garland, Edmund, of Parsonsfield, Me.; gr. D. C. 1828, And. 1831; is at Somerset, Jackson and Unity, Ohio.

Gaylord, Flavel Stebbins, of Hartland, Ct.; b. 1795, gr. W. C. 1816, And. 1822; Gorham, N. Y.

Giddings, Salmon, of Hartford, Ct.; b. 1789, gr. W. C. 1811, And. 1814; was Tutor a while in W. C.; was then in St. Louis, Missouri; d. Feb 1st, 1828.

Gilbert, Lyman, of Middlebury, Vt.; gr. M. C. 1824, And. 1827; Newton, Ms.

Gold, Thomas R., of Cornwall, Ct.; b. 1787, gr. Y. C. 1806, And. 1814.

Goodell, William; b. Templeton, Ms. 1792, gr. D. C. 1817, And. 1820; Missionary, formerly in Syria, now at Constantinople.

Gooden, Daniel, of Londonderry, N. H.; gr. D. C. 1835, And. 1838.

Goss, Jacob C., of Henniker, N. H.; gr. D. C. 1820, And. 1823; formerly in Topsham, now in Woolwich, Me.

Gould, Daniel, of New Ipswich, N. H.; b. at Nottingham, N. H., 1789. He studied at H. U. and graduated at And. 1820. The first year of his ministry he spent as a Domestic Missionary in Missouri and Illinois,—the rest of it, (a few excursions to the North for his health excepted,) in N. Carolina,—from 1828 to 1832, in the employment of the Am. Bible Society,—the other years, as a Domestic Missionary,—chiefly at Statesville and at Tabor. He died at Statesville, in 1834.

Gould, William Ripley, of Sharon, Ct.; b. 1789, gr. Y. C. 1811, And. 1814; was formerly in Gallipolis, Ohio, and in Barkhampstead, Ct.; now in Torrington, Ct.

Graham, William, of Cincinnati, Ohio; b. 1798, gr. J. C. 1816, And 1821; formerly at Dayton, now at Mt. Pleasant, Ohio.

Graves, Allen; b. Rupert, Vt. 1792, gr. M. C. 1812, And 1815; Missionary at Bombay.

Gray, Cyrus W., of Sharon, Ct.; b. 1784, gr. W. C. 1809, And. 1810; was Tutor in W. C.; then settled at Washington, Ct., and afterwards at Stafford, Ct., where he died, some time since.

Green, Jonathan Smith, of Pawlet, Vt.; b. Lebanon, Ct. 1796, gr. And. 1827; Missionary at the Sandwich Islands.

Greene, David, of Stoneham, Ms.; b. 1797, gr. Y. C. 1821, And. 1826; one of the Secretaries of the A. B. C. F. M. Boston.

Greene, Henry S., of Boston; gr. A. C. 1834, And. 1837; Lynnfield, Ms.

Greenwood, Alfred, of Boston; b. 1801, gr. H. U. 1824, And. 1827; formerly in Cincinnati, Ohio; then in Plainfield, Ill.; now in West Barnstable, Ms.

Gregg, Jarvis, of Derry, N. H.; gr. D. C. 1828, was Tutor a while in D. Coll., gr. And. 1835, d. just as he was entering upon the Professorship of Sacred Rhetoric, in the Western Reserve College, at Hudson, Ohio, June, 1836.

Gregory, David Downs, of Sand Lake, N. Y.; gr. W. C. 1827, And. 1830; Fredonia, N. Y.

Gridley, Elnathan; b. Farmington, Ct. 1796, gr. Y. C. 1819, And. 1823; d. a Missionary, near Cæsarea, Cappadocia, in Asia Minor, 1827.

…hen, Ct.; b. 1787, gr. …st Bloomfield, Y. C.

…. 1829,

…), And. …20, And. …. Y. …. Mansfield, …. 1812; New

…. Vt., gr. D. C. …ibway Indians. …rd, N. Y.; gr. M. …ston, Vt. …field, Ms. 1794, gr. …ec'y of the Am. Tr.

…hampton, L. I.; b. 1793, …Cambria, N. Y. …Shoreham, Vt.; gr. M. C. …n Governeur, N. Y.; now …d. …Norwalk, Ct.; b. 1787, gr. …; formerly in Hudson, now in

Bradford, Ms.; gr. A. C. 1832, …a, Dresden, and Augusta, Me. …, of Hollis, N. H.; gr. M. C. 1824, …estic Missionary in the West; was …al Creek and Greenville, Illinois; is …at Hollis, N. H. …, Eli W., of New Braintree, Ms.; gr. …And. 1836; Lunenburg, Ms. Roswell, of Brattleborough, Vt.; gr. M. …And. 1826; Principal of an Acad. Vt. …, Samuel, of East Machias, Me.; gr. B. C. …And. 1838. …rt, Ichabod A., of Marshall, N. Y.; gr. H. C. …. And. 1830; Adams, N. Y.

Hart, Luther, of Goshen, Ct.; b. 1783, gr. Y. C. 1807, And. 1809, ord. 1809; Plymouth, Ct.; d. 1834.

Haskell, William B., of New Gloucester, Me.; gr. B. C. 1834, And. 1837.

Hatch, Laurin C., of Granville, Ms.; b. 1789, gr. W. C. 1810, And. 1811; is now dead.

Hathaway, George W., of Freetown, Ms.; gr. W. C. 1827, And. 1830; Bloomfield, Me.

Hawes, Joel, D. D., of Brookfield, Ms.; b. 1789, gr. B. U. 1813, And. 1817; Hartford, Ct.

Hayes, Amasa A., of Granby, Ct.; b. 1798, gr. Y. C. 1824, And. 1827; ord. Pastor in Londonderry, N. H. 1828; d. there, 1830. Compare the following.

Hayes, Gurdon, of Granby, Ct., and cousin to the preceding: gr. Y. C. 1823, And. 1827; Washington, Ct.

Hebard, Story, of Lebanon, N. H.; gr. A. C. 1828, And. 1834; Missionary in Palestine.

Hemenway, Asa, of Shoreham, Vt.; gr. M. C. 1835, And. 1838.

Hemenway, Daniel, of Bridport, Vt.; b. 1790, gr. M. C. 1815, And. 1819; formerly in Wareham, Ms., then in Granby, now in Turkey-Hills, Ct.

Herrick, Osgood, of Keene, N. H.; gr. D. C. 1826, And. 1830; Millbury, Ms.; d. 1837, æt. 37.

Hewit, Nathaniel, D. D., of New London, Ct.; b. 1788, gr. Y. C. 1808, And. 1814; was Pastor a while in Fairfield, Ct.; was then Agent of the Am. Temp. Soc.; is now Pastor in Bridgeport, Ct.

…h, Ephraim S., of Westfield, N. J.; gr. U. C. …1835; was a while in Castine, Me.

…rvey O., of Castleton, Vt.; gr. M. C. …9; Hartford, O.

…d, of Glastenbury, Ct.; gr. A. C. 1830, Jackson, Me.

…, Orramel Strong, of Thetford, Vt.; gr. …9, And. 1824; Clark Co. Ky.; Tutor at D. C. …. Coll. Te.; d. at Natchez, Miss. 1837.

…ncock, Calvin, of Westminster, Vt.; b. 1787, …. C. 1811, And. 1814; Randolph, Ms.; was …erly in Newport, R. I.

Hoadly, Loammi Ives. See above, No. VIII. I. 1.

Hobart, Caleb, of Milton, Ms.; b. 1794, gr. D. C. 1815, And. 1818; North Yarmouth, Me.

Holbrook, Willard, of Sutton, Ms.; b. 1792, gr. B. U. 1814, And. 1817; Rowley, Ms.

Hollister, Edward, of Salisbury, Ct.; b. 1796, gr. M. C. 1816, And. 1820; ord. 1820; was a while at Danville, Vt.; now prob. at Oxford, N. C.

Holmes, Cyrus, of Halifax, Ms.; studied at D. C., gr. And. 1831; preceptor of an academy, formerly in Woburn, then in Southampton, Ms.

Holmes, John, of Ryegate, Vt.; gr. And. 1833.

Holt, Fifield, of Hollis, N. H.; b. 1784, gr. M. C. 1810, And. 1813; Bloomfield, Me.; d. 1830.

Hooker, Edward W., b. Goshen, Ct. 1794, gr. M. C. 1814, And. 1817; formerly Pastor of a chh. in Fairfield, Ct.; edited the Journal of Humanity a while at And. in connection with Mr. E. C. Tracy, 1829 sq.; is now pastor in Bennington, Vt.

Hopkins, Samuel, of Northampton, Ms.; gr. D. C. 1827, And. 1831; formerly in Montpelier, Vt.; now in Saco, Me.

Hosford, Isaac, of Thetford, Vt.; gr. D. C. 1826, And. 1829; Saxonville, Ms.

Hovey, Edmund O., of Thetford, Vt.; gr. D. C. 1828, And. 1831; Prof. in Wabash Coll. Ind.

Howe, Elbridge Gerry, of Paxton, Ms.; gr. B. U. 1821, And. 1824; was a while at the West; then at Wendell, N. H.; is now in Halifax, Ms.

Howe, George, D. D., of Holmesburg, Pa.; gr. M. C. 1822, And. 1825; was for a while Prof. in Dart. College; is now Prof. of Biblical Literature, in the Theol. Sem., Columbia, S. C.

Howe, James, of Jaffrey, N. H.; gr. D. C. 1818, And. 1821; Pepperell, Ms.

Howe, Samuel S., of Shoreham, Vt.; gr. M. C. 1829, And. 1834; Tutor in M. C.

Hoyt, Otto S., of New Haven, Vt.; b. 1793, gr. M. C. 1813, And. 1814; was Agent of the Am. Ed. Soc. Utica, N. Y.; now Hinesburgh, Vt.

Hoyt, Ova P., of New Haven, Vt.; gr. M. C. 1821, And. 1824; formerly in Potsdam; editor, at Utica, N. Y.; now Agent A. H. M. S. Cleveland, O.

Hubbard, Ochus G., of Sunderland, Ms.; gr. A. C. 1829, And. 1832; Leominster, Ms.

Hubbard, Thomas S., of Franklin, Vt.; gr. M. C. 1834, And. 1838.

Hull, Hezekiah, of New Haven, Ct.; b. 1796, gr. Y. C. 1814, And. 1819; Alexandria, La.; d. before 1827.

Humphrey, Edward P., son of Pres. Humphrey, of Am., Ms.; gr. A. C. 1828, And. 1833; Louisville, Ky.

Hunn, David L., of Long Meadow, Ms.; b. 1791, gr. Y. C. 1813, And. 1816; late Pastor in Sandwich, Ms.

Hunt, Daniel, Jr., of Columbia, Ct.; gr. A. C. 1828, And. 1833.

Hunt, Nathan Strong, of Coventry, Ct.; gr. W. C. 1830, And. 1833; Pomfret, Ct.

Hunt, William W., of Belchertown, Ms.; gr. W. C. 1820, And. 1824; Amherst, Ms.; d. 1837.

Hurd, Carlton, of Newport, N. H.; b. 1796, gr. D. C. 1818, And. 1822; Fryeburg, Me.

Hurlbut, Thaddeus B., of Madrid, N. Y.; gr. H. C. 1828, And. 1831; was Agent of the Am. Ed. Soc., Cincinnati, O.; now Agent for the Am. Tract Soc. for Illinois.

Hyde, George C., of N. Y. city; gr. M. C. 1831, And. 1835; late in Readfield, Me.

Hyde, Joseph, of Fairfield, Ct.; gr. Y. C. 1820 And. 1823; died before 1827.

Hyde, Lavius, of Franklin, Ct.; b. 1789, gr. W. C. 1813, And. 1816; Wayland, Ms.

Hyde, William Augustus, of Lisbon Ct.; gr. A. C. 1829, And. 1832; Yorktown, N. Y.

Ide, Jacob, D. D., of Attleborough, Ms.; b. 1785, gr. B. U. 1809, And. 1812; Medway, Ms.

Irwin, John W., of Chester, Pa.; gr. And. 1831; was Agent Am. Ed. Society.

Isham, Chester, of Hartford, Ct.; gr. Y. C. 1820, And. 1823; Taunton, Ms.; died before 1827.

Jackson, Samuel C., of Dorset, Vt.; gr. M. C. 1821, And. 1826; Andover, West Parish.

Jackson, William C., of Jefferson, N. H.; gr. D. C. 1831, And. 1835; Missionary, at Trebizond, Turkey.

Jennings, Preserved, of Fairfield, Ct.; b. 1788, gr. Y. C. 1808, And. 1810.

Jennison, Edwin, of Walpole, N. H.; gr. D. C. 1827, And. 1830; Walpole, N. H.

Jewett, Daniel E., of Gilford, N. H.; gr. And. 1834

Jewett, Henry C., of Rowley, Ms.; gr. B U. 1824, And. 1827; formerly at Westbrook, now at Winslow, Me.

Jewett, Leonard, of Hollis, N. H.; b. 1787, gr. D. C. 1810, And. 1814; Temple, N. H.

Jewett, Milo P., of St. Johnsbury, Vt.; gr. D. C. 1828, And. 1833; Prof. in Marietta College, O

Jewett, Spofford D., of Barnstead, N. H.; gr. D. C. 1826, And. 1829; late Pastor in Griswold, late instructor, Bristol, Ct.

Jewett, William Reed, of Gloucester, Ms.; gr. A. C. 1831, And. 1834; Griswold, Ct.

Jones, Ezra, of Waitsfield, Vt.; gr. M. C. 1831, And. 1834; Greenfield, N. H.

Jones, Henry, of Hartford, Ct.; gr. Y. C. 1820, And. 1824; Instructor, Groenfield, Ms.

Jones, John, of Lyndeborough, N. H.; gr. D. C. 1834, And. 1838.

Judson, Adoniram, D. D., of Plymouth, Ms.; b. Malden, Ms. 1788, gr. B. U. 1807, And. 1810; Baptist Missionary in Burmah.

Kaufman, Abram, Jr., of Carlisle, Pa.; gr. Dickinson Col 1832, And. 1835; an Episcopalian clergyman, in Charleston, S. C.

Keeler, Seth Harrison, of Brandon, Vt.; gr. M. C. 1826, And. 1829; formerly in S. Berwick, Me.; now in Amesbury, Ms.

Keep, John, of Monson, Ms.; gr. A. C. 1829, And. 1835; Pelham, N. H.

Kellogg, Ebenezer, of Vernon, Ct.; b. 1789, gr. Y. C. 1810, And. 1815; Prof. of LL. in Williams Coll.

Kelly, George W., of Lewisburgh, Va.; gr. U. O. 1830, And. 1833; Hamilton, Ms.

Kelly, Henry T., of Hampstead, N, H.; b. 1793, gr. D. C. 1819, And. 1822; formerly in Parsonsfield, Me., and in Kingsville, O.; now in New Hampshire.

Kendall, John B., of Phillipston, Ms.; gr. A. C. 1827, And. 1830; Bethany, Ct.

Kendrick, William Poole, of Hollis, N. H.; gr. H. U. 1816, And. 1819; Shelby, N. Y.

Kent, Brainerd, of Dorset, Vt.; gr. W. C. 1824, And. 1828.

Kent, Cephas H., of Benson, Vt.; gr. M. C. 1824, And. 1827; Freeport, Me.

Kidder, Corbin, of Wardsborough, Vt.; gr. A. C. 1828, And. 1832; late pastor in Saxonville, Ms.

Kidder, Thomas, of Waterford, Vt.; gr. And. 1834; Windsor, Vt.

Kimball, David, of Concord, N. H., and brother of M. K. below; gr. Y. C. 1818, And. 1821; formerly in Martinsburg, N. Y.; also in Plainfield, Ms.; now, editor of the N. H. Observer, Concord, N. H.

Kimball, David Tenney, of Ipswich, Ms.; gr. M. C. 1829, And. 1834.

Kimball, James, of Bradford, Ms.; gr. M. C. 1820, And. 1823; late pastor in Townshend, Vt.; now in Oakham, Ms.

Kimball, James L., of Lyndon, Vt.; b. 1799, gr. D. C. 1824, And. 1828; was Sec'y of the Am. Tr. Soc., Boston; died 1833.

Kimball, John, of Hanover, N. H.; b. 1787, gr. D. C. 1807, And. 1810.

Kimball, Moses, of Concord, N. H., and brother of D. K., above; gr. D. C. 1826, And. 1830; formerly in Randolph, Vt.; now in Hopkinton, N. H.

Kimball, Peter, of Newport, N. H.; gr. H. C. 1822, And. 1826; Watertown, O.

Kimball, William, of Hanover, N. H.; b. 1789, gr. Y. C. 1813, And. 1816; is now dead.

King, George P., of Williamstown, Ms.; gr. H. C. 1820, And. 1823; Henrietta, N. Y.

King, Jonas, D. D.; b. Hawley, Ms., 1792, gr. W. C. 1816, And. 1819; formerly a Missionary in Syria, now at Athens, Greece.

Kingsbury, Addison, of Coventry, Ct.; A. C. gr. And. 1828; Warren and Belpre, O.

Kingsbury, Cyrus; b. Alstead, N. H. 1786, gr. B. U. 1812, And. 1815; Superintendent of the Choctaw mission.

Kingsbury, Samuel, of Franklin, Ms.; gr. B. U. 1822, And. 1825; Andover, N. H.

Kittle, Samuel M. E. See *Rogers*, William M.

Kittredge, Charles B., of Mont Vernon, N. H.; gr. D. C. 1828, And. 1832; late pastor in Groton, Ms.; now of Westborough, Ms.

Kittredge, Solomon, of Mont Vernon, N. H.; gr. And. 1832; Bedford, Ind.

Labaree, Benjamin; b. Charlestown, N. H. 1801; gr. D. C. 1828, And. 1831; late Pres. of Jackson Coll. Te.; now Sec'y of Central Am. Ed. Soc. New York city.

Ladd, Daniel, of Burke, Vt.; gr. M. C. 1832, And. 1835; Missionary, Cyprus.

Laine, Lewis F., of Loudon, N. H.; gr. D. C. 1830, And. 1834; late Brunswick, and Hinckley, O.

Lamb, Henry J.; b. Palmer, Ms., 1801; studed at Bangor Theol. Sem.; gr. And. 1831; Chelsea, Ms.

Lancaster, Daniel, of Acworth, N. H.; gr. D. C. 1821, And. 1824; Gilmanton, N. H.

Landfear, Rodolphus, of Manchester, Ct.; gr. Y. C. 1821, And. 1824; Bozraville, Ct.

Lane, Freeman, of Springville, Pa.; gr. M. C. 1828, And. 1833.

Larned, Sylvester, of Pittsfield, Ms.; b. 1796, gr. M. C. 1813, And. 1814; New Orleans; d. Aug. 31, 1820, aged 24.

Lawrence, Edward A., of Stanstead, Lower Canada; gr. D. C. 1834, And. 1838.

Lawrence, John J., of New York city; gr. U. C. 1829, And. 1834; Missionary, Ceylon.

Leach, Giles, of Bridgewater, Ms.; gr. A. C. 1829, And. 1832; Sandwich, N. H.

Leavenworth, Abner Jones, of Waterbury, Ct.; gr. A. C. 1825, And. 1828; pastor at Burlington, Ct.; is now at Charlotte, N. C.

Lee, Jonathan, of Salisbury, Ct.; b. 1786, gr. Y. C. 1809, And. 1812; Weybridge, Vt.

Leigh, Edwin, of South Berwick, Me.; gr. B. C. 1835, And. 1838.

Lewis, James D., of Falmouth, Ms.; gr. Y. C. 1828, And. 1832; late pastor, North Reading, Ms.; now Preceptor of a Female Academy, Schenectady, N. Y.

Little, Charles H., of Boscawen, N. H.; gr. D. C. 1827, And. 1830; late editor of the N. H. Observer, at Concord, N. H.; d. Jan. 1st, 1836, aged 31.

Little, Henry, of Boscawen, N. H.; gr. D. C. 1826, And. 1829; formerly Pastor in Oxford, Ohio; Sec'y C. B. A. W. S. of the A. H. M. Soc. Cincinnati, O.

Little, Jacob, of Boscawen, N. H., brother of preceding; gr. D. C. 1822, And. 1825; Granville, Ohio.

Lockwood, Peter, of Bridgeport, Ct.; b. 1798, gr. Y. C. 1817, And. 1820; was a while at Fredericksburg, Va.

Loomis, Jacob N., of Charlotte, Vt.; b. 1790, gr. M. C. 1817, And. 1820; was a while in Hardwick, Vt.; is now in Plainfield, N. H.

Lord, Chester, of Williamsburg, Ms.; b. 1812, gr. A. C. 1831, And. 1834; d. at Williamsburg, 1834.

Lord, John, of South Berwick, Me., and brother of Wm. H. Lord, below; gr. D. C. 1833, And. 1837; Agent for the Am. Peace Society.

Lord, Nathan, D. D., of Berwick, Me.; b. 1792, gr. B. C. 1809, And. 1815; late Pastor, Amherst, N. H.; now Pres. of Dart. Coll.

Lord, William H., of South Berwick, Me.; gr. D. C. 1832, And. 1837. Comp. J. Lord, above.

Luring, Joseph, of Cumberland, Ms.; gr. B. C. 1828, And. 1833; Norway, Me.

Lovell, Alexander, of West Boylston, Ms.; b. 1787, gr. D. C. 1813, And. 1816; Pastor at Vergennes, Vt.; now in Phillipston, Ms.

Luce, Leonard, of Rochester, Ms.; gr. B. U. 1824, And. 1828; Westford, Ms.

Lyman, David Belden; b. New Hartford, Ct., 1803, gr. W. C. 1832, And. 1831; Missionary, Sandwich Islands.

Lyman, Giles, of Shelburne, Ms.; gr. A. C. 1827, And. 1831; Jaffrey, N. H.

Lyman, Henry; b. Northampton, Ms., 1809, gr. A. C. 1829, And. 1832; murdered by the Battas in Sumatra, 1834. Comp. Munson, below.

McClure, Alexander Wilson, of Boston; gr. A. C. 1827, And. 1830; Malden, Ms.

McEwen, James F., of Claremont, N. H.; gr. D. C. 1823, And. 1826; formerly in Bridport, Vt.; now in Topsfield, Ms.

McIntire, James, of Oxford, Pa.; gr. J. C. 1827, And. 1834; Hopkinton, Unionville parish, Ms.

McLane, James W., of Mecklenburg, N. C.; gr. Y. C. 1829, And. 1835; was a teacher a while in Phillips Academy, Andover; is now a Pastor in New York city.

Magee, Jonathan, of Colerain, Ms.; b. 1789, gr. W. C. 1814, And. 1817; Brattleboro', Vt.; now Nashua, N. H.

Mahan, Asa, of Orangeville, N. Y.; gr. H. C. 1824, And. 1827; formerly in Cincinnati, Ohio, now Pres. of the Oberlin Inst. Ohio.

Maltby, Erastus, of Northford, Ct.; gr. Y. C. 1821, And. 1824; Taunton, Ms.

Maltby, John, of Northford, Ct.; gr. Y. C. 1822, And. 1825, formerly in Sutton, Ms.; now in Bangor, Me.

Manning, Stephen N., of Hartland, Vt.; gr. D. C. 1830, And. 1833; New Richmond, O.

Mansfield, Daniel, of Lynnfield, Ms.; gr. A. C. 1833, And. 1836; Wenham, Ms.

Marsh, Cutting, brother of Samuel Marsh, below; b. Danville, Vt. 1800, gr. D. C. 1826, And. 1829; Missionary among the Stockbridge Indians, near Green Bay, Wis. T.

Marsh, James, D. D., of Hartford, Vt.; gr. D. C. 1817, And. 1822; formerly Prof. Hampden Sidney Coll. Va.; now Prof. in the Univ. of Vermont; formerly Pres. of the same institution.

Marsh, Joseph, of Sharon, Vt.; gr. D. C. 1824, And. 1827; formerly at Waitsfield, Vt.

Marsh, Samuel, of Danville, Vt.; gr. D. C. 1821, And. 1824; formerly in Moores, N. Y. Compare Cutting Marsh, above.

Mason, Stephen, of Litchfield, Ct.; b. 1786, gr. W. C. 1812, And. 1815; Pastor in Washington, Ct., then in Goshen, Ms., Nantucket, Rockingham, Vt.

Mather, Hiram F., of Chatham, Ct.; b. 1796, gr. Y. C. 1813, And. 1815; Lawyer, Elbridge, N. Y.

Mather, William L., of Utica, N. Y.; gr. H. C. 1828, And. 1831; late Agent of the Am. Ed. Soc.; now pastor, Wiscasset, Me.

Matthews, Lyman, of Cornwall, Vt.; gr. M. C. 1822, And. 1828; pastor of a church, Braintree, Ms.

Mayhew, Jeremiah, of New Bedford, Ms.; b. 1788, gr. B. U. 1808, And. 1809; d. Jan. 4, 1811.

Mead, Asa, of Meredith, N. H.; b. 1792, gr. D. C. 1818, And. 1821; formerly pastor in Brunswick, Me.; d. pastor in East Hartford, Ct. 1832.

Means, James, of Amherst, N. H.; gr. B. C. 1833, And. 1836.

Meigs, Benjamin Clark; b. Bethlem, Ct. 1789, gr. Y. C. 1809, And. 1813; Missionary at Batticotta, Ceylon.

Merriam, Joseph, of Grafton, Ms.; b. 1797, gr. B. U. 1819, And. 1822; Rootstown, O.

Merrill, David, of Peacham, Vt.; gr. D. C. 1821, And. 1825; Urbana, O.

Merrill, Enos, of Falmouth, Ms.; b. 1786, gr. B. C. 1808, And. 1813; was tutor in B. C.; late pastor in Freeport, Me., now Alna, Me.

Merrill, John W., of Wilbraham, Ms.; gr. at the Wesleyan University, 1834, And. 1837; a teacher of the Methodist persuasion at the West.

Miller, Alpha, of Sangersfield, N. Y.; b. 1792, gr. H. C. 1815, And. 1818; first in Bridgewater, N. Y.; now in Andover, Ct.

Mills, Caleb; b. Dunbarton, N. H. 1806 gr. D. C. 1828, And. 1833; Prof. Lit. Wab. Coll.; Crawfordsville, Ind.

Mills, Samuel John, of Torringford, Ct.; b. Litchfield, Ct. 1783, gr. W. C. 1809, And. 1812; was an Agent to Africa, and died at sea, on his return, 1818.

Mills, Samuel Thomas, of Saybrook, Ct.; b. 1785, gr. Y. C. 1807, And. 1810, ord. Litchfield, N. Y. 1811; Peterborough, N. Y.

Mitchell, Alfred, of Wethersfield, Ct.; b. 1790, gr. Y. C. 1809, And. 1810; Norwich, Ct.; d. 1831.

Mitchell, David M., of North Yarmouth, Me.; b. 1788, gr. Y. C. 1811, And. 1814; Waldoborough, Me.

Mitchell, William, of Saybrook, Ct.; b. 1792, gr. Y. C. 1818, And. 1821; formerly in Newtown, Ct.; now in Rutland, Vt.

Morrill, John, of Warner, N. H.; gr. A. C. 1826, And. 1831; Michigan city, Ind.

Morse, Abner, of Medway, Ms.; b. 1795, gr. B. U. 1816, And. 1819; Nantucket, Ms.; Chester, N. J.; now in East Havre, Michigan.

Morse, Richard Cary, of Charlestown, Ms.; b. 1795, gr. Y. C. 1812, And. 1816; one of the editors of the N. Y. Observer.

Moseley, Samuel; b. Montpelier, Vt., 1790, gr. M. C. 1818, And. 1821, d. Missionary among the Choctaws, 1824.

Munger, Sendol B., of Shoreham, Vt.; gr. M. C. 1828, And. 1833; Missionary among the Mahrattas, Bombay.

Munroe, Nathan, of Minot, Me.; gr. B. C. 1830, And. 1835; Bradford, Ms.

Munson, Samuel; b. at New Sharon, Me., 1804, gr. B. C. 1829, And. 1832; Missionary, murdered by the Battas, in Sumatra, 1834. Comp. Lyman, H., above.

Murdock, Thomas J., of Norwich, Vt.; b. 1790, gr. D. C. 1812, And. 1818; was tutor in D. C.; was pastor in Canterbury, Ct.; and died before 1827.

Muzzy, Clarendon F., of Athens, Pa.; gr. M. C. 1833, And. 1836; Missionary, Southern India.

Nash, Ansel, of Williamsburgh, Ms.; b. 1788, gr. W. C. 1809, And. 1812; a Gen. Agent for the Am. Ed. Soc.; formerly Pastor in Tolland, and in Bloomfield, Ct.

Newell, Samuel, of Roxbury, Ms.; b. Durham, Me., 1785, gr. H. U. 1807, And. 1810; ord. Bradford, Feb. 6, 1812; d. a Missionary at Bombay, 1821.

Newhall, Ebenezer, of New Ipswich, N. H.; b. 1789, gr. H. U. 1818, And. 1821; formerly in Oxford, now in Lincoln, Ms.

Newton, Benjamin B., of St. Albans, Vt.; gr. U. V. 1831, And. 1835; Marlborough, Ms.

Newton, Ephraim H., of Newfane, Vt.; b. 1787, gr. M. C. 1810, And. 1813; Marlborough, Vt.; now in New York State.

Newton, Joel Worthington. See No. VIII. H. 4.

Nichols, John; b. Antrim, N. H. 1790, gr. D. C. 1813, And. 1816; d. a Missionary at Bombay, 1824.

Nichols, Warren, of Reading, Ms.; gr. W. C. 1828, And. 1832; Atlas, Ill.

Nichols, Washington A., of Buckland, Ms.; gr. A. C. 1834, And. 1838; Brookfield, Ms.

Nickels Christopher M., of Bristol, Me.; gr. B. U. 1830, And. 1835; was Tutor a while in B. U.; is now in Gloucester, Ms.

Niles, William Watson, of West Fairlee, Vt.; gr. D. C. 1820, And. 1823; now an Episcopalian of New York.

Noble, Edward W., of Williamstown, Ms.; gr. W. C. 1831, And. 1837.

Norwood, Francis, of Gloucester, Ms.; b. 1797, gr. D. C. 1818, And. 1821; formerly at Meredith Bridge, N. H.; now in Wilmington, Ms.

Nott, Samuel; b. Franklin, Ct. 1787, gr. U. C. 1808, And. 1810; was Missionary a while at Bombay, is now Pastor in Wareham, Ms.

Noyes, James, of Wallingford, Ct.; gr. U. C. 1821, And. 1824; Middlefield, Ct.

Oakes, Isaac, of Hawley, Ms., then of Bricksville, Ohio; gr. W. C. 1820, And. 1823; formerly in Westfield, then in Lancaster, N. Y.

Olds, Gamaliel S., of Marlborough, Vt.; b. about 1777, gr. W. C. 1801, And. 1810; Tutor in Will. Coll., Prof. of Math. and Nat. Philos. in same, Pastor in Greenfield, Ms., then Prof. in Univ. of Vt. and Am. Coll.; now teacher in Syracuse, N. Y.

Oliphant, David, of Ballston, N. Y.; b. 1791, gr. U. C. 1809, And. 1813: formerly Pastor in Keene, N. H., then in Beverly, Ms., and lately also in Wells, Me.

Otis, Israel T., of Colchester, Ct.; gr. W. C. 1828, And. 1834.

Owen, John J., of Johnstown, N. Y.; gr. M. C. 1828, And. 1831; Assist. Sec. of the Presb. Ed. Soc. connected with the Am. Ed. Soc.; now teacher, N. York city.

Page, Jesse; b. Atkinson, N. H., gr. D. C. 1831, And. 1835; North Parish, Andover.

Page, Robert, of Readfield, Me.; b. 1790, gr. B. C. 1810, And. 1815; Durham, and Hanover, (Dart. Coll.,) now Levant, Me.

Paine, William P.; b. 1802 at Ashfield, Ms.; gr. A. C. 1827, And. 1832; Holden, Ms.

Palmer, Edward, of Charleston, S. C.; gr. And. 1824; formerly in Newberry, now in Pocotaligo, S. C.

Park, Calvin Emmons, of Stoughton, Ms., and brother of the following; b. Providence, R. I. 1811, gr. A. C. 1831, And. 1835; late Tutor in Am. Coll.

Park, Edwards A., brother of the preceding. See No. VIII., F. 5.

Parker, Benjamin Wyman; b. Reading, Ms. 1803, gr. A. C. 1829, And. 1832; Missionary, Sandwich Islands.

Parker, Samuel, of Ashfield, Ms.; b. about 1779, gr. W. C. 1806, And. 1810; Danby, N. Y.

Parkhurst, John L., of Framingham, Ms.; b. 1789, gr. B. U. 1812, And. 1817; Preceptor, Portland, Me., and Gilmanton Academy, N. H.

Parmelee, Jedidiah C., of Benson, Vt.; gr. M. C. 1827, And. 1830; Tallmadge, O.

Parsons, Horatio A., of Northampton, Ms.; gr. W. C. 1820, And. 1823; was a while in Manchester, Vt.; is now in Ohio.

Parsons, Isaac, of Southampton, Ms.; b. 1790, gr. Y. C. 1811, And. 1815; East Haddam, Ct.

Parsons, John Usher, of Parsonsfield, Me.; gr. B. C. 1828, And. 1831; late in Westbrook, Me., now Pastor in Berkley, Ms.; was principal of the Ind. Teachers' Seminary.

Parsons, Levi, of Pittsfield, Vt.; b. Goshen, Ms. 1792, gr. M. C. 1814, And. 1817; was a Missionary in Palestine, and died at Alexandria in Egypt, 1822.

Patten, Abel, of Billerica; b. 1805, gr. U. C. 1827, And. 1830; late Pastor in Carlisle, Ms.; now in Sandwich, Ms.

Patten, John, of Topsham, Me.; b. 1785, gr. B. C. 1808, And. 1811.

Payson, George, of Pomfret, Ct.; b. 1789, gr. Y. C. 1812, And. 1815; Kennebunkport, Me.; is now dead.

Payson, Joshua P., of Pomfret, Ct.; gr. Y. C. 1819, And. 1824; Martha's Vineyard, Ms.

Payson, Phillips, of Rindge, N. H.; b. 1795, gr. And. 1820; was first in Leominster, then in Hadley, Ms.; East Windsor, Ct.

Pearson, Ora, of Rutland, Vt.; gr. M. C. 1820, And. 1824; formerly in Kingston, N. H.; now in Compton, Lower Canada.

Peck, Solomon, of Providence, R. I.; b. 1800, gr. B. U. 1816, And. 1823; late Prof. in B. U.; formerly Prof. in Am. Coll.; now one of the Secretaries of the Am. B. B. M., Boston.

Peet, Josiah, of West Haven, Vt.; b. 1780, gr. M. C. 1808, And. 1811; Norridgewock, Me.

Peet, Lyman B., of Cornwall, Vt; gr. M. C. 1834, And. 1837; Foreign Missionary.

Pennell, Lewis, of Brunswick, Me.; gr. B. C. 1830, And. 1833; Lubec, Me.; now Mt. Vernon and New Harmony, Ind.

Perry, Baxter; b. 1792, at Worcester, Ms., gr. H. U. 1817, And. 1820; was Pastor in Lyme, N. H., and died before 1833.

Perry, Clark, brother of the preceding, of Worcester, Ms.; gr. H. U. 1823, And. 1826; formerly in Newbury, then in Perkinsville, Vt.; now Standish, Me

Perry, David, brother of the two preceding, of Worcester, Ms.; gr. D. C. 1824, And. 1827; first settled in Cambridgeport, Ms.; Hollis, N. H.

Phelps, Dudley, of Belchertown, Ms.; gr. Y. C. 1823, And. 1827; late Pastor in Haverhill, Ms., now in Groton, Ms.

Phillips, Alonzo, of Bradford, Ms.; b. 1792, gr. M. C. 1815, And. 1818; was several years in Princeton, Ms.; d. at Newburyport, 1837.

Phillips, John Charles, of Boston; gr. H. U. 1826, And. 1832; late Pastor in N. Weymouth, Ms.

Pierce, George E., of Southbury, Ct.; b. 1794, gr. Y. C. 1816, And. 1821; formerly in Harwinton, Ct., now Pres. of the West. Res. Coll., O.

Pigeon, Charles du Marisque, of Newton, Ms.; b. 1799, gr. H. U. 1818, And. 1821; has been Principal of an Academy in Amesbury, and in Newburyport; is now editor of the Literary and Theol. Review, N. Y.

Pike, Francis V., of Newburyport; gr. Y. C. 1831, And. 1835.

Pike, John, of Newburyport; gr. B. C. 1833, And. 1837; Falmouth, Ms.

Pinkham, Tobias, of Andover, Me.; gr. And. 1835; Dracut, Ms.

Pomeroy, Augustus, of Granville, Ms.; gr. W. C. 1821, And. 1825; formerly in Missouri, now at Hamilton, O.

Pomeroy, Thaddeus, of Southampton, Ms.; b. 1783, gr. W. C. 1810, And. 1813; settled in Randolph, Ms.; now in Gorham, Me.

Poor, Daniel, D. D.; b. Danvers, Ms., 1789, gr. D. C. 1811, And. 1814; Missionary, Ceylon; now in Southern India.

Poor, Ebenezer, of Danvers, Ms.; b. 1796, gr. D. C. 1818, And. 1821; was Pastor in Beverly, Ms.; also lately in Berkley, Ms.

Porter, Charles S., of Ashfield, Ms.; gr. A. C. 1827, And. 1831; formerly Pastor in Gloucester, Ms., now in New York city.

Post, Martin M., of Cornwall, Vt.; gr. M. C. 1826, And. 1829; Logansport, Ind.

Powers, Dennis, of Millbury, Ms.; gr. A. C. 1835, And. 1838.

Powers, Josiah W., of Newport, N. H.; b. 1798, studied at the University of Vermont, and gr. And. 1827; late Pastor in Kennebunk, Me.; was formerly a Missionary in the Southern States, and then Pastor in Kingston, Ms.

Powers, Philander Oliver, of Phillipston, Ms.; gr. A. C. 1830, And. 1834; Missionary, Broosa, Asia Minor.

Powers, Urias, of Croydon, N. H.; gr. D. C. 1818, And. 1823; Cheraw, S. C.

Pratt, Levi, of Shelburne, Ms.; gr. A. C. 1826, And. 1829; was Pastor in Hatfield, and died Pastor in Medford, Ms., 1837.

Pratt, Minor, of Pawlet, Vt.; gr. M. C. 1823, And. 1826; Ward. (now called Auburn.) Ms.

Pratt, Stillman, of Reading, Ms.; gr. A. C. 1831, And. 1834; Orleans, Ms.

Prentiss, James, of Roxbury, Ms.; b. 1795, gr. H. U. 1815, And. 1821.

Proctor, David C., of Henniker, N. H.; gr. D. C. 1818, And. 1821; Missionary.

Punchard, George, of Salem, Ms.; gr. D. C. 1826, And. 1829; Plymouth, N. H.

Putnam, Charles M., of Marietta, Ohio; gr. Y. C. 1826, And. 1829; Jersey Town, Ohio.

Putnam, Israel W., of Danvers, Ms.; b. 1786, gr. D. C. 1809, And. 1814; Middleborough, Ms.; formerly in Portsmouth, N. H.

Putney, Asa, Jr., of Warner, N. H.; A. C., gr. And. 1833; Craftsbury, Vt.

Ransom, Calvin N., of Marietta, Ohio; gr. O. U. 1825, And. 1828; formerly in New Columbus; now in Berlin, Ohio.

Reed, Andrew H., of Oakham, Ms.; gr. A. C. 1826, And. 1829.

Reed, William, of Billerica, Ms.; b. 1788, gr. H. U. 1811, And. 1811.

Reid, Jared, of Colchester, Ct.; b. 1788, gr. Y. C. 1817, And. 1829; late Pastor in Reading; now in Belchertown, Ms.

Rennie, John, of Newtonards, Ireland; b. 1799, gr. Glasgow U. 1817, And. 1822; S. Carolina; was in Cambridge, same State.

Rice, Benjamin, of Sturbridge, Ms.; b. 1784, gr. B. U. 1808, And. 1811; formerly in Marcellus, N. Y.; now in New Gloucester, Me.

Rice, Luther, of Northborough, Ms.; b. 1783, gr. W. C. 1810, And. 1811; was ord. Missionary to the East Indies, at Bradford, Ms., Feb. 6th, 1812. He subsequently became a Baptist, returned, and labored in the cause of Missions among the American Bap. churches. He was afterwards Pres. of Georgetown Coll., Ky.; d. Edgefield District, S. C. 1836.

Rich, Ezekiel, of Greenwich, Ms.; b. 1784, gr. B. U. 1808, And. 1811; resides in Troy, N. H.

Richards, Austin; b. 1800, at Plainfield, Ms., and brother of James R.; gr. A. C. 1824, And. 1827; late Pastor in Francestown; now in Nashua, N. H.

Richards, James, of Plainfield, Ms., and brother of the preceding; b. Abington, Ms., 1784, gr. W. C. 1809, And. 1812; d. a Missionary at Ceylon, 1822.

Richards, John, of Farmington, Ct.; gr. Y. C. 1821, And. 1824; Woodstock, Vt.; late one of the editors of the Vt. Chronicle, Windsor, Vt.

Richards, William, brother of James R. above; b Plainfield, Ms., 1793, gr. W. C. 1819, And. 1822; Missionary, Sandwich Islands.

Richardson, Daniel F., of Cornish, N. H.; gr. D. C. 1831, And. 1834.

Richardson, John B., of Middlebury, Ct.; gr. D. C. 1828, And. 1831.

Richardson, William, of Gilmanton, N. H.; gr. And. 1830; Wilton, N. H.

Riddel, Samuel Hopkins, of Hadley, Ms.; gr. Y. C. 1823, And. 1826; Glastenbury, Ct.; now Secretary Connecticut Branch of Am. Ed. Soc.

Riggs, Elias, of Mendham, N. J.: b. New Providence, N. J., 1810, gr. A. C. 1829, And. 1832; Missionary, Greece.

Riggs, Thomas, of Oxford, Ct.; gr. H. C. 1823, And. 1826; Hubbardton, Vt.

Ripley, Henry Jones, of Boston, Ms.; b. 1798, gr. H. U. 1816, And. 1819; Prof. in the Theol. Institution, Newton, Ms.

Robbins, Loren, of Wethersfield, Ct.; gr. Y. C. 1821, And. 1829; Tutor in Transylvania Univ. Ky.; then Pastor in Oxford, Ms; he then went to the West.

Robbins, Robert C., of Colchester, Ct.; b. 1786, gr. W. C. 1809, And 1812; is now dead

Robbins, Samuel P., of Marietta, Ohio; gr. O. U. 1830, And. 1835; Missionary, Sumatra.

Robinson, Charles S., of Granville, Ms.; b. 1791, gr. W. C. 1814, And. 1818; St. Charles, Missouri; died 1829.

Robinson, Henry, of Guilford, Ct.; b.1789, gr. Y. C. 1811, And. 1816; Suffield, Ct.

Rockwell, Charles, of Colebrook, Ct.; gr. Y. C. 1826; then taught in the Deaf and Dumb Asylum, Hartford, Ct.; gr. And. 1834; was lately Chaplain of the U. S. Frigate Potomac.

Rockwood, Otis, of Chesterfield, N. H.; b. 1791, gr. M. C. 1814, And 1817.

Rogers, Isaac, of Gloucester, Ms.; gr. D. C. 1822, And. 1825; Farmington, Me.

Rogers, (formerly Kittle,) William Matticks, of Dorchester, Ms., but was born at sea; gr. H. U. 1827, And. 1830; late Pastor in Townsend, Ms.; now Pastor of the Franklin Street Church, Boston.

Rogers, Zabdiel, of Stonington, Ct.; gr. Y. C. 1820, And. 1824; Willton, (or Willtown?) S. C.

Rood, Heman, of Jericho, Vt.; gr. M. C. 1819, And. 1825; formerly in Gilmanton, N. H.; then in New Milford, Ct.; now Prof. in the Theol. Sem., Gilmanton, N. H.

Rowland, Henry A., of Windsor, Ct.; gr. Y. C. 1823, And. 1827; formerly at Fayetteville, N. C.; now in New York city.

Rowland, Jonathan M., of Fairfield, Ct.; gr. B. C. 1825, And. 1829.

Russell, Ezekiel, of Wilbraham, Ms.; gr. A. C. 1829, And. 1835; North Adams, Ms.

Russell, Samuel, of Bow, N. H.; gr. D. C. 1821, And. 1824; Boylston, Ms.; then Norwich, Ms.; and d. 1835.

Safford, Charles G., of Exeter, N. H.; gr. D. C. 1827, And. 1830; Gilmanton, N. H.

Salisbury, Simeon, of Brattleboro', Vt.; gr. And. 1831; Woodford Co. Ky.; now near Madison, Ind.

Sanderson, Alonzo, of Deerfield, Ms.; gr. A. C. 1834, And. 1837; Hawkesbury and vicinity, L. C.

Sanford, Baalis, of Berkley, Ms.; gr. B. U. 1823, And. 1826; Bridgewater, Ms.

Sawyer, Joseph, of Wendell, Ms.; b. 1792, gr. W. C. 1813, And. 1819; Leverett, Ms.; d. before 1822.

Scales, Jacob, of North Yarmouth, Me.; b. 1788, gr. D. C. 1817, And. 1820; Henniker, N. H.

Schaffler, William Gottlieb; b. Stuttgard, Germany, 1798; removed early in life with his father's family to Odessa, on the Black Sea; gr. And. 1830; M. A., Am. Coll.; Missionary to the Jews at Constantinople.

Schermerhorn, John F., of Schenectady, N. Y.; b. 1786, gr. U. C. 1809, And. 1812; United States' commissioner among the Southwestern Indians.

Schneider, Benjamin, of New Hanover, Pa.; gr. A. C. 1830, And 1833; Missionary at Broosa, in Turkey.

Selden, Sylvester, of Chatham, Ct.; b. 1786, gr. W. C. 1807, And. 1810; Saybrook, Ct.

Sessions, Horace, of Wilbraham, Ms.; gr. H. C. 1821, And. 1824: was Agent of the Am. Col. Soc., and died in Africa, about 1826.

Sessions, Joseph W., of Lunenburg, Vt.; gr. B. C. 1829, And. 1832; West Needham, Ms.

Shaw, Robert, of Barnet, Vt.; gr. And. 1825.

Shedd, Henry, of Leominster, Ms.; gr. D. C. 1826, And. 1829; Whetstone, O.

Shedd, William, of Boston; b. Mt. Vernon, N. H. 1798, gr. D. C. 1819, And. 1823; was Pastor in Abington, Ms, and d. 1830.

Sheldon, George, of Aurora, Ohio; gr. Y. C. 1819, And. 1823; Missionary.

Shepard, George, of Plainfield, Ct.; gr. A. C. 1824, And. 1827; late Pastor in Hallowell, now Prof. of Sacred Rhetoric in the Theol. Sem Bangor, Me.

Shepard, Thomas, of Norton, Ms.; b 1792, gr. B. U. 1813, And. 1816; formerly Pastor in Ashfield, Ms., then Agent of the Am. Bible Society; now Pastor at Bristol, R. I.

Shepley, David, of Norridgewock, Me.; gr. B. C. 1825, And 1828; North Yarmouth, Me.

Sherer, John, of Bridgewater, Pa.; gr. H. C. 1821, And. 1824; formerly at Litchfield, N. H.; then at Richfield, N. Y.; now at Gibson and Ararat, Pa.

Sherrill, Franklin, of Richmond, Ms.; b. 1795, gr. W. C. 1815, And. 1818; Preceptor, N. Y.

Shipman, Thomas Leffingwell, of Norwich, Ct.; b. 1798, gr. Y. C. 1818, And. 1821; Southbury, Ct.

Silliman, Jonathan, of ———, Ct.; Y. C. gr. And. 1821; New Kent Co., Va.

Smith, Abraham Miller, of East Hampton, L. Isl.; b. 1790, gr. Y. C. 1808, And. 1810.

Smith, Albert, of Boston; gr. M. C. 1831, And. 1835; late Pastor in Williamstown, Ms.; now Prof. of Ancient LL. and Belles Lettres, in Marshall Coll., Mercersburg, Pa.

Smith, Asa D., of Weston, Vt.; gr. D. C. 1830, And. 1834; New York city.

Smith, Buel W., of Monkton, Vt.; gr. M. C. 1831, And. 1834; Montpelier, Vt.

Smith, Daniel, of Burlington, Vt.; b. 1789, gr. M. C. 1810, And. 1813; Louisville, Ky.; is now dead.

Smith, Daniel Talcott, of Newburyport. See No. VIII. H. 7.

Smith, David Marsh, of Durham, Ct.; b. 1789, gr. Y. C. 1811, And. 1814; Stockport, N. Y.

Smith, Eli; b. Northford, Ct. 1801; gr. Y. C. 1821, And. 1826; Missionary at Beyroot, Syria.

Smith, Henry, of Durham, N. H.; b. 1789, gr. B. C. 1810, And. 1815; Camden, N. Y.; d. 1828.

Smith, Henry, of Hartford, Ct.; gr. M. C. 1827, And. 1833; Prof. in Marietta College, Ohio.

Smith, Horace, of Hadley, Ms.; b. 1798, gr. Y. C. 1818, And. 1821; in Ohio.

Smith, Marcus, of Otisco, N. Y.; b. 1791, gr. M. C. 1818, And. 1821; formerly in Rensselaerville, N. Y.; now in Troy, N. Y.

Smith, Noah, of Hanover, N. H.; b. 1794, gr. D. C. 1818, And. 1821; Southbury, Ct.; died 1830.

Smith, Preserved, of Winchester, N. H.; gr. A. C. 1828, And. 1831; formerly in Pittsfield, N. H., now in Carlisle, Ms.

Smith, Samuel Francis, of Boston; gr. H. U. 1829, And. 1832; Prof. of Modern LL. at Waterville College, and Pastor, at Waterville, Me.

Smith, Thomas M., of Stamford, Ct.; b. 1796, gr. Y. C. 1816, And. 1820, ord. 1822; was Pastor formerly in Portland, Me.; then at Fall River, Ms.; is now Pastor in Catskill, N. Y.

Smith, Worthington, of Hadley, Ms.; b. 1795, gr. W. C. 1816, And. 1819; St. Albans, Vt.

Southgate, Horatio, Jr., of Portland, Me.; gr. B. C. 1832, And. 1835; an Episcopalian Miss. in Persia. Comp. the following.

Southgate, Robert, of Portland, Me., and an elder brother of the preceding; gr. B. C. 1826, And. 1829; late Woodstock, Vt.

Southworth, Tertius D., of Bridgewater, N. Y.; b. Rome, N. Y. 1802, studied at H. C and gr. there Master of Arts; gr. And. 1829; Claremont, N. H.

Spaulding, Alvah, of Jaffrey, N. H.; gr. A. C. 1831, And. 1834; Cornish, N. H.

Spaulding, Ephraim; b Ludlow, Vt., 1802, gr. M. C. 1828, And. 1831; late Missionary in the Sandwich Islands; now in America.

Spaulding, John, of Shirley, Ms.; gr. M. C. 1825, And. 1828; late Secretary of the Western Ed. Soc. connected with Am. Ed. Society, Cincinnati, Ohio; Peoria, Ill.

Spaulding, Levi; b. Jaffrey, N. H. 1791, gr. D. C. 1815, And 1818; Missionary, Ceylon.

Sperry, Ebenezer P., of Cornwall, Vt; b. 1785, gr. M. C. 1808, And. 1810; formerly in Dunstable, N. H.; now in Wenham, Ms.

Sprague, Daniel G., of Killingly, Ct.; b. 1796, gr. B. U. 1819, And. 1822; Hampton, Ct.

Spring, Gardiner, D. D, of Newburyport, Ms.; b. 1785, gr. Y. C. 1805, studied law a while at New Haven, Ct; gr. And. 1810; ord. 1810, N. Y. city, where he now is. See the fol.

Spring, Samuel, of Newburyport, and a younger brother of the preceding; gr. Y. C. 1811, And. 1821; formerly Pastor in Hartford, now in East Hartford, Ct.

Squier, Miles P., of New Haven, Vt.; b. 1791. gr. M. C. 1811, And. 1814; formerly Pastor in Buffalo, now Sec. Geneva Agen. A. H. M S., N. Y.

Starkweather, John, of Worthington, Ms.; gr. Y. C. 1825, And. 1829; was first Pastor in Billerica, Ms.; then in Bristol R. I., and in Buffalo, N. Y.; is now Pastor in Binghampton, N. Y.

Stearns, Samuel Horatio; b. Bedford, Ms. 1801, gr. H. U. 1823, And. 1828; ord. Pastor of the Old South Church, Boston, April 16th, 1834; d. Paris, June, 1837. His remains are in Mount Auburn, Cambridge, Ms.

Stearns, Timothy, of Billerica, Ms.; gr. A. C. 1833, And. 1837; Athens, Ohio.

Stearns, William Augustus, brother of Sam. H. Stearns; b. Bedford, Ms. 1805, gr. H. U. 1827, And. 1831; Cambridge Port, Ms.

Steele, Julius, of Bethlem, Ct.; b. 1786, gr. Y. C. 1811, And. 1814; East Bloomfield, N. Y.

Stockton, Benjamin B., of Lenox, N Y.; b. 1790, gr. M. C. 1809, And. 1813; Pompey, N. Y.

Stone, Cyrus; b. Marlborough, N. H. 1793, gr. D. C. 1822, And. 1825; Missionary, Bombay.

Storrs, Charles Backus, of Long Meadow, Ms.; b. 1794, Coll. N. J., gr. And. 1820; was a while at Ravenna, Ohio; then Pres. of the Western Reserve Col. He died at his brother's, R. S. Storrs, in Braintree, Ms. 1833. His funeral sermon was preached by Prof. Park.

Storrs, Richard Salter, D. D., of Long Meadow, Ms., and brother of the preceding; b. 1787, gr. W. C 1807, And. 1810, ord. Braintree, Ms., July 3d, 1811.

Stow, Jeremiah, of Hillsborough, N. H.; gr. D. C. 1822, And. 1825; formerly in Livonia, N. Y.; died before 1833.

Stowe, Calvin E., D. D., of Natick, Ms. See No. VIII. H. 5.

Strale, Frederic A., of Stockholm, Sweden; gr. University of Upsal, 1809; served as an officer under Bernadotte; gr. at And. 1827; labored a while among the Germans in Pa; but has now been deposed from the ministry.

Stratton, Jesse, of Athol, Ms.; b. 1789, gr. W. C. 1814, And. 1817; Madison, Ga.; now Shongolo, Mi.

Strong, Henry Pierce, of Salisbury, Ct.; b. 1785, gr. Y. C. 1807, And. 1810, ord. N. Y. 1811; Potter, N. Y.; formerly in Woodbury, Ct.

Stuart, Amasa, of Pittsford, Vt.; gr. M. C. 1824, And. 1828; Essex, Vt.

Sweetser, Seth, of Newburyport, Ms.; gr. H. U. 1827, was Tutor there 1829–31, gr. And. 1834; Gardiner, Me.

Swift, Heman, of Middlebury, Vt.; b. 1791, gr. M. C. 1811, And. 1812.

Swift, Job S., of Addison, Vt.; b. 1794, gr. M. C. 1812, And. 1815.

Swift Nathaniel, of Warren, Ct.; b. 1783, gr. W. C. 1806, And. 1810, ord. Marcellus, N. Y. 1811; Pittsfield, Ms.

Talbot, Samuel, Jr., of Freeport, Me.; gr. B. C. 1824, And. 1831; Wilton, Me

Talcott, Hart, of Bolton, Ct.; b. 1787, gr. D. C. 1812, And. 1816; Warren, Ct.; d. 1836, æt. 45.

Talcott, Hervey, of Coventry, Ct.; b. 1791, gr. Y. C. 1810, And. 1814; Chatham, Ct.

Taylor, Homer, of Lempster, N.H.; gr. D.C. 1834, And. 1838

Taylor, Hutchens, of Tyringham, Ms.; b. 1791, gr. W. C 1814, And. 1817; Camillus, N. Y.

Taylor, Joseph Platt, of New Haven, Ct.; gr. Y. C. 1814, And. 1824; W. C. New Haven, Ct.; died before 1827.

Taylor, Oliver Alden, of Hawley. See No. VIII., H., 8. Comp. T. A. T. below.

Taylor, Reuben E., of Savannah, Georgia; Coll. N. J., gr. And 1838.

Taylor, Timothy Alden, brother of Oliver A. T.; b. Hawley, Ms., 1809, gr. A. C. 1835, And. 1838.

Temple, Daniel; b Reading, Ms 1790, gr. D. C. 1817, And. 1820; Missionary of the A. B. C. F. M., Smyrna.

Tenny, David, of Bradford, Ms.; b. 1787, gr. H. U. 1815, And. 1818; Missionary; d. before 1827.

Tenny, Erdix, of Corinth, Vt.; gr. M. C. 1826, And. 1829; Lyme, N. H.

Tenney, Sewall, of Chester, N. H.; gr. D. C. 1827, And. 1831; Ellsworth, Me.

Tewksbury, George F., of Oxford, Ms.; gr. B. C. 1833, And. 1837; Albany, Me.

Thayer, Thatcher, of Worcester, Ms.; gr. A. C. 1831, And 1837; was lately in S. Dennis, Ms. He was Tutor a while in A. C.

Thompson, James L., of New York city; gr. U. C. 1832, And. 1835; Missionary, Palestine.

Thompson, Leander, of Woburn, Ms.; gr. A. C. 1835, And. 1838.

Thompson, William, of Goshen, Ct.; gr. U. C. 1827, And. 1832; was Pastor in North Bridgewater, Ms.; now Prof. of Sacred Lit. in the Theol. Sem., East Windsor, Ct.

Thompson, William Allen, of Berwick, Me.; b. 1787, gr B C. 1808, And. 1811.

Thurston, Asa; b. Fitchburg, Ms., 1787; gr. Y. C. 1816, And. 1819; Missionary, Sandwich Islands.

Tinker, Orsamus, of Worthington, Ct.; gr. W. C. 1827, And. 1830; formerly Pastor in Newmarket, N. H.; now in Ashby, Ms.

Tobey, Alvan, of Amherst, Ms.; gr. A. C. 1826, And. 1831; Durham, N. H.

Todd, John, of Guilford, Ct.; gr. Y. C. 1822, And. 1825; has been Pastor in Groton and in Northampton, Ms.; is now Pastor of a Congregational church in Philadelphia.

Torrey, Joseph, of Salem, Ms.; b. 1797, gr. D. C. 1816, And 1819; Pastor in Royalton, Vt.; now Prof. of Languages, U. V.

Tracy, Caleb B., of New Marlborough, Ms.; b. about 1799, gr. W. C. 1826, And. 1829; Pastor in North Adams, and in Petersham, Ms.; now Pastor in Boscawen, N. H. Comp. S. J. T. below.

Tracy, Hiram A., of Lisbon, Ct.; gr. And. 1834; Sutton, Ms.

Tracy, Ira; b. Hartford, Vt. 1806; gr. D. C. 1829, And. 1832; Missionary at Singapore.

Tracy, Solomon J., of New Marlborough, Ms., and brother of Caleb B. Tracy, above; gr. W. C. 1823, And. 1826; formerly at West Nassau, N. Y.

Trask, George, of Beverly, Ms.; gr. B. C. 1826, And. 1829; Pastor in Framingham, now in Warren, Ms.

Treat, Selah B., of Hartford, Ct.; gr. Y. C. 1824; studied and practiced law a while in the State of New York; gr. And. 1835; Newark, N. J.

True, Eleazer W., of Pittsford, N. Y.; gr. And. 1838.

Tucker, E. Richard, of Newburyport; gr. D. C. 1835, And. 1838.

Tucker, Josiah, of Milton, Ms.; gr. And. 1825; Madison, Me.

Tyler, Joseph P., of Griswold, Ct.; gr. B. U. 1823, And. 1826; Agent of the H. M. Soc., L. I.

Upham, Thomas Cogswell, of Rochester, N. H. See No. VIII., H., 1.

Vinton, John A., of Braintree, Ms.; gr. D. C. 1828, And. 1831; formerly New Sharon, and Exeter, Me.; now Chatham, Ms.

Vosburgh, Jacob E., of Kinderhook, N. Y.; b. 1787, gr. U. C. 1810, And. when he left, uncertain.

Wait, Francis D., of Charlestown, Ms.; b. 1791, gr. B. U. 1810, And. 1813.

Waterman, James, of Ballston, N. Y.; b. 1788, gr. U. C. 1809, And. 1811.

Walker, Charles, of Strafford, Vt.; b. 1791, gr. And. 1821; formerly in Rutland, then Preceptor of an Academy at Castleton, now in Brattleboro', Vt.

Walker, Charles; b. Rindge, N. H. 1795, gr. D. C. 1823, And. 1826; formerly in New Ipswich, N. H.; then in Windsor, Ct.; now Medfield, Ms.

Warner, Aaron, of Northampton, Ms.; b. 1794, gr. W. C. 1815, And. 1819; Pastor in Medford, Ms.; now Prof. in Theol. Sem., Gilmanton, N. H.

Warner, James F., of Wilbraham, Ms.; gr. A. C. 1829, And. 1832; formerly at Litchfield, So. Farms, Ct.; was at Athol, Ms.

Warren, Edward, of Middlebury, Vt.; b. Marlborough, Ms. 1786, gr. M. C. 1808, And. 1812; was a Missionary in Ceylon; and died at Capetown, Cape of Good Hope, 1818. He had visited this place for the sake of his health.

Warren, John B., of Wilbraham, Ms.; b. 1794, gr. B. U. 1815, And. 1818; Louisiana; was a while at Mobile.

Warren, William, of Waterford, Me.; studied at B. C.; gr. And. 1838.

Warriner, Phanuel W., of Canandaigua, N. Y.; gr. H. C. 1826, And. 1829; Munroe, Mich.

Washburn, Royal; b. Royalton, Vt. 1797, gr. U. V. 1820, And. 1824; d. Pastor in Amherst, Ms. 1832.

Washburn, Samuel, of Minot, Me.; gr. And. 1832; Agent A. S. S. U.; labored a while in Philadelphia; is now Pastor in Greenfield, Ms.

Waters, George, of Knox, N. Y.; gr. A. C. 1831, And 1836; Episcopal clergyman, Lynn, Ms.

Weed, Ira M., of Hinesburgh, Vt.; gr. U. V. 1825, And. 1829; Ypsilanti, Michigan.

Webster, John Calvin, b. Hampton, N. H. 1810; gr. D. C. 1832, And. 1835; Seamen's chaplain at St. Petersburgh; now in this country.

Weeks, William R., D. D., of Steuben, N. Y.; b. 1783, gr. Coll. N. J. 1809, And. 1811; ord. Plattsburg, N. Y. Feb. 16th, 1812; is now in Newark, N. J.

Wheeler, John, D. D., of Orford, N. H.; b. 1798, gr. D. C. 1816, And. 1819; late Pastor in Windsor, Vt.; now Pres. of the Univ. of Vt.

Wheelock, Stephen M., of Rutland, Vt.; b. 1789, gr. U. V. 1809, And. 1811; Sandgate, now Wilmington, Vt.

Wheelwright, Isaac W., of Newburyport; b. about 1801, gr. B. C. 1821, And. 1825; formerly Principal of an Academy, Newburyport; now of one in Quito, S. Am.

White, Benjamin, of Thetford, Vt.; b. 1781, gr. D. C. 1807, And. 1810; ord. Wells, Me. 1811, where he was Pastor; is now dead.

White, Elipha, of Randolph, Ms.; b. 1795, gr. B. U. 1817, And. 1820; St. John's Island, S. C.

White, Jacob, of East Bridgewater, Ms.; gr. B. U. 1832. And. 1835; Lyndboro', N. H.

White, Morris E.; b. at Ashfield, Ms., 1803 gr. D. C 1828, And. 1831; Southampton, Ms.

White, Samuel, of Thetford, Vt.; b. 1791, gr. D. C. 1813, And. 1815; Tyrone, N. Y.

White, Seneca, of Springfield, Vt.; b. 1794, gr. D. C. 1818, And. 1822; first settled at Bath, Me.; was then at Wiscasset, Me.

Whitney, John, of Harvard, Ms.; gr. A. C. 1831, And. 1834; Pastor in Boxford; now in Waltham, Ms.

Whitney, Lyman, of Marlborough, Vt.; b. 1793, gr. M. C. 1817, And. 1821; was a Missionary; died before 1827.

Wilcox, Carlos, of Orwell, Vt.; b. 1794, gr. M. C. 1813, And. 1817; d. a Pastor in Hartford, Ct. 1827.

Wilde, John, of Dorchester, Ms.; gr. M. C. 1827, And. 1831; Grafton, Ms.

Wilkinson, Reed, of Townshend, Vt.; gr. A. C. 1830, And. 1836; Principal of Vincennes Academy, Vincennes, Ind.

Williams, Comfort, of Rocky-Hill, Ct.; b. 1783, gr. Y. C. 1808, And. 1810; is now dead.

Williams, Samuel; b. Boston, Ms. 1804, gr. H. U. 1824. And. 1828; Brewster, Ms.

Wilson, David, of Hebron, N. Y.; b. 1789, gr. M. C. 1816, And. 1819; Rupert, Vt.

Wilson, Moses E., of Francestown, N. H.; b. 1786, gr. M. C. 1814, And. 1817; a Missionary.

Winch, Moses, of Holden, Ms., gr. A. C. 1827, And. 1830; was in Paxton, Ms.

Winslow, Miron; b. Williston, Vt. 1789; gr. M. C. 1815, And. 1818; Missionary, Ceylon.

Wolcott, Samuel, of Illinois; b. East Windsor, Ct. 1813, gr. Y. C. 1833, And. 1837; at the Missionary Rooms, Boston, 1837.

Wood, Augustus, of Leominster, Ms.; gr. A. C. 1831, And. 1838.

Wood, Charles W., of Middleboro', Ms.; gr. B. U. 1834. And. 1838.

Woodbridge, Sylvester, of Southampton, Ms.; b. 1790, gr. And. 1814; Pastor at Greenfield, Ms, and Greenville, N. Y.; Agent of the Am. Tract Soc.

Woodbridge, Timothy, of Stockbridge, Ms.; b. 1784, W. C., gr. And. 1811; gr. M. A. at W. C.; Austerlitz, N. Y.

Woodruff, Hezekiah, of Scipio, N. Y.; b. 1789, gr. U. C. 1810, And. 1813; Manlius, N. Y.

Woodruff, Simeon, of Litchfield, Ct.; b. 1782, gr. Y. C. 1809, And. 1812; Worthington, Ohio.

Woods, Alva, D. D., nephew of L. Woods, D. D., of Addison, Vt.; b. 1794, gr. B. U. 1817, And. 1821; formerly Prof. in Brown Univ.; then Pres. of Tran. Univ.; then Pres. of Univ. of Alabama; resigned 1837.

Woods, Daniel Bates, son of Dr. L. Woods, (No. VIII., E.;) b. Andover, Ms. 1809, gr. U. C. 1833, And. 1837; has been preaching in Virginia.

Woods, Leonard, Jr., brother of the preceding; b. West Newbury, Ms. 1807, gr. U. C. 1827, And. 1830; Prof. of Sacred Lit., in the Theol. Sem., Bangor, Me.; was formerly editor of the Literary and Theol. Review, New York.

Worcester, Samuel Austin; b. Peacham, Vt. 1798, gr. U. V. 1819, And. 1823; Missionary among the Cherokees.

Worcester, Taylor Gilman, of Hollis, N. H.; gr. H. U. 1823, And. 1827; was instructor a while in Roxbury; also resided a while at Cambridge, and translated Swedenberg's Theology; is now a farmer in Hollis, N. H.

Wright, Alfred; b. Columbia, Ct. 1788, gr. W. C. 1812, And. 1814; Missionary among the Choctaws.

Wright, Asher; b. Hanover, N. H. 1803; studied at D. C., gr. And. 1831; Missionary among the Seneca Indians.

Wright, Ebenezer B.; b. at Westhampton, Ms., 1795, gr. W. C. 1814, And. 1817; Ludlow, Ms.; now Pastor of a church in 2d parish in Springfield, Ms.

Wright, Worthington, of Windsor, Ms.; b. 1785, gr. W. C. 1806, And. 1810; ord. Woodbury, Ct. 1810; Milton, N. Y.; formerly in Woodbury, Ct.; then in Pennsylvania.

Wyman, Seward, of North Yarmouth, Me.; gr. B. C. 1825, And. 1829; was lately a farmer in Me.

Yale, Calvin, of Lenox, Ms.; b. 1789, gr. U. C. 1812, And. 1816; was Pastor at Charlotte, Vt.; and is now Preceptor of an Academy at Johnstown, N. Y.

Young, John K., of Dover, N. H.; gr. D. C. 1821, And. 1829; was Agent Am. Ed. Society; now at Meredith, N. H.

Youngs, Ezra, of Southhold, N. Y.; b. 1792, gr. N. H. 1815, And. 1820; Catchogue, New York, on L. I.

HISTORY OF THE "PILGRIM SOCIETY," WITH A BRIEF ACCOUNT OF THE EARLY SETTLEMENT OF PLYMOUTH COLONY.

[By W. Cogswell.]

As introductory to a notice of the "Pilgrim Society," the narration of a few facts in reference to the early settlement of New England may not be inappropriate or uninteresting. It will serve also to elucidate more fully the objects of the Society.

Religious persecution was the chief cause of the emigration of our forefathers to this country. The memorable Reformation, effected principally by the instrumentality of Luther and Calvin, appeared in England in 1534 under Henry VIII. During its progress in the reigns of Mary, Elizabeth, and James I. those who were denominated Puritans,* were subjected to the most cruel oppression. Thousands suffered martyrdom; many were banished; and others were doomed to perpetual imprisonment.

Those Puritans who lived in the north of England were, on account of their dispersed state, divided, in the year 1606, into two distinct churches. With one of these was connected the celebrated John Robinson, who afterwards became its minister. Persecuted for nonconformity to the established church, he, with a part of his congregation, that they might worship God according to the dictates of their consciences, removed in 1607–8 to Amsterdam, in Holland, where religious toleration was then sanctioned by law; and soon after, (in 1609,) they went to Leyden, where they formed themselves into a church, according to the pattern prescribed, as they supposed, by the word of God. In that place, they remained till their removal to America. "Their motives for this," (their removal,) "were to preserve the morals of their youth; to prevent them, through want of employment, from leaving their parents and engaging in business unfriendly to religion; to avoid the inconveniences of incorporating with the Dutch; to lay a foundation for propagating the gospel in the remote parts of the world; and, by separating from all the existing establishments in Europe, to form the model of a pure church, free from the admixture of human additions." What lord Brougham, of England, has said of the North American colonies in general, is most strictly and emphatically true of these individuals in particular. "All idea of wealth or pleasure was out of the question. The greater part of them viewed their emigration as taking up the cross, and bounded their hopes of wealth to the gifts of the Spirit, and their ambition to the desire of a kingdom beyond the grave. A set of men more conscientious in their doings, or simple in their manners, never founded any commonwealth."

Such were the reasons, which induced the founders of New England to leave all that was dear to them in England and Holland, and to remove to these then inhospitable shores; reasons sufficient to affect the minds, hearts, and conduct of some of the best men that ever lived. Speaking of them, governor Stoughton remarked, "God sifted a whole nation that he might send a choice grain over into this wilderness."

In accomplishing their object, "it was agreed by the English congregation at Leyden, that some of their number should go to America to make preparation for the rest. Mr. Robinson† their minister, was prevailed on to stay with

* The term *Puritan*, was originally a term of reproach, though now, one of commendation. Neal, in his History of the Puritans, speaks thus of them: "If a man maintained his steady adherence to the doctrines of Calvin and the Synod of Dort; if he kept the Sabbath and frequented sermons; if he maintained family religion and would neither swear nor be drunk, nor comply with the fashionable vices of the times, he was called a *Puritan*." The Puritans arose in the reign of Queen Elizabeth. After the famous Act of Uniformity, or, as it is called, the Bartholomew Act, passed by the English Parliament, in 1662, they were called Non-conformists. Since that period they have been more generally denominated Dissenters.

† The Rev. Mr. Robinson never came to New England as he intended; but died at Leyden, March 1, 1625, in the fiftieth year of his age. His widow and children afterwards came to Plymouth. Mr. Robinson received an university education in England, and ranked among the first divines of his age. Prince, the New England Annalist, in his Chronology, thus speaks of him: "He was highly esteemed both by the city and university of Leyden, for his learning, piety, moderation, and excellent accomplishments. The magistrates, clergy and scholars lamented his death as a public loss."

the greater part at Leyden; Mr. Brewster* their elder was to accompany the first adventurers, but these and their brethren remaining in Holland, were to continue to be one church, and to receive each other to Christian communion without a formal dismission, or testimonial. Several of the congregation sold their estates and made a common bank, which, together with money received from other adventurers, enabled them to purchase the Speedwell,† a ship of sixty tons, and to hire in England the Mayflower, a ship of one hundred and eighty tons, for the intended enterprise."‡

The following graphic description of the attachment of the Pilgrims to each other, and of their pious views and feelings on the occasion of their separation, is found in Morton's New England Memorial.

"Being prepared to depart, they had a solemn day of humiliation, the pastor teaching a part of the day very profitably, and suitably to the present occasion; the text of Scripture was Ezra viii. 21. The rest of the time was spent in pouring out of prayers unto the Lord, with great fervency, mixed with abundance of tears.—When they came to the place" (Delftshaven) "they found the ship and all things ready; and such of their friends as could not come with them, followed after them, and sundry came from Amsterdam to see them shipped, and to take their leave of them. One night was spent with little sleep with the most, but with friendly entertainment, and Christian discourse, and other real expressions of Christian love. The next day, the wind being fair, they went on board, and their friends with them, where truly doleful was the sight of that sad and mournful parting, to hear what sighs, and sobs, and prayers did sound amongst them; what tears did gush from every eye, and pithy speeches peirced each other's heart, that sundry of the Dutch strangers, that stood on the Key as spectators, could not refrain from tears: Yet comfortable and sweet it was, to see such lively and true expressions of dear and unfeigned love.—Their reverend pastor falling down on his knees, and they all with him, with watery cheeks, commended them with most fervent prayers unto the Lord and his blessing; and then with mutual embraces and many tears, they took their leave one of another, which proved to be the last leave to many of them."

On the 6th of September, 1620, the adventurers sailed from Plymouth, in the Mayflower, and, on the 9th of November, they arrived, after enduring a perilous voyage, in sight of Cape Cod. Having entered the harbor, they, on the 11th day of the month, after prayer and thanksgiving, subscribed a written instrument, by which they were made a body politic. The covenant entered into was signed by *forty-one* individuals, who, with their families, amounted to *one hundred and one* persons.§ Mr. John Carver was unanimously

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* Mr. Brewster was born in England 1560, was educated at the University of Cambridge, and became a zealous Puritan. He resided in the north of England, and when the church was formed over which the Rev. Messrs. Richard Clifton (1) and John Robinson were ordained as pastors, the members met at his house on Lord's day for worship, so long as they were permitted by the civil authorities. When the church with their pastors, on account of persecution, had removed to Holland, Mr. Brewster was elected Ruling Elder. After the arrival of the Pilgrims at Plymouth, he usually preached to them twice every Sabbath for nine years, as they had no regular minister till Mr. Ralph Smith was ordained their pastor in 1629; but he never administered the sacraments. He was a man in whom the church reposed the most unlimited confidence in respect to all their spiritual affairs. For piety he was eminent. For human as well as sacred literature, he had a great taste; and at his death, which occurred April 16, 1644, being 83 years old, he left a handsome library valued in that day at *forty-three* pounds, a catalogue of which is to be found in the colony records.—*Allen's Biographical Dictionary.*

† The ship Speedwell, commanded by Capt. Reynolds, proved leaky and unfit for the voyage, and was discharged from service before the Pilgrims left Plymouth. The whole company therefore, which came over to this country were passengers in the Mayflower.

‡ Holmes's American Annals.

§ Their compact of civil government and the names of those who signed it, and the number in their families, are as follow:

"In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord King James, by the grace of God, of Great Britain, France and Ireland, king, defender of the faith, &c., having undertaken, for the glory of God and advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony in the northern part of Virginia, (2) do by these

(1) Mr. Clifton it is supposed, died at an advanced age, in about one year after he removed to Holland.

(2) "Their design was to make a settlement on Hudson River or in the adjacent country. For this they had obtained a patent; but they were carried beyond the precincts of the territory which had been granted to them, and were prevented from altering their course by the inclemency of the season."—*Dr. Robertson's History of America.*

Dr. Holmes says, "The master of the ship, availing himself of the fears of the passengers, and of their extreme solicitude to be set on shore, gladly shifted his course to the northward; for he had been clandestinely promised a reward in Holland, if he would not carry the English to Hudson's River. Some historians represent this bribery of Jones, the master of the ship, as what was suspected merely; but Morton (N. Eng. Mem. p. 18) says, 'Of this plot betwixt the Dutch and Mr. Jones, I have had him and certain intelligence.'"

elected governor of the colony for one year.* Though these adventurers undertook their enterprise under the authority and sanction of a royal charter, yet they commenced their political existence as a republic.† On the 22d of December, 1620, they disembarked and went on shore. The place where they landed, called by the Indians Patuxet, they named Plymouth, after the town in England, from which they last sailed.

Such was the origin of the settlement of the Plymouth colony.

Sentiments of high respect for the principles and character of the first settlers of New England, have been cherished in every succeeding generation of their descendants. They have been eager to reward their inestimable service by commemorating their virtues and piety, and by preserving a recollection of their sufferings, resolution and noble deeds in so glorious a cause. In doing this they have been actuated by the dictates of nature, reason and gratitude.

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presents solemnly and mutually, and in the presence of God and one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof, do enact, constitute, and frame such just and equal laws and ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient, for the general good of the colony, unto which we promise all due subjection and obedience. In witness whereof, we have herounto subscribed our names at Cape Cod, the *eleventh* day of November, in the year of the reign of our sovereign Lord King James of England, France, and Ireland, the 18th, and of Scotland the 54th, Anno Domini 1620.

*Number in family.—Those marked with * brought their wives with them.*

Mr. JOHN CARVER,	8	*JOHN GOODMAN,	1
Mr. WILLIAM BRADFORD,	2	*DEGORY PRIEST,	1
Mr. EDWARD WINSLOW,	5	*THOMAS WILLIAMS,	1
Mr. WILLIAM BREWSTER,	6	GILBERT WINSLOW,	1
Mr. ISAAC ALLERTON,	6	*EDWARD MARGESON,	1
Capt. MILES STANDISH,	2	PETER BROWN,	1
JOHN ALDEN,	1	*RICHARD BUTTERIDGE,	1
Mr. SAMUEL FULLER,	2	GEORGE SOULE, (of Edward Winslow's family.)	
*Mr. CHRISTOPHER MARTIN,	4		
*Mr. WILLIAM MULLINS,	5	Mr. STEPHEN HOPKINS,	8
*Mr. WILLIAM WHITE, (besides a son born in Cape Cod harbor and named Peregrine,)	5	*EDWARD TILLEY,	4
		*JOHN TILLEY,	3
Mr. RICHARD WARREN, JOHN HOWLAND, (of Carver's family.)		FRANCIS COOK,	2
		*THOMAS ROGERS,	2
*EDWARD FULLER,	3	*THOMAS TINKER,	3
*JOHN TURNER,	3	*JOHN RIDGDALE,	2
FRANCIS EATON,	3	*RICHARD CLARKE,	1
JAMES CHILTON,	3	RICHARD GARDNER,	1
*JOHN CRAKSTON,	2	*JOHN ALLERTON,	1
JOHN BELLINGTON,	4	*THOMAS ENGLISH,	1
*MOSES FLETCHER,	1	EDWARD DOTEY, and EDWARD LEISTER, (both of Stephen Hopkins's family.)	

* Governor Carver died greatly lamented on the 5th of April following, having sustained the office of chief-magistrate but four months and twenty-four days. "He was a man of great prudence, integrity, and firmness of mind. He had a good estate in England, which he spent in the migration to Holland and America. He was one of the foremost in action, and bore a large share of suffering in the service of the colony, who confided in him as its friend and father. Piety, humility, and benevolence, were eminent traits in his character."—*Dr. Belknap.*

"On the death of governor Carver, although only thirty-two years old, and confined at the time by sickness, Mr. William Bradford was unanimously elected his successor, as governor of the colony. He conducted the affairs of the colony for the great part of the time, as chief, and two or three years as second magistrate, with consummate prudence and ability for a period of more than thirty-one years.—In his youth he embraced the doctrines which were taught by the venerable Clifton, and afterwards by Robinson, and became one of their most devoted followers. He applied himself with great diligence to the study of the ancient languages, both Latin and Greek. Of the Hebrew his knowledge was intimate, and the French and Dutch he spoke with ease. He read much on subjects of history and philosophy. In theology he was deeply versed, and few there were who could contend with him successfully in a polemical dispute. He wrote considerably; the loss of his valuable manuscript history of the colony to 1646, can never be supplied."—*Dr. Thacher's History of Plymouth.*

† President Dwight makes the following interesting remarks: "The institutions, civil, literary and religious, by which New England is distinguished on this side the Atlantic, began here. Here the manner of holding lands in free soccage, now universal in this country, commenced. Here the right of suffrage was imparted to every citizen, to every inhabitant not disqualified by poverty or vice. Here was formed the first establishment of towns, of the local legislature, which is called a town-meeting, and of the peculiar town executive, styled the selectmen. Here the first parochial school was set up, and the system originated for communicating to every child in the community the knowledge of reading, writing and arithmetic. Here, also, the first building was erected for the worship of God; the first religious assembly gathered; and the first minister called and settled, by the voice of the church and congregation. On these simple foundations has since been erected a structure of good order, peace, liberty, knowledge, morals, and religion, with which nothing on this side the Atlantic can bear a remote comparison."—*Dwight's Travels.*

Says President Adams the elder, "Whatever imperfections may be justly ascribed to our Fathers, (which, however, were as few as any mortals have discovered,) their judgment in forming their policy was founded on wise and benevolent principles.—It was founded on revelation and reason too.—It was consistent with the best, greatest, and wisest legislators of antiquity."

On January 13, 1769, when the storm of British oppression was gathering, and the time for open and decided resistance to the crown was at hand, an association called the "Old Colony Club," was formed at Plymouth, consisting of some of the principal men of that place and vicinity; and on December 22d, of that year, the "Landing of the Forefathers" was first celebrated.* The Winslows, Watsons and Howlands were among those who were the most prominent. Major-General John Winslow of Marshfield, who had been an eminent officer in the war between England and France in 1754–1762, General Peleg Wadsworth, Colonel Gamaliel Bradford, and Hon. George Partridge of Duxbury, Hon. William Sever and General John Thomas of Kingston, Colonel Alexander Scammell, then a teacher of youth in Plymouth, and afterwards a distinguished officer in the American Revolution, were original or early members of the Society.

During a part of the period of the Revolutionary war, the public celebration was discontinued, and two of the early members of the Club left the country from attachment to the British government. The following gentlemen have delivered sermons or addresses by the request of the "Old Colony Club," or of the inhabitants of the town, or of the members of some one of the religious societies, at the times of the anniversary at Plymouth on the 22d of December. Edward Winslow, Jr., Esq., Plymouth; Rev. Chandler Robbins, D. D., Plymouth; Rev. Charles Turner, Duxbury; Rev. Gad Hitchcock, D. D., Pembroke; Rev. Samuel Baldwin, Hanover; Rev. Sylvanus Conant, Middleborough; Rev. Samuel West, D. D., Dartmouth; Rev. Timothy Hilliard, Barnstable; Rev. William Shaw, D. D., Marshfield; Rev. Jonathan Moore, Rochester; Doct. Zaccheus Bartlett, Plymouth; Hon. John Davis, LL. D., Boston; Rev. John Allyne, D. D., Duxbury; Hon. John Quincy Adams, LL. D., Quincy; Rev. John Thornton Kirkland, D. D., Cambridge; Rev. Jonathan Strong, D. D., Randolph; Rev. James Kendall, D. D., Plymouth; Hon. Alden Bradford, LL. D., Boston; Rev. Abiel Holmes, D. D., Cambridge; Rev. James Freeman, D. D., Boston; Rev. Adoniram Judson, Plymouth; Rev. Thaddeus Mason Harris, D. D., Dorchester; Rev. Abiel Abbot, D. D., Beverly; Rev. John Elliot, D. D., Boston; Rev. James Flint, D. D., Salem; Rev. Ezra Goodwin, Sandwich; Rev. Horace Holley, LL. D., Boston; Hon. Wendell Davis, Sandwich; and Hon. Francis Calley Gray, Boston.

As the "Old Colony Club" had for many years ceased to act as a society, and had, in fact, ceased to exist, that the object of the annual celebration of the "Landing of our Forefathers" might be better accomplished, a society was formed November 9, 1819, by the name of the "Old Colony Pilgrim Society," and immediately went into operation. The Hon. Joshua Thomas, William Jackson, and Nathaniel M. Davis, Esqs., were chosen a Committee on behalf of the Society to petition the General Court for an act of incorporation. On February 24, 1820, the Society was incorporated and made a body politic by the name of the "Pilgrim Society." The design of the institution may in part be learned from a clause in the first section of the act of incorporation, which is "to perpetuate the memory of the virtues, the enterprise, and unparalleled sufferings of their ancestors."

The "Landing of our Forefathers" was first celebrated by the Pilgrim Society, December 22, 1820, that being the completion of the second century since the settlement of New England, or the landing of the Pilgrims. This event, which, in a most important sense, gave existence to the nation, with all that is valuable in its civil, literary, and religious establishments,† was observed that

* The following dishes were served up for entertainment on the first Anniversary; and the account is here inserted as a matter of curiosity: "1, a large baked Indian whortleberry pudding: 2, a dish of nasquetach (succatach, corn and beans boiled together): 3, a dish of clams: 4, a dish of oysters and a dish of cod fish: 5, a haunch of venison, roasted by the first jack brought to the colony: 6, a dish of roasted sea fowl: 7, a dish of frost fish and eels: 8, an apple pie: 9, a course of cranberry tarts and cheese made in the Old Colony."—*Dr. Thacher's History of Plymouth.*

† Speaking of the first emigrnts to New England, Gov. Hutchinson in his History says, "These were the founders of the colony of Plymouth. The settlement of this colony occasioned the settlement of Massachusetts Bay, which was the source of all the other colonies of New England. Virginia was in a dying state and seemed to revive and flourish from the example of New England. I am not preserving from oblivion the names of heroes whose chief merit is the overthrow of cities, of provinces and empires; but the names of the founders of a flourishing town and colony, if not of the whole British empire in America."

The Rev. Dr. Miller, in his Retrospect of the Eighteenth Century, says, "During the greater part of the

year with more than usual solemnity and interest. The Hon. Daniel Webster delivered an Address* on the occasion, worthy of himself and the memory of those whose character and sufferings he so eloquently portrayed. A large concourse of people attended the celebration, and were escorted to the place of public service by the Standish Guards, a military company so called in honor of Capt. Miles Standish.†

There were present on the occasion, a delegation from the Massachusetts Historical Society, and the American Antiquarian Society. The Hon. Judge Davis addressed the Pilgrim Society on behalf of the former institution, and the Hon. Levi Lincoln on behalf of the latter. The Rev. Dr. Kendall replied to the one, and the Hon. Alden Bradford replied to the other. The kindest sentiments and feelings universally prevailed, and the occasion was one of great satisfaction and rejoicing.

The Pilgrim Society, as such, annually commemorates the day on which our forefathers landed at Plymouth. On some of these anniversaries, addresses have been delivered; in 1820, by Hon. Daniel Webster; in 1824, by Hon. Edward Everett; in 1829, by Hon. William Sullivan; in 1834, by Rev. George Washington Blagden; in 1835, by Hon. Peleg Sprague; and in 1837, by Rev. Robert B. Hall. Since 1820, at the request of some religious Society or Association, the following gentlemen have delivered addresses on these anniversary occasions, though not specially before the Pilgrim Society; Rev. William T. Torrey, Plymouth; Rev. Daniel Huntington, North Bridgewater; Rev. Benjamin B. Wisner, D. D., Boston; Rev. Richard S. Storrs, D. D., Braintree; Rev. Lyman Beecher, D. D., Boston; Rev. John Brazier, D. D., Salem; Rev. Samuel Green, Boston; Rev. John Codman, D. D., Dorchester; Rev. Convers Francis, D. D., Watertown; Rev. Jonathan Bigelow, Rochester. In the addresses which have been delivered, the principles, motives, intentions, and character of the forefathers have been exhibited and approved, the causes of their emigration, the interposition of God in their behalf, and the glorious results which have followed, have been glowingly described.

The Society erected in the year 1824 a monumental edifice. The corner-stone of which was laid with appropriate solemnities, and in an excavation made in it for the purpose, was deposited, with other articles, a plate having the following inscription: "In grateful memory of our Ancestors, who *exiled* themselves from their native country, for the sake of religion, and here successfully laid the foundation of *Freedom* and Empire, December 22, A. D. MDCXX. their descendants the Pilgrim Society, have raised this edifice, August XXXI. A. D. MDCCCXXIV."

The edifice is built of unwrought split granite, and is seventy feet in length by forty in width, and is two stories in height. It has a handsome Doric portico in front eight feet wide, supported by six pillars sixteen feet high. The whole expense of the building and its appurtenances, was more than $15,000. Its location is pleasant and presents a full view of the outer harbor of the town. The principal hall is adorned by a magnificent painting, representing our forefathers. This picture, valued at $3,000, was a donation to the Pilgrim Society by its author, Henry Sargent, Esq., Boston. It is a splendid representation of the Pilgrims at their arrival on these western shores; Pilgrim Hall is the most suitable receptacle for it; and Col. Sargent has exhibited a noble generosity in placing it within its walls. The dimensions of the picture are sixteen feet by thirteen. It contains several groups of individuals attired in the costume of their day. 1. Governor Carver and his wife and children; 2. Governor Bradford; 3. Governor Winslow; 4. Wife of Governor Winslow; 5. Mr. William Brewster, the presiding Elder; 6. Capt. Miles Standish; 7. Mr.

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seventeenth century, the literature of the American colonies was in a great measure confined to New England." Vol. II. p. 332.

* The Address was published, and has passed through several editions and been a source of considerable income to the Society.

† It is said of Capt. Standish, He possessed much native talent, was decided, ardent, resolute, and persevering, indifferent to danger, a bold and hardy man, stern, austere, and unyielding; of exemplary piety, and of incorruptible integrity; "an iron-nerved Puritan, who could hew down forests and live on crumbs."

The Rev. John Thornton Kirkland, D. D., President of Harvard College, and the Rev. Eleazar Wheelock, D. D., first President of Dartmouth College, are descendants of Capt. Standish.

William White and his child Peregrine; 8. Mr. Isaac Alterton and his wife; 9. Mr. John Alden; 10. Mr. John Turner; 11. Mr. Stephen Hopkins, his wife and children; 12. Mr. Richard Warner; 13. Mr. Edward Tilley; 14. Mr. Samuel Fuller; 15. Wife of Capt. Standish; 16. Samoset, an Indian Sagamore; 17. Mr. John Howland, of Governor Carver's family, who married his daughter.

In the edifice there is a room set apart for a Library and a Cabinet of curiosities. It is already supplied with a number of volumes and many manuscripts of early date. It is desirable that a copy of all the works published by the Pilgrims and their descendants, should be deposited in the library. Among the antiquities in the cabinet are, an antique arm-chair made for some public use, and reputed to have belonged to Governor Carver; the sword of Capt. Miles Standish; the identical cap worn by king Philip, shaped in the form of a helmet, curiously wrought in the manner of net work and interwoven with red bird's feathers; a part of Governor Edward Winslow's chest; tomahawks, arrows, &c. &c. It is the desire of the Society that all the relics and pictures which are memorials of the Pilgrims should be collected and deposited here for safe keeping with an accurate account of each article. This would be the best way to gratify the honorable pride of their descendants. There is in the possession of Miss Hannah White of Plymouth, a direct descendant of Peregrine White,* the chair of English oak which was used by Mrs. Edward Winslow, with the iron staples by which it was fastened to the cabin floor of the Mayflower. Mrs. Hayward of Plymouth, whose name was Winslow, has in her possession a watch-purse composed of beads, made by Penelope Pelham, to pass away the time while on her voyage to this country, and a curious ring of gold containing a lock of hair of Governor Josiah Winslow. The original deed in the hand-writing of Miles Standish, by which Ousamequin conveyed to Miles Standish and others the land which is now Bridgewater, is in the hands of Judge Nahum Mitchell. The ornamented cane of John Alden, who is thought by some to have been the first who stepped upon the Plymouth Rock, is possessed by his descendant, Alden Bradford, Esq. of Boston. The original commission given by Oliver Cromwell to Edward Winslow and others to execute an important enterprize against the Spaniards is in the keeping of Mr. Pelham Winslow. For these and other relics of our forefathers the "Pilgrim Hall" is the most appropriate repository.

For an account of "Forefathers' Rock" and the beautiful monument, erected by the Pilgrim Society for its preservation, we make the following extract from Dr. Thacher's History of Plymouth. "The inhabitants of the town" (1774) "animated by the glorious spirit of liberty which pervaded the Province, and mindful of the precious relic of our forefathers, resolved to consecrate the Rock on which they landed to the shrine of liberty. Col. Theophilus Cotton, and a large number of the inhabitants, assembled, with about twenty yoke of oxen, for the purpose of its removal. The rock was elevated from its bed by means of large screws; and in attempting to mount it on the carriage, it split asunder, without any violence. As no one had observed a flaw, the circumstance occasioned some surprize. It is not strange that some of the patriots of the day should be disposed to indulge a little in superstition, when in favor of their good cause. The separation of the rock was construed to be ominous of a division of the British Empire. The question was now to be decided whether both parts should be removed, and being decided in the negative, the bottom part was dropped again into its original bed, where it still remains, a few inches above the surface of the earth, at the head of the wharf. The upper portion weighing many tons, was conveyed to the liberty-pole square, front of the meeting-house, where, we believe, waved over it a flag with the far-famed motto, 'Liberty or death.' This part of the rock was, on the 4th of July, 1834, removed to 'Pilgrim Hall,' and placed in front of that edifice under the charge of the Pilgrim Society. A procession was formed on this occasion and passed over Cole's hill, where lie the ashes of those who died the first winter.

* Peregrine White, the first person born in New England of English parents, died at Marshfield, July 20, 1704, in the *eighty-fourth* year of his age.

"A miniature representation of the Mayflower followed in the procession, placed in a car decorated with flowers, and drawn by six boys. The procession was preceded by the children of both sexes of the several schools in town. On depositing the rock in front of the Hall, a volley of small arms was fired over it by the Standish Guards, after which, an appropriate address was delivered by Doct. Charles Cotton, and the services were closed with a prayer by Rev. Dr. Kendall.

"It affords the highest satisfaction to announce, that the long desired protection of the 'Forefathers' Rock' is at length completed; and it may be pronounced a noble structure, serving the double purpose of security to the rock and a monument to the Pilgrims. The fabric was erected in June of the present year (1835) and consists of a perfect ellipse, forty-one feet in perimeter, formed of wrought iron bars, five feet high, resting on a base of hammered granite. The heads of the perpendicular bars are harpoons and boat-hooks alternately. The whole is embelished with emblematic figures of cast iron. The base of the railing is studded with emblems of marine shells, placed alternately reversed, having a striking effect. The upper part of the railing is encircled with a wreath of iron castings, in imitation of heraldry curtains, fringed with festoons; of these are forty-one; bearing the names in bass-relief of the forty-one Puritan fathers who signed the memorable compact while in the cabin of the Mayflower at Cape Cod, in 1620. This valuable and interesting acquisition, reflects honor on all who have taken an interest in the undertaking. In the original design by George W. Brimmer, Esq., ingenuity and correct taste are displayed; and in all its parts, the work is executed with much judgment and skill. The castings are executed in the most improved style of the art. This appropriate memorial will last for ages, and the names and story of the great founders of our nation will be made familiar to the latest generation. This monument cost four hundred dollars. The fund was obtained by subscription; Lieut. Gov. Armstrong heading the paper, and Samuel T. Tisdale, Esq. of New York, contributing one hundred dollars. The author of this work" (Dr. Thacher) "had the honor and satisfaction of being the active agent in its execution."

This account of the Pilgrim Society, we conclude by expressing our high commendation of its object. To be affected at the sufferings of the Pilgrims of New England; to exercise gratitude for their inestimable labors and sacrifices; to venerate their virtue and piety; to revere their principles of religious and civil liberty; and to hand down a suitable memorial of them to succeeding generations, is at once the duty and privilege of their descendants. Most cordially can we adopt the expressive language of President Dwight in speaking of our ancestors. "When I call to mind," says he, "the history of their sufferings on both sides of the Atlantic, when I remember their pre-eminent patience, their unspotted piety, their immoveable fortitude, their undaunted resolution, their love to each other, their justice and humanity to the savages, and their freedom from all those stains which elsewhere spotted the character, even of their companions in affliction, I cannot but view them as illustrious brothers, claiming the veneration and applause of all their posterity. By me the names of Carver, Bradford, Cushman,* and Standish, will never be forgotten, until I lose the power of recollection."

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* "On the *eleventh* of November (1621) Robert Cushman arrived at Plymouth in a ship from England, with thirty-five persons, destined to remain in the colony. By this arrival the Plymouth colonists received a charter procured for them by the adventurers in London, who had been originally concerned with them in the enterprise; and they now acknowledged the extraordinary blessing of Heaven, in directing their course into this part of the country, where they had happily obtained permission to possess and enjoy the territory under the authority of the president and council for the affairs of New England."—*Holmes's Annals.*

The names of the thirty-five persons who came in the Fortune (for so the vessel was called) are, Robert Cushman, William Hilton, John Winslow, William Coner, John Adams, William Teech, John Cannon, William Wright, Robert Hickes, Thomas Prence (Prince) afterwards Governor, Stephen Dean, Moses Simonson, (Simons,) Philip De La Noye, (Delano,) Edward Bompasse, (Bumpus, and Bump,) Clement Brigges, (Briggs,) James Steward, (Stewart,) William Pitts, William Palmer, probably two in his family, Jonathan Brewster, Bennet Morgan, Thomas Flavil and his son, Hugh Stacie, (Stacy,) William Beale, Thomas Cushman, Austin Nicolas, (Nicholas,) Widow Foord, probably four in her family, Thomas Morton, William Bassite, (Bassett,) two probably in his family.

Mr. Cushman was one of those who left England for the sake of religious liberty, and settled at Leyden.

My apology for appending so many notes to this historical notice is, that they illustrate the character of the Pilgrims of New England and the times in which they lived, and thus serve to accomplish the object I have in view. For instance, a few sentences in the farewell discourse of the Rev. Mr. Robinson, who was in an important sense the Father of the Plymouth colony, show the cast of mind, the religious faith, and the adherence to Protestant principles, of himself and of his flock.*

The following gentlemen have been or now are officers of the Society.

Presidents. Hon. Joshua Thomas; John Watson, Esq.; Alden Bradford, LL. D.†

Vice Presidents. Hon. William Davis; Doct. Zaccheus Bartlett; Hon. Nathaniel Morton Davis.

Recording Secretaries. Benjamin Marston Watson, Esq.; Winslow Warren, M. D.

Corresponding Secretaries. Samuel Davis, Esq.; Pelham Winslow Warren, Esq.; John Boies Thomas, Esq.

Treasurers. Hon. Beza Hayward; Hon. Isaac Lathrop Hedge; Allen Danforth, Esq.

Librarian and Cabinet Keeper. James Thacher, M. D.‡

In 1617 he was sent to England with Mr. Carver, the first Governor of the colony, to procure a grant of lands in America, and in 1619 he was sent again with Mr. Bradford, second Governor of the colony, and obtained a patent. He set sail with the first company in 1620, but the Speedwell proving leaky, he was obliged to relinquish the voyage. He came, however, to Plymouth, November 10, 1621, but remained there only one month, when he returned. While preparing to remove to America, he died, 1626. He was a man of activity and enterprise, talents and piety, and well versed in the Scriptures. Though not a minister, yet, while at Plymouth, he delivered a discourse in the form of a sermon "on the sin and danger of self-love," which was the first sermon from New England, ever printed. It was first published in London, 1622, then at Boston, 1724, and at Plymouth, 1785. After his death, Mr. Cushman's family came to New England. Many are their descendants in this country.—*Allen's Biog. Dict. Farmer's Register.*

* "Brethren," said he, "we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it: and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they at first received. I beseech you to remember that it is an article of your church covenant, that you shall be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant. But I must here withal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other Scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and the perfection of knowledge should break forth at once."

† Mr. Bradford was born 1765, and is the son of Gamaliel Bradford, Esq. of Duxbury, who was colonel of a continental regiment during the Revolutionary war, a justice of the peace, and a representative to the general court for several years. This Gamaliel was a son of the Hon. Gamaliel Bradford of Duxbury, many years judge of the court of common pleas for Plymouth county, colonel of militia, representative to the general court, and counsellor from 1763 to 1771. His father was Samuel Bradford of Duxbury also, a large land-holder and farmer. Samuel's father was William Bradford of Plymouth, (that part of it now Kingston,) born in 1625 and died 1705. He was judge of probate, deputy governor, major in the militia, and second in command in the war with Phillip, 1675–6, and afterwards counsellor in Massachusetts, under Andros and under Phipps. This William was son of William Bradford, who was one of the first company that came to this country, and the second Governor of the colony.

Mr. Bradford graduated at Harvard College 1786, and was Tutor in that institution three years. He then studied theology, and was settled in the ministry at Wiscasset, Me. In 1801 he resigned his charge in that place, and was subsequently elected Secretary of the Commonwealth of Massachusetts for many years. His publications, historical, biographical and political are many and valuable.

‡ Doct. Thacher was born February 14, 1754, and was the youngest son of John Thacher, a very respectable mechanic and agriculturalist of Barnstable. This John was the eldest son of the Hon. John Thacher of Barnstable, who was for about thirty years register of deeds for the county, many years judge of the court of common pleas, and colonel of a regiment of militia. He was born January 28, 1674, and was the youngest son of Hon. John Thacher of Yarmouth, who was for many years an officer in the militia, selectman of the town, representative to the general court, one of the council of war for several and also for about five years one of the assistants of the governor. He was also one of the provincial years, council for about twenty years, and died at Yarmouth, May 8, 1713, aged seventy-five years. He was the eldest son of Anthony Thacher, and was born March 17, 1639. This Anthony Thacher was brother to the Rev. Peter Thacher, a distinguished minister of Sarum in England, and came to this country with his nephew Thomas Thacher, son of the above Peter, June 4, 1635.——Doct. Thacher has been much distinguished among his brethren of the Faculty, and his writings on various subjects have been voluminous, and very creditable to himself.

Trustees. By the constitution the Board consists of nine. John Watson, Esq.; Hon. Barnabas Hedge; Thomas Jackson, Jr., Esq.; Hon. William Davis; Zabdiel Sampson, Esq.; Rev. James Freeman, D. D.; Alden Bradford, LL. D.; Hon. William Sturgis; James Sever, Esq.; Henry Warren, Esq.; Judah Alden, Esq.; Hon. Wilkes Wood; Doct. Zaccheus Bartlett; Hon. Josiah Robbins; Nathan Hayward, Esq.; Hon. Nathaniel Morton Davis; Hon. Leverett Saltonstall; Joseph Thomas, Esq.; Rossiter Cotton, Esq.; Isaac Winslow, Esq.; Hon. Lemuel Shaw, LL. D.; John B. Thomas, Esq.; Nathaniel Russell, Esq.; William Morton Jackson, Esq.; Ebenezer G. Parker, Esq.; Charles Bramhall, Esq.

NOTICES OF NEW PUBLICATIONS.

Valedictory Address of Alva Woods, D. D., President of the University of Alabama. December, 1837. pp. 52.

The Address of President Woods is on the "Importance of Preserving the English Language in its Purity, and on the Importance of Preserving Purity of Morals." Very seasonable remarks are made on both these topics. They are illustrated by numerous classical and other quotations and allusions, such as are adapted to interest an audience like that which listened to this address. The author, in retiring from his arduous duties, appears to carry with him the undiminished respect and confidence of the legislature of Alabama, and of the trustees and friends of the college. Numerous testimonials to this purport are subjoined.

Report and Correspondence on the subject of a Geological and Topographical Survey of the State of Vermont. 1838.

This pamphlet contains a Report of a Committee of the Legislature of Vermont on the subject of a topographical and geological survey of the State. In this Report is embodied a long and interesting letter from Prof. Benedict of the University of Vermont, also a letter from Mr. John Johnson of Burlington, and from Col. James Stevens, who has made a trigonometrical survey of Massachusetts and of Rhode Island. These gentlemen urge a variety of important considerations to show the great value of the proposed surveys. Professor Benedict estimates the expense of both surveys at about $25,000. We cannot doubt but that the State of Vermont will ere long enter on a course of internal improvements. The first step will be of course an accurate acquaintance with the topography and resources of the State.

First Annual Report of the Board of Education of Massachusetts, together with the First Annual Report of the Secretary of the Board. pp. 75.

The Board of Education was created on the 20th of April, 1837. At their first meeting, June 27, 1837, they elected the Hon. Horace Mann, late President of the Senate of Massachusetts as Permanent Secretary of the Board. Mr. Mann has made a very elaborate abstract of the school returns which are annually presented to the legislature, a notice of which may be found in the last No. of this publication. A series of meetings have been held in all the counties of the State except Suffolk, composed of teachers, school-committee men, and the friends of education generally. At each of these meetings the Secretary has been present. His attendance and public addresses have been productive of the happiest effects. The Committee and Mr. Mann in their respective reports, make some excellent remarks on the subject of school-houses; on the powers and duties of a school-committee man; on the education of teachers; on district school libraries, and on school books. Mr Mann makes many important suggestions

which cannot fail to do great good. He states that the law of 1826, providing that no school books should be used in any of the public schools "calculated to favor any particular religious sect or tenet," has almost entirely excluded not only books directly religious, but those inculcating the principles of ethics and natural theology. We earnestly commend this valuable paper, for copies of which we are indebted to the Governor and to the Secretary of State, to the attention of the friends of education throughout the Commonwealth.

An Address to the People of New Jersey on the subject of Common Schools. 1838. pp. 16.

On the 16th of January, 1838, a Convention of the friends of common school education in New Jersey, was held at Trenton, chief justice Hornblower in the chair. Various resolutions were adopted in respect to the importance of new measures for the promotion of common school education in New Jersey. No effectual efforts have yet been made by the State to provide for the education of the children of its citizens. A Committee was appointed, consisting of Mr. Frelinghuysen, Bishop Doane, Prof. Dod, and Messrs. Elmer, Rhees, Green, Ryall, Atwood and Gummere, who have issued an Address, and whose business it is to call the attention of the people of New Jersey to the subject, till the great work is accomplished. An attempt was successfully made to adopt a new system by the last house of representatives, but it failed in the upper house. The Address of the general committee is able and conclusive.

Twentieth Annual Report of the Baptist Education Society of the State of New York. Utica: 1837. pp. 28.

This Society supports the Baptist Theological and Literary Seminary at Hamilton. "They have been enabled to raise and sustain an institution for seventeen years; to provide a farm and library and buildings worth $25,000, and to give aid to more than five hundred young men preparing for the ministry. The whole expenses have not exceeded $150,000, and not more than $12,000 remain unpaid. In addition to all this, about twenty scholarships have been obtained, of $1,000 each, besides a subscription for permanent funds of $13,000."

Catalogue of Editions of the Holy Scriptures in various Languages, and other Biblical works, in the Library of the American Bible Society. 1837. pp. 31.

Catalogue of the Library of the Theological Seminary in Andover, Ms. By Oliver A. Taylor, M. A. 1838. pp. 531.

Catalogue of the Books belonging to the Library of the University of Vermont. 1836. pp. 93.

The valuable Catalogue of the Library of the Bible Society is included under the following heads,—the Holy Scriptures, manuscripts, lexicons, concordances and grammatical works, commentaries, critical and philological works, and writings of the fathers, catalogues and biographical works, biography, history and chronology, geography, topography and travels, religious and other periodicals, annual reports of Bible and other societies, and miscellaneous. One object of publishing this catalogue is to request donations in the various departments specified in its pages. Rare copies and early editions of the Scriptures in our own and other languages; works connected in any way with biblical learning, such as lexicons, grammars, concordances, commentaries, philological treatises, etc., also books of travels and topography, and such as relate to the general progress of Christianity, will be peculiarly acceptable.

The first catalogue of the Andover Library was published in 1819, and consisted of about 160 pages. The library was then quite small, and had received but limited funds. These funds, however, having gradually accumulated, Dr. Robinson, on his visiting Germany, in 1826, was commissioned to make considerable purchases; and these

together with a generous donation from an individual, and a few other smaller donations, have brought it to its present size. The library now somewhat exceeds 12,000 volumes. The Catalogue by Mr. Taylor is alphabetical, and describes minutely all the titles of all the books, pamphlets, etc. in the library, and also the titles of the more important *articles* in works of great value and interest. The Catalogue will be an excellent guide to all who are engaged in philological and theological researches. The library is very full in the departments of theology and sacred literature. We trust that before the lapse of many years, large additions will be made in English literature. The library possesses excellent editions, (together with the necessary philological apparatus,) of the Latin and Greek Fathers, and of the Latin and Greek classics. A large part of the books were selected with great care by Prof. Robinson, in the course of a four years' residence in Germany. Many thanks are due to Mr. Taylor for the good service which he has done to the cause of letters and religion.

A large part of the library of the University of Vermont was selected in Germany by Prof. Torrey. The Catalogue is arranged by subjects. The library is smaller than those which are possessed by some of the other colleges, but we know of none better in proportion to its size.

Connecticut Historical Collections, containing a general collection of interesting facts, traditions, biographical sketches, anecdotes, etc., relating to the history and antiquities of every town in Connecticut, with geographical descriptions. Illustrated by 190 *engravings. By John Warner Barber.* Second Edition. New Haven: Durrie & Peck. pp. 560.

This work is one which, we should suppose, every Connecticut man would like to possess, and many others, also. From the examination which we have been able to give to it, it appears to unite a great degree of accuracy in its statements with many amusing reminiscences and stories. Many of the wood cuts are very well done, and give quite a striking view of scenery, meeting-houses, manufactories, villages, etc. The second edition is greatly enlarged and improved, and is, in many respects, a new book.

Life and Select Discourses of Rev. Samuel H. Stearns. Boston: Josiah A. Stearns. 1838. pp. 420.

We were personally and well acquainted with him whose virtues and whose labors are commemorated in this volume. In many respects we can bear witness to the fidelity of the biographer's pen. Fraternal affection has not overcharged the picture. The letters and the sermons bear ample witness to the commendations of the surviving brother. Our departed friend, wherever he went and for whomsoever he preached, carried his own testimony, in the taste, the moral beauty, the fidelity of his public ministrations, in the simplicity of his demeanor, and in the gentleness and purity of his spirit. His intellect was highly disciplined, and his taste assiduously cultivated. He was also remarkably chastened in the school of affliction. For many a long and weary year he was a victim of disappointed hope. He longed to enter into the Christian ministry, and labor directly for the conversion of men. But in the righteous and inscrutable providence of God, he was compelled to carry round, during all the latter years of his life, a broken constitution, whose wasted energies no efforts could repair.

Mr. Stearns was the eldest son of the Rev. Samuel Stearns, the late excellent minister of the evangelical church in Bedford, Ms. He was born Sept. 12, 1801. In 1816, he entered Phillips Academy, Andover. In June, 1817, he became a member of his father's church. In 1819, he entered Harvard University. At his graduation, 1823, he gave the salutatory addresses in Latin. On taking the degree of M. A. in 1826, he delivered the master's valedictory in Latin. In 1828, he graduated at the theological seminary, Andover. April 16, 1834, he was ordained pastor of the Old South Church, Boston. But in two or three Sabbaths, his strength wholly failed. June 8, 1836, he sailed for Europe. After having travelled extensively in Great Britain, France, Belgium, Germany

and Italy, he returned to Paris, in the spring of 1837. In that city he died, May 15, 1838. His remains were brought to this country, and interred at Mount Auburn, in Cambridge.

About half the volume is occupied with the memoir, and the other half with the sermons and other compositions of Mr. Stearns. It is a book which no cultivated Christian will be tempted to lay down till it is read through. The mechanical execution is beautiful.

An Inquiry respecting the Self-Determining Power of the Will; or Contingent Volition. By Jeremiah Day, President of Yale College. New Haven. pp. 200.

"President Edwards," says Dr. Day, "in his Treatise on the Will, has given a masterly exposition of the principal forms in which it is commonly presented. But for some reason or other, his view of *contingent* self-determination, appears to have attracted less attention of late, than that particular mode of statement which he resolves into an *infinite series* of volitions. The doctrine of his opponents was this, that the free acts of the will are not determined to be as they are, by any influence from *without* the will itself. This was considered by him as involving the alternative, that every volition is determined either by a *preceding* volition, or by *nothing at all.* The latter is contingent self-determination. This appeared to him so obviously absurd, as not to call for a logical statement, expanded into the form of a regularly constructed demonstration. To the other branch of the alternative, he has done such ample justice, that the question concerning it may be considered as definitively settled." President Day, in his Treatise, treats of the powers of the mind, self-determination, influence of motives, liberty and necessity, ability and inability, consciousness and accountability, common sense, mechanical and physical agency, moral government of God, activity and dependence, fatalism and pantheism, and the testimony of Scripture. Better judges than ourselves have pronounced a very high opinion upon this unassuming volume. The whole discussion is conducted in a calm, candid and Christian spirit, every where indicating the clearest powers of reasoning, and the hand of a master.

The Fear of God the only True Courage: a Sermon preached inthe High Street meeting-house, Portland, March 18, 1838. *By John W. Chickering, pastor.*

This is a short, pointed, and well-aimed attack on the "code of honor," and a manly assertion of the only ground on which true courage rests.

Characteristics of the Times: a Sermon preached at Bangor, Me., on the day of the Annual Fast, April 12, 1838. *By John Maltby, pastor of the Hammond Street Church.*

The text of this discourse is Rom. xiii. 2. "And that, knowing the time, that now it is high time to awake out of sleep." The subject discussed is "the characteristics of our times, and the duties consequently demanded of Christians." The principal heads are, that it is a time of great spiritual declension, of abounding party distinctions and animosities, of corruption in politics, business, and morals, of misguided effort, of great abuse of principle, and of undue exaltation of individual men. The whole discussion is earnest, spirited, and plain. Mr. Maltby advances to his subject with boldness, yet without rashness. We regard it as a very good specimen of a fast sermon.

The Sixth Commandment: A Discourse delivered in the Chapel of Amherst College, March 11, 1838. *By Heman Humphrey, D. D., President of the College.* Amherst: J. S. & C. Adams. 1838. pp. 31.

Dr. Humphrey first ascertains what the crime of murder is, both by the law of God and the law of the land, and how it is distinguished from other kinds of homicide. He then applies the principles, definitions and penalties to war, suicide, steam-boat explosions, to the making, vending and use of alcoholic liquors, and to duelling. The last topic the president considers at length, the sermon having been delivered about a fortnight after the atrocious duel at the seat of government. It is one of the best discussions

which we have ever seen of the subject of duelling. It clearly expounds the nature of the crime, the dangers to our national existence from its toleration, and the remedies against its perpetration. The whole discourse is very able and seasonable. No man is more at home than Dr. Humphrey, in the discussion of ethical questions which have a bearing on the great interests of society. The sermon deserves the widest circulation.

A Sermon addressed to the Second Presbyterian Congregation in Albany, March 4, 1838, the Sabbath after intelligence was received that the Hon. Jonathan Cilley, member of Congress from Maine, had been murdered in a duel with the Hon. William J. Graves, member from Kentucky. By William B. Sprague, D. D., minister of said Congregation. Albany, 1838. pp. 15.

This is another eloquent and stirring appeal, whose warning voice, we hope, will not be heard in vain. It inculcates the duty of prayer for rulers, inasmuch as they occupy places of peculiar responsibility, of great temptation, of delicacy and difficulty, and a place to which they have been elevated by ourselves. We owe it to ourselves, to posterity, and to God, and especially to the existing crisis, that we faithfully discharge this duty of prayer in their behalf.

The Union Bible Dictionary. Prepared for the American Sunday School Union, and revised by the Committee of Publication. Philadelphia. 1837. pp. 648.

This is an entirely new dictionary, corresponding in principle, character and uses to the other publications of the Union, and intended so to connect them together, as to make of the whole, a complete Biblical Cyclopædia. Though the editor, who, we understand, is one of our best biblical scholars, is indebted to various sources for materials, and in some instances, for copious extracts, the volume may be regarded as *strictly* an original work. Many of the most important articles have received a critical examination from several clergymen and laymen, in whose competency and fidelity the utmost confidence may be felt. The points on which the work may be strongly recommended are, its cheapness, 650 pages for considerably less than one dollar, the simple and intelligible style, the great condensation in matter, the preservation of a due proportion as to the length of the more important articles, the bringing down of the information to the present state of biblical science, and the catholic and enlarged spirit in which the whole work is composed.

Historical Sketch of the Origin and Progress of the Massachusetts Medical Society. By Ebenezer Alden, M. D., Fellow of the Society. Read at the Annual Meeting of the Society, May 30, 1838. Boston: William S. Damrell. 1838.

After various observations on the history of the Society during the past year, Dr. Alden, gives a somewhat detailed account of the progress of medical science in this Commonwealth from its first feeble beginnings to its present flourishing state. A great variety of interesting facts are happily detailed, in a manner very agreeable as well to the general reader as to the medical student. As we expect soon to enrich our pages with a more full account of the Massachusetts Medical Society, together with a list of its Officers and Fellows, from Dr. Alden's pen, we forbear noticing this valuable Address any further.

Popular Medicine; or Family Adviser; consisting of Outlines of Anatomy, Physiology, and Hygiene, with such Hints on the practice of Physic, Surgery, and the Diseases of Women and Children, as may prove useful in families when regular physicians cannot be procured. By Reynell Coates, M. D., Fellow of the College of Physicians, Philadelphia, etc. etc. pp. 614.

In a memoir of the late eminent Philip Syng Physic, M. D., contained in the Boston Medical and Surgical Journal, is the following paragraph. "Lecturing for many years on surgery, Dr. Physic's chief organ of publicity was his class of students. The Elements of Surgery, published by his nephew Dr. Dorsey, contain the most perfect account

of his opinions and practice up to that period. The Institutes and Practice of Surgery, by Dr. Gibson, the present able and distinguished professor of surgery in the university of Pennsylvania, represents largely his views obtained through private communications and publications. Other individuals have also been, through their writings, the means of his intercourse with the press on particular points; among them may be mentioned Dr. J. Randolph, his son-in-law; Drs. Benjamin and Reynell Coates," etc.

The work of Dr. Coates, before us, is divided into two parts; of which the first is descriptive and theoretical, the second practical. After a short preliminary chapter, containing a cursory view of certain broad principles in comparative anatomy, the second chapter presents a more particular notice of human general anatomy. The third chapter contains a view of the principal animal functions. The fourth chapter takes up the topics of food, clothing, air, moisture, exercise, the errors of female school discipline, and matrimony. The five chapters in the practical portion of the work are on surgical accidents and diseases, medical practice, diseases of married women, diseases of children, and diseases of adult females.

We have read a considerable portion of the work, and are much pleased with its clearness, its freedom from technicalities, its scientific arrangement, and the obvious reasonableness of the author's views. The work cannot but be very useful, especially where the services of an eminent physician and surgeon cannot be procured.

Proceedings of the President and Fellows of the Connecticut Medical Society, in Convention, May, 1837: with a List of the Members of the Society.

Besides the valuable Address of Doct. Miner, this pamphlet contains a Report of the New Haven County Medical Society, on the expediency of repealing that section of the Medical Laws of Connecticut, which excludes irregular practitioners from the benefits of law in the collection of fees. The whole pamhlet is interesting not only to the physician but to all classes of readers. It is expected that Doct. Miner will prepare for the Register a Historical Account of the Medical Society of Connecticut.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

JAMES T. CHAMPLIN, Bap. ord. pastor, Portland, Maine, May 2, 1838.
JONATHAN B. CONDIT, Cong. inst. pastor, Portland, Me. May 17.
SAMUEL C. FESSENDEN, Cong. ord. pastor, Thomaston, Me. May 30.
CLEMENT PARKER, Cong. inst. pastor, Acton, Me. June 20.
WILLIAM L. MATHER, Cong. inst. pastor, Wiscasset, Me. July 18.

SAMUEL OSGOOD, Unit. ord. pastor, Nashua, New Hampshire. May 6, 1838.
AURELIUS S. SWIFT, Cong. ord. pastor, Croydon, N. H. May 16.
——— VALENTINE, Bap. ord. pastor, Orange, N. H. June 19.
SAMUEL G. TENNEY, Cong. inst. pastor, Hillsborough, July 4.

VERNON WALCOTT, Cong. ord. evang. Vergennes, Vermont, Feb. 7, 1838.
JAMES MEACHAM, Cong. ord. pastor, New Haven, Vt. May 30.
JAMES THURSTON, Unit. ord. pastor, Windsor, Vt. June 27.

AARON BURBANK, Bap. inst. pastor, Bernardstown, Massachusetts, April, 1838.

JAMES C. BOOMER, Bap. ord. pastor, Holmes Hole, Ms. April 18.
STEVEN T. ALLEN, Cong. ord. pastor, Charlemont, Ms. April 18.
ABIJAH R. BAKER, Cong. ord. pastor, Medford, Ms. April 25.
JOHN PIKE, Presb. ord. pastor, Newburyport, Ms. April 25.
CAZNEAU PALFREY, Cong. inst. pastor, Grafton, Ms. April 25.
EDWARD C. BULL, Epis. ord. priest, Boston, Ms. May.
JONATHAN E. WOODBRIDGE, Cong. inst. pastor, Ware Village, Ms. May 2.
E. W. ROBINSON, Cong. ord. pastor, Freetown, Ms. May 2.
WILLIAM S. COGGIN, Cong. inst. pastor, Boxford, Ms. May 9.
EPHRAIM PEABODY, Unit inst. pastor, New Bedford, Ms. May 17.
JOHN C. PAINE, Cong. ord. pastor, Rehoboth, Ms. June 6.
ALEXANDER J. SESSIONS, Cong. ord. pastor, Salem, Ms. June 13.
JOEL KENNY, Bap. ord. pastor, Wenham, Ms. June 20.
CALEB B. DAVIS, Bap. ord. pastor, Paris, Me. June 27.
CHARLES CLEVELAND, Cong. ord. Evang. Sutton, Ms. July.

EDWARD K. FULLER, Bap. ord. pastor, Pawtucket, Rhode Island, April 4, 1838.

CYRUS YALE, Cong. inst. pastor, New Hartford, Connecticut, April 4, 1838.
JOHN GREENWOOD, Epis. inst. pastor, Bethel, Ct. April 18.
JOSEPH WHITTLESEY, Cong. inst. pastor, Berlin, Ct. May 8.
JONATHAN BRACE, Cong. ord. pastor, Litchfield, Ct. June 12.
HARLEY GOODWIN, Cong. inst. pastor, Warren, Ct. June 27.
NATHANIEL M. UMSTON, Cong. inst. pastor, So. Cornwall, Ct. June 27.
WILLIAM ALBERT HYDE, Cong. inst. pastor, Westbrook, Ct. June 28.

WHITMAN METCALF, Bap. inst. pastor, Sardinia, New York, April, 1838.
N. K. HINSDALE, Cong. ord. Miss. Riverhead, L. I., N. Y. April 12.
A. RAYMOND, Pres. ord. pastor, Guilford, N. Y. April 18.
DAVID MALIN, Pres. inst. pastor, Genoa, N. Y. April 25.
WARREN DAY, Pres. inst. pastor, Enfield, N. Y. May.
R. G. SPEES, Pres. ord. pastor, New York, N. Y. May 13.
JAMES W. C. PENNINGTON, Cong. ord. evang. New York, N. Y. May 25.
SAMUEL W. CHASE, Cong. ord. evang. New York, N. Y. May 25.
JAMES W. STEWART, Dutch Ref. inst. pastor, Warwick, N. Y. June.
PELEG R. KINNE, Pres. inst. pastor, McGranville, N. Y. June 6.
B. F. GARFIELD, Bap. ord. pastor, Greenwich, N. Y. June 22.
ELIAS R. FAIRCHILD, Pres. inst. pastor, Montgomery, N. Y. June 26.

WILLIAM R. S. BETTS, Pres. inst. pastor, Upper Freehold, New Jersey, June 13, 1838.

JOHN R. AGNEW, Pres. inst. pastor, Scrubgrass, Pennsylvania, April 3, 1838.
D. M. HALLIDAY, Pres. inst. pastor, Danville, Col. Co. Pa. April 25.
JOHN F. HOFF, Epis. ord. priest, Carlisle, Pa. April 27.

DANIEL FEETE, Ger. Ref. inst. pastor, Taneytown, Maryland, June 24, 1838.

JOHN L. McKIM, Epis. ord. priest, Middleton, Delaware, May 31, 1838.
WILLIAM N. PENDLETON, Epis. ord. priest, Middleton, Del. May 31.
WILLIAM J. CLARK, Epis. ord. priest, Middleton, Del. May 31.

WILEY A. ATKINSON, Bap. ord. pastor, Rolesville, North Carolina, May 20, 1838.

DANIEL FORD RICHARDSON, Bap. ord. pastor, Wake Forest Institute, South Carolina, May 8, 1838.

DANIEL L. RUSSELL, Pres. inst. pastor, Lafayette Co. Mississippi, April 14, 1838.

SIDNEY S. BROWN, Cong. ord. pastor, W. Farmington, Ohio, May 20, 1838.

DANIEL E. MANTON, Pres. ord. pastor, Collinsville, Illinois, April 1, 1838.

ARTEMAS BULLARD, Pres. inst. pastor, St. Louis, Missouri, June 27, 1838.

JOHN M. ELLIS, Pres. inst. pastor, Grass Lake and Leoni Michigan, April 18, 1838.

Whole number in the above list, 63.

SUMMARY.

Ordinations	36
Installations	27
Total	63

OFFICES.

Pastors	53
Evangelists	4
Priests	5
Missionaries	1
Total	63

DENOMINATIONS.

Congregational	27
Presbyterian	14
Episcopalian	6
Baptist	11
Dutch Ref.	1
German Ref.	1
Unitarian	3
Total	63

STATES.

Maine	5
New Hampshire	4
Vermont	3
Massachusetts	16
Rhode Island	1
Connecticut	7
New York	12
New Jersey	1
Pennsylvania	3
Maryland	1
Delaware	3
North Carolina	1
South Carolina	1
Mississippi	1
Ohio	1
Illinois	1
Missouri	1
Michigan	1
Total	63

DATES.

February	1
April	19
May	22
June	16
July	3
Total	63

QUARTERLY LIST
OF
DEATHS OF CLERGYMEN.

JOSIAH HOUGHTON, æt. 48, Bap. Turner, Maine, May, 1838.

ALONZO PHILLIPS, æt. 48, Cong. Newburyport, Massachusetts, April, 1838.
J. D. KNOWLES, æt. 39, Bap. Newton, Ms. May 9.
MOSES BRADFORD, æt. 78, Cong. Montague, Ms. June 13.

WILLIAM H. PURVEYANCE, æt. 24, Epis. Lonsdale near Providence, Rhode Island, March 19, 1838.
EPHRAIM MONROE, æt. 30, Pawtucket, R. I. July.

CHARLES PRENTICE, æt. 60, Cong. South Canaan, Connecticut, May 29, 1838.
STEPHEN CROSBY, æt. 45, Cong. Norwich, Ct. June 6.

THOMAS EDWARDS, æt. 70, Ref. Dutch, Henrietta, New York, April 4, 1838.
NICHOLAS M. LAUGHLIN, Epis. St. Thomas, N. Y. April 12.
FREDERICK W. GEISSENHAINER, D. D. æt. 67, Ger. Lutheran, New York, N. Y. May 27.

T. J. ADDISON MINES, Pres. near Rockville at Ross Hill, Maryland, Jan. 20, 1838.
JONATHAN JUDD, Cambridge, Md. April 4.

GEORGE ROBERTSON, æt. 80, Cong. Amelia Co. Virginia, March 3, 1838.
JOHN SPOTTS, æt. 54, Bap. Lewisburg, Va. April 10.

N. B. PATTERSON, Cong. Sandy Ridge, North Carolina, Dec. 13, 1837.

ELIJAH EAGLETON, æt. 36, Pres. Madisonville, Tennessee, March 12, 1838.

BENJAMIN TEMPLE, Meth. Epis. Russellville, Logan Co. Kentucky, March 19, 1838.

PETER GRIFFING, æt. 67, Litchfield, Ohio, March 16, 1838.
THOMAS EDGER HUGHES, Pres. Wellsville, Ohio, May 2.

ROBERT CARPENTER, Bap. Washington Co. [Missouri, May, 1838.

AVERY S. WARE, æt. 46, Cong. Otsego, Michigan, March 31, 1838.
JONATHAN L. WOART, Epis. of Tallahassee, Fl. T. perished with the Pulaski, June, 1838.

Whole number in the above list, 23.

SUMMARY.

AGES.

From 20 to 30	1
30 40	3
40 50	4
50 60	1
60 70	8
70 80	2
80 90	1
Not specified	3
Total	23
Average age	52

DENOMINATIONS.

Congregational	7
Presbyterian	3
Baptist	4
Meth. Episcopal	2
Episcopal	2
Ref. Dutch	1
Ger. Lutheran	1
Not specified	3
Total	23

STATES.

Maine	1
Massachusetts	3
Rhode Island	2
Connecticut	2
New York	3
Maryland	2
Virginia	2
North Carolina	1
Tennessee	1
Kentucky	1
Ohio	2
Missouri	1
Michigan	1
Not specified	1
Total	23

DATES.

1837. December	1
1838. January	1
March	6
April	5
May	6
June	3
July	1
Total	23

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1838.

TWENTY-SECOND ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

The American Education Society held its Twenty-second Annual Meeting at the Rooms of the Central American Education Society, New York, on Thursday, May 10, 1838, at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being present, Zachariah Lewis, Esq. of Brooklyn, N. Y., one of the Vice Presidents, took the chair.

The meeting was opened with prayer, by the Rev. John P. Cleaveland, President of Marshall College, Michigan.

The Rev. Benjamin Labaree, Secretary of the Central American Education Society, was appointed Clerk of the meeting.

The minutes of the last Annual Meeting were read by the Secretary.

The Treasurer not being present, his Annual Report, certified by the Hon. Pliny Cutler, as Auditor, was read by Charles Starr, Esq., Treasurer of the Central American Education Society, and the same was accepted and adopted.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, P. M., in the Broadway Tabernacle, for public services.

The Society met according to adjournment, and the Rev. Jeremiah Day, D. D., President of Yale College, one of the Vice Presidents, presided on the occasion.

The services were commenced with prayer, by the Rev. Thomas McAuley, D. D., President of the New York Theological Seminary.

An abstract of the Report was read by the Secretary.

On motion of the Rev. Samuel H. Riddel of Hartford, Ct., seconded by the Rev. Thomas Snell, D. D., of North Brookfield, Ms.,

Resolved, That this Society regards with gratitude to God the success which has attended its efforts the past year, though distinguished by unparalleled commercial embarrassment; and that the Report of the Directors, an abstract of which has now been read, be accepted and adopted; and be published under the direction of the Executive Committee.

On motion of the Rev. Baxter Dickinson, Professor in Lane Seminary, seconded by the Rev. Ichabod S. Spencer of Brooklyn, N. Y.,

Resolved, That the American Education Society has claims upon the confidence and liberal support of the churches, from its unremitting efforts to raise up a ministry of high moral principle, and singleness of aim, as well as intellectual strength.

On motion of the Rev. Mark Hopkins, D. D., President of Williams College, seconded by the Rev. George E. Pierce, President of the Western Reserve College,

Resolved, That the peculiar difficulties which Education Societies have to encounter, furnish no reason for diminished effort, but rather for increased activity and vigilance in the cause.

On motion of the Rev. Lyman Beecher, D. D., President of the Lane Seminary, seconded by the Rev. Daniel L. Carroll, D. D., President of Hampden Sidney College,

Resolved, That the deficiency which still remains, after all the efforts that have been

made to supply the world with pastors, calls upon the churches to pray the Lord of the harvest to raise up laborers for his harvest, and to educate their sons with special reference to this great object.

Highly appropriate and interesting addresses were delivered by the Rev. Messrs. Riddel, Dickinson, Hopkins and Beecher.

The meeting was then closed with the benediction, by the Rev. Heman Humphrey, D. D., President of Amherst College.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

President.

Hon. Samuel Hubbard, LL. D.

Vice President.

William Bartlett, Esq.

Honorary Vice Presidents.

Hon. John Cotton Smith, LL. D. Sharon, Ct.
John Bolton, Esq. New York.
Rev. Ashbel Green, D. D. LL. D. Philadelphia.
Rev. Jeremiah Day, D. D. LL. D. Pres. Yale Col.
Rev. Eliphalet Nott, D. D. LL. D. Pres. Union Col.
Rt. Rev. Alexander V. Griswold, D. D. Boston.
Rev. Joshua Bates, D. D. Pres. Middlebury College.
Rev. Henry Davis, D. D. Clinton, N. Y.
Rev. Daniel Dana, D. D. Newburyport, Ms.
Rev. William Allen, D. D. Pres. Bowdoin College.
Rev. Nathanael Emmons, D. D. Franklin, Ms.
Rev. James Richards, D. D. Prof. Th. Sem. Auburn.
Rev. Lyman Beecher, D. D. Pres. Lane Seminary.
Rev. Heman Humphrey, D. D. Pres. Amherst Col.
Rev. Nathan Lord, D. D. Pres. Dartmouth College.
Rev. Francis Wayland, D. D. Pres. Brown Univ.
Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.
Rev. James M. Matthews, D. D. Chan. N. Y. Univ.
Rev. Sereno E. Dwight, D. D. New Haven, Ct.
Rev. Joseph Penny, D. D. Pres. Hamilton College.
Rev. John Wheeler, D. D. Pres. Univ. of Vermont.
Hon. Theodore Frelinghuysen, LL. D. Newark, N. J.
Rev. Robert H. Bishop, D. D. Pres. Miami Univ.
Rev. George E. Pierce, Pres. Western Reserve Col.
Rev. Bennet Tyler, D. D. Pres. Connect. Th. Inst.
Rev. Enoch Pond, D. D. Prof. Theol. Sem. Bangor.
Rev. Edward Beecher, Pres. Illinois College.
Rev. Wilbur Fisk, D. D. Pres. Wesleyan Univ.
Rev. Justin Edwards, D. D. Pres. Th. Sem. Andover.
Rev. Thomas McAuley, D. D. Pres. N. Y. Th. Sem.
Zachariah Lewis, Esq. Brooklyn, N. Y.
Rev. Mark Hopkins, D. D. Pres. Williams College.
Hon. Thomas S. Williams, LL. D. Hartford, Ct.
Henry Dwight, Esq. Geneva, N. Y.

Directors.

Rev. Brown Emerson, D. D.
Rev. Warren Fay, D. D.
John Tappan, Esq.
Arthur Tappan, Esq.
Hon. Samuel T. Armstrong.
Rev. John Codman, D. D.
Rev. William Cogswell, D. D.
Rev. Ralph Emerson, D. D.
Rev. William Patton, D. D.
Rev. William Jenks, D. D.
Rev. Ebenezer Burgess, D. D.

Secretary.

Rev. William Cogswell, D. D.

Treasurer.

Hardy Ropes, Esq.

Auditor.

Hon. Pliny Cutler.

ABSTRACT OF THE TWENTY-SECOND ANNUAL REPORT.

The objects to be accomplished by this Society are three-fold.

1. The multiplication of Christian ministers.

One way in which the Society accomplishes this object is by introducing into the ministry, through its aid, many who could not otherwise enter it. There are in the community a large number of pious young men of good talents, who ardently desire to preach the gospel, but who have not the pecuniary means of qualifying themselves for this work. Some, perhaps, might succeed in their efforts to obtain an education by the most strenuous exertions; but the obstacles in the way are so great, that they have not resolution to overcome them. These individuals will never attempt to prepare for the ministry, unless encouraged to do it by the offer of pecuniary assistance. Others, constituted and situated as they are, never could, without such aid, obtain an education suitable for an ambassador of Christ.

The Society increases the number of preachers of the gospel, by turning the attention of many pious young men to the sacred ministry, who, if not thus influenced, would never have seriously thought of engaging in such a high calling. This it does by appeals to the public through its Agents, Annual Reports, Quarterly Journal, and other publications. By thus proclaiming through the length and breadth of the land, the destitution of ambassadors of the cross, and the imperative duty devolving on young men of good talents and undoubted piety, to become such heralds, it induces multitudes to give up their secular employments, and seek an education preparatory to this office. Some of these individuals have pecuniary ability to educate themselves; others are dependent for their education on charitable assistance. Doubtless a great company have, through the agency of this Society, been led to consecrate themselves to the promotion of the glory of God and the salvation of souls in the work of preaching the gospel. Abundant testimony to this effect might be adduced.

The Society also multiplies the number of ministers, by its instrumentality in the conversion of individuals who afterwards become preachers of the gospel. By a perusal of its publications, some have been spiritually renewed who have devoted themselves to the work of the ministry. Others have given themselves to the Lord in this sacred calling, while the Agents of the Society have, in the name of Him who commanded his disciples to go into all the world and preach the gospel to every creature, been advocating its cause.

The beneficiaries of the Society have been eminently useful in promoting revivals of religion. Many will bear witness to the

salutary and sanctifying influence of their unwearied and faithful labors. Said a president of one of our colleges, "It is a great mistake to suppose that the time which beneficiaries spend in college is lost to the church. Look to the moral condition of our colleges, especially in the frequent revivals of religion which are now enjoyed in them. This we did not see before the American Education Society collected and sustained in them the pious indigent youth of our country. These frequent revivals are, in a great degree, to be ascribed to the blessing of God on the happy influence of these young men. Instead of being lost, I regard the time which they spend in college, as important to the interests of the church, to say the least, as any equal portion of their subsequent lives." A professor in one of our colleges writes: "We are again blessed with a revival of religion. The influence of the charity students in producing this state of things, under the divine blessing, has been great. Indeed, what could we do without them? No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply paid—doubly paid, for all it expends in supporting charity students, were the effect confined to the walls of college—were every beneficiary to die the moment he leaves us." Said a president of one of our theological institutions, "I have often said, (and I speak from years of experience,) that such are the happy effects of the example and influence of beneficiaries while in college, that should every one of them die the hour he graduates, still the church could well afford to pay the whole expense of their education, even on that supposition." The presiding officer of another college has written, "The general influence of our pious students on the habits of the college, no one can duly estimate who has not been connected with college when such students were few, and also when they were numerous. In every view I regard their influence as decidedly and materially salutary." Another writes, "The influence of pious students is felt by the whole college. We know not what would be the state of things if this influence was suspended." Many individuals who are thus brought into the kingdom, will become heralds of salvation.

2. The second object to be accomplished by the Society, is furnishing, to a great extent, a better ministry for the church than it would otherwise enjoy.

It does this by its efforts to raise up thoroughly educated and eminently devoted ministers. In this country, even not more than half a century ago, candidates for the ministry, after graduating at some college, (and the requirements in academical studies were then much less than they now are,) read theology a short time, and then commenced preaching the gospel. The manner of study and license was this: A young man would pass a few weeks or months under the instruction of some minister, during which time he would attend to the topics of a system of divinity and write a few sermons, and then his tutor would give him a licensure to preach, and perhaps introduce him on the following Sabbath to his own pulpit. Though in some cases the approbation, (as the testimonial or licensure was then termed,) to preach was given by a single individual, yet, generally, it was signed by two, three, or more neighboring clergymen. But it is now different with students, and especially those under the patronage of this Society. Most of these young men, besides their preparatory studies, pursue a regular seven years' collegiate and theological course of education at some college and theological seminary. Much knowledge, therefore, is required of these students, before they seek permission to preach. Great attention is also paid by them to the perusal of memoirs of eminent Christians and books of experimental religion, and to the cultivation of personal holiness, that they may thus be distinguished as pious and devoted servants of Jesus Christ.

Is it said that ministers are no better now than they were formerly? It may be replied that if it be so, the fact arises principally from the times. The present in a great degree, is a day of excitement and action, rather than of intense study, close thinking, and reflection. Formerly the question was, What is truth and duty? Now the question is, What will promote religious revivals and missions? A large portion of the time of the present ministers is occupied in public meetings and extra-religious services. And were it not for the fact, that they have a better classical and theological education, when they commence preaching, than the ministers of other days had, they would be inferior to them. The inquiry has sometimes been made, Would not a less thoroughly educated ministry than is here spoken of, as a general thing, answer the demands of our country? and reference has been made to the ministers raised up through the instrumentality of the Institutions of the Dissenters in Great Britain. Whether these Institutions are, on the whole, the best that could be established for the interests of literature and religion among the Dissenters in that country, we undertake not to determine. Those who reside there can better decide. Sure we are, that such institutions are not adapted to promote the highest interests of literature and religion in the United States, especially among Congregationalists and Presbyterians. These denominations are to the people of this country in many respects, what the Episcopalians are to England, and the Presbyterians are to Scotland. They are the

two principal denominations of the land, which have a thoroughly educated ministry, and which contend earnestly for the expediency of such a ministry.* Take from these denominations a regular and well educated ministry, and give them, in the technical sense, a half-educated one, and their literary and religious power would be greatly abridged, and their peculiar glory would depart. Much of the influence of these two denominations is derived from the extensive knowledge of their ministers, consecrated as it is to literary and religious purposes. Their high character, and their great moral power, now felt in the four quarters of the globe, and destined to be increasingly felt till the Millennial day shall be ushered in, cannot be perpetuated without a learned ministry.

Every thing, therefore, which has a tendency to diminish the literary and theological qualifications of ministers, should be deprecated as a great evil. Every friend of his country, and every friend of religion, should endeavor not to lower, but to elevate, the standard of ministerial qualifications. Thus the Education Society is exercising a great and salutary instrumentality, in furnishing the church with a better ministry than it otherwise would enjoy.

3. The third object which the Society aims to accomplish, is the enlargement and sanctification of the church.

It does this by a reflex influence in three ways,—by calling on the church to pray for this object, to give of her sons to be pastors and missionaries, and to contribute of her substance for the education of pious indigent young men for the Christian ministry.

The very act of the church in praying the Lord of the harvest to send forth laborers into his harvest, is a means of her sanctification. Prayer abstracts the mind from the world, leads it to a contemplation of the great things of religion, and brings it into communion with God and the celestial world, and thus tends to assimilate the soul to him and to the pure spirits of heaven. The exercise of the mind and heart in such service, is adapted, not only to conform the affections to what is holy, but also to expand the intellectual faculties.

The church by giving of her sons to be pastors and missionaries, thinks more highly of the ministerial work—its nature, value and necessity. If she devote a son to the missionary service among the heathen, she will think, pray, and contribute more for the heathen; or if she raise up a young man for the pastoral office at home, she will become more interested in the ministry, and do more for its support. This is natural. It is on the principle, that the parents, brothers, sisters and acquaintances of those individuals who are trained for the ministry, are more deeply interested in them than others are. In this way, the church becomes more identified with the cause of Christianity, and more consecrated to her appropriate work and highest interests.

The imparting of our substance to the purposes of philanthropy and religion is a happy way of enlisting the affections on the side of Christian benevolence. It leads us to use this world as not abusing it, and to view it as contributing to higher purposes than mere animal gratification—as subsidiary to the advancement of those interests for which Christ died. He who contributes to the cause of benevolence understandingly and conscientiously, will sympathize with it, pray for it, and use his influence to promote it. His heart will be expanded, and his religious exercises will be more frequent and intense. He will become assimilated to Christianity, to Christ its Author, and to God his Father.

Besides its reflex influence, the Society, through its instrumentality will bring a great company of faithful laborers into the field of harvest. These servants of Christ will be the means of the conversion and salvation of multitudes of souls, as well as the greater sanctification of those who are subjects of the kingdom of the Redeemer. By their labors, the churches at home will be enlarged and sanctified, and the wilderness and the solitary place shall be glad for them.

Number Assisted.—The whole number of those who have been aided by the Society is 2,993. It has already introduced into the ministry about 1,200 individuals. Of the 1,141 that have received the patronage of the Society the past year, 283 were in 18 theological seminaries, 588 in 40 colleges, and 270 in 82 academies or under private instruction. Of these there have been at various institutions in the New England States, 617; at institutions in the Middle States, 325; and at institutions in the Southern and Western States, 199. The number of beneficiaries who have during the year, been admitted to the patronage of the Society, is 203, of whom 99 were received from the States South and West of New England.

Means of Sanctification.—The principal means adopted by the Society for the increase of piety in the beneficiaries, is pastoral supervision, including visitation and correspondence. The design of pastoral visitation, is the cultivation of a personal acquaintance between the Secretary and the beneficiaries, furnishing him with an opportunity to communicate the instructions and counsels, which the Directors would impart to them, thus promoting their personal holiness and future usefulness. It is to be regretted, that the Secretary has

* To their honor it should be stated, that the Episcopalians of this country have ever been the advocates of a learned ministry.

not been able to pay more attention to this duty than he has, and it is to be hoped, that the general cares of the Institution, will not in future prevent his devoting a larger portion of his time to this important service. There is a letter of correspondence written quarterly, both on the part of the Secretary and the beneficiaries, and the letter of the Secretary is read to the beneficiaries, at the time of their subseqent monthly meeting for prayer. The nature and utility of this correspondence may in part be learned from some of these letters of the Secretary, which, from time to time have been published, and from extracts of letters from beneficiaries, which are inserted in this Report for more general information.

Number who have ceased to receive patronage.—The number of those who have been removed by death, or who, for various reasons, have been honorably dismissed, or who, on account of deficiency in talents or scholarship, or on account of delinquency in moral character, have been stricken from the list of beneficiaries the year past, is 31. A few others have ceased to apply for assistance, being able for the present to support themselves by their own efforts.

Receipts and expenditures.—The receipts of the Society, as appears by the Treasurer's report, amount during the year, to $55,-660 71. Of this sum $20,543 were raised within the bounds of the Central American and Western Education Societies, and the Western Reserve, Illinois and Michigan Branches. There have been received into the treasury of the Central American Education Society more than $3,000, which has not been paid over to the Treasurer of the Parent Society. Had it been, the receipts would have amounted to more than $59,000. The expenditures during the same time have been $69,861 86. This sum exceeds the receipts by $13,201 15; which, added to the debt of the last year, makes the present debt of the Society $17,-848 73.

Amount of earnings.—One important design of the Institution has ever been to enable and induce young men to assist themselves. It has encouraged habits of industry and economy, believing that these would favorably affect the ministerial character. Could the young men aided by the Society, be educated and enter upon their sacred calling, without any expense, or labor, or sacrifice on their part, they would probably be much less devoted and efficient ministers. Consequently, the rules of the Institution do not permit any beneficiary to receive his whole support from its funds; but require that all rely as much as practicable on their own efforts to sustain themselves. Commendable zeal and efficiency have generally characterized them in this respect. They have earned during the year past $37,844 88. Of this sum those out of New England have earned $11,454 84.

Obligations cancelled.—The Directors have ever been disposed to consult alike the welfare of Zion, the character and prosperity of the Society, and the personal and professional benefit of the individuals assisted. The plan of the Institution was constructed with this aim in view, and all its operations have been so conducted as to subserve this end. In accordance with this design, the loaning system was adopted after the experience of five years, and has operated well. Its terms are so liberal, that the assistance rendered is very much a gratuity. In order to carry this plan into full execution, the Board of Directors have the right, and it is considered their duty, to relinquish in part, or to cancel, the debt of any beneficiary, if in their judgment, the condition of the individual, in consequence of any calamity, or of the service of the church to which he may be providentially called, or of the peculiar situation in which he may be placed, should require it. This right the Directors have felt it to be their duty to exercise in the case of 16 individuals, who have applied to have their notes cancelled. Some of these are Foreign Missionaries, some Home Missionaries, and others are settled over feeble churches and societies.

The number who have upon application had their notes cancelled during the year is 16.

Loans refunded.—The amount of money refunded from time to time is as follows, viz. During the eleven years preceding April 30, 1826, $339 60—1827, $90 00—1828, $864 22—1829, $830 91—1830, $1,-007 84—1831, $2,647 63—1832, $1,312 77—1833, $2,113 27—1834, $1,947 78—1835, $2,957 14—1836, $4,332 53—1837, $7,-644 10—1838, $4,467 95—making $30,-555 74.

From this statement, it appears, that the receipts from this source have been gradually increasing. This is an encouraging prospect, and shows that in time to come, from one-tenth to one-eighth part of the receipts of the Society may be expected in this way. It is also believed, that the beneficiaries who have refunded, now are, and will continue to be, in a better pecuniary condition than they otherwise would have been, and that they are also in a better state as it regards health, habits and spirituality. And probably none have been deterred from soliciting the patronage of the Society, who would have been worthy recipients of its bounties, by the consideration, that its assistance is in the form of a paternal loan. The system adopted is the most liberal which will avail to the accomplishment of the good in view.

While the Directors believe that this cause should be sustained principally by the community, they also are fully of the opinion, that those who receive its charities are bound to replace them to the extent required. The requisition is needed, not only for the benefit of the individuals aided, but also in order to a reception of any considerable pecuniary returns. By the 256 individuals who received assistance from the Society wholly as a gratuity, before the loaning system commenced, only a very small sum has been returned. The same, it would seem, has been the result in the operations of the Board of Education of the General Assembly of the Presbyterian Church. So far as their receipts show, it appears that a mere trifle, comparatively, has been refunded. The form of the obligation, taken by this Society of its beneficiaries, is as follows:

For value received, I promise to pay the American Education Society, or order, —— dollars, in five years after my preparatory studies for the ministry shall have been closed, with interest from that time.

N. B. By a vote of the Directors, there will be allowed on all sums paid within five years from the close of the preparatory studies, a discount of twelve per cent. per annum, from the day of payment to the expiration of said five years; i. e. a debt of $100 may be paid at the close of the studies for $40, in one year after that time, for $52, two years $64, three years $76, four years $88.

Agents.—While mankind continue as they now are, and the state of the churches for piety remains as it is, the benevolent societies will not be sustained without Agents. Reason and experience teach this. In carrying forward the cause of converting this world to Jesus Christ, a great variety of work is to be performed, and many laborers must be employed. Some must preach the gospel in this land, some must become missionaries in pagan lands, and some must conduct the various Christian enterprises. Foreign missionaries cannot perform the work devolving on the pastors of the churches; and pastors at home cannot be missionaries abroad. Neither can pastors or missionaries manage the concerns of the benevolent societies, any more than the Agents of these institutions can perform the duties of pastors or missionaries. These individuals severally, have a distinct field to occupy, and are useful and necessary to the advancement of the cause of Zion. Benevolent societies never flourish without the labors of Agents. Their voice on this subject is general and uniform. Say the American Board of Commissioners for Foreign Missions, which is the largest and the oldest benevolent national institution in the country, and consequently has more experimental knowledge on this subject than any other society: "It is the settled conviction of the Board, resulting from experience, that, at least till a material change takes place in the relations of the various enterprises of benevolence, agencies must be a regular part of the system of means employed for extending the knowledge and influence of true religion through the earth. The Prudential Committee have therefore been endeavoring, for some time past, to bring this branch of the operations intrusted to their direction, into a regular system. In the execution of this design, they have distributed the country into various General Agencies, assigning each to a competent individual, appointed without limitation of time, and receiving for himself and family a competent support; to be assisted as circumstances in each particular field may require, by local and temporary Agents. While pursuing this course, the Committee do not doubt that they are supported in it by the Christian public. It is certain however, that many persons friendly to the missionary cause are not fully apprised how necessary these agencies are, and how numerous are the benefits resulting from them."

The American Bible Society, which is neither denominational, sectarian or sectional, but catholic and national, and commends its object to the conscience and heart of every one, cannot carry forward its operations without the instrumentality of agents. In its last Annual Report we find the following remarks: "It has always been the desire of the Board, that no more agents should be employed by this Society than were absolutely necessary. Wherever the auxiliaries can be induced, by the help of the clergy and others, to make collections of money, and distribute Bibles and Testaments among such as need them, this course is adopted. In some parts of the country, however, a different policy must be pursued, or little is effected. This the auxiliaries feel, and feel so deeply, as often to employ and remunerate agents of their own. This is habitually done by the Virginia Bible Society, and usually by that of New Hampshire, Connecticut, and Maryland. The Long Island Bible Society, the past year, has sustained its own agent without assistance. In conformity with the policy above stated, namely, of employing agents where it is necessary, the Board have, the past year, had in their service the following individuals."—The number of agents specified is twelve, though some of them it is true did not labor the entire year; yet their service was performed in parts of the United States exclusive of New England. This latter field was cultivated by other agents, whose names are not mentioned in the Report.

The Board of Education of the General Assembly of the Presbyterian Church, which is, as it is technically termed, an ecclesiastical organization in contradistinction to a voluntary association, adds its tes-

timony in full confirmation of the above statements of these other Societies in the following language: "A general system of agencies, sustained by an adequate number of active and devoted men, is inseparable from the enlarged success of any institution, for doing good. Deeply convinced of this truth, and urged to the adoption of such a plan, both by the painful experience of the past, and the pressing solicitations of the churches, the Board have ventured to incur the expense of such an enterprise. Indeed they were persuaded, in view of the whole subject, of the actual economy of such a system." During the year in which this report was made, thirteen Agents were employed by the Society, though its field did not embrace more than one half of the territory over which the Presbyterian Church is extended, and though there were not under its patronage half the number of beneficiaries, that were aided by the American Education Society.

In carrying into execution the plans and designs of this Institution, the Directors have felt it their duty to employ Agents as usual the past year, though the number has been small compared with the field they have attempted to cultivate.

Reasons for perseverance.—The past year has been such as to try the faith, patience, and perseverance of the friends of this Institution. It was commenced with fear and trembling. The Society was embarrassed with a debt of nearly $5,000, and the forebodings of evil hung upon the future. Nevertheless a greater number of beneficiaries have been aided and a larger amount of funds have been raised for their support, than was anticipated. And God is now emphatically saying in his word and providence to the Directors, "Speak to the children of Israel that they go forward"—exhort Christians to greater activity and self-denial in this important enterprise, trusting in divine strength. No matter how deep and wide the waters through which to pass, they should advance, for the Lord will divide the sea hither and thither, that they may go over as on dry ground. There must be no retreat—no suspension in this great and good work. Were there to be, evils immense would ensue.

The beneficiaries of the Society would become disheartened, abandon the object of their pursuit and relinquish the fond hope of preaching the gospel.

Were the Society to suspend its appropriations, one hundred and thirty-nine institutions, including academies, colleges, and theological seminaries, would be most injuriously affected.

The faith of the community in the ability of the Society would be impaired, were appropriations to beneficiaries to be withheld even for a short time. Hitherto the persuasion has prevailed, that the Society would be able to sustain all young men of suitable qualifications, who should apply for aid.

The suspension of assistance would preclude multitudes from preaching the gospel. The general distrust in the ability of the Society to render aid which would be thus created, would prevent many young men of talents and promise, who are brought into the church in the glorious revivals of religion of these favored times, however much they might desire to become pastors and missionaries, from commencing a course of education for this sacred work. They would be discouraged at the outset, and thus deterred from making any efforts to prepare for the ministry.

All Societies kindred to this would be retarded in the good work they are hoping to accomplish. So intimate are the connection and sympathy which exist between the benevolent institutions, that if one suffers, all suffer with it. By curtailing the operations of this Society, others would be unfavorably affected and the cause of Christ impeded in its progress. Such, to a great extent, would be the disastrous consequences of suspending appropriations to beneficiaries.

Manner of perseverance.—In this trying juncture of the affairs of this Society, duty requires that its friends persevere in the cause they have espoused, with increased zeal and energy; for it is good to be zealously affected always in a good thing, and in a time of necessity to strengthen their hands in the work.

This they should do unitedly. Union is strength, and is absolutely essential to success; while division weakens and is ruinous in its effects. It is, therefore, all-important that mutual affection and confidence, together with unity of action, prevail among those who take a part in this great enterprise.

Order should characterize all their movements. Method in business is desirable in secular affairs, and it is so especially in the spiritual concerns of Christ's kingdom. The Lord is a God of order. When the hosts of Israel marched through the Red Sea and the wilderness, under Moses their leader, they proceeded not in a tumultuous, but in an orderly manner, and thus successfully accomplished their journey. When the children of the captivity engaged in rebuilding Jerusalem, under the direction of Nehemiah, they were arranged into separate classes, and their places and duties were assigned them. In this way, the work progressed rapidly in troublous times. After this manner let all engage in carrying forward this important cause. They should feel that they are doing a great work, and cannot turn aside from it to engage in party animosities and strifes.

A realizing sense of their dependence on God for success the friends of this society should ever entertain. In this as in every thing else of a religious nature, the Most

High is the efficient cause of success, and man, merely the instrumental cause. All the power, wisdom and zeal of men combined, without the divine blessing, could not convert a single soul, or advance, in the least degree, the cause of Christian benevolence. "Except the Lord build the house, they labor in vain that build it." Man's sufficiency is of God. The dry bones in Ezekiel's vision, did not move by virtue of his prophecy merely; the resurrection of the exceeding great army, was the effect of divine agency;—so Almighty power only, can efficiently carry forward the cause of truth and holiness with success and triumph.

Information in reference to this whole subject should be diffused through the community; for otherwise they cannot be expected to perform their duty. This may be done by the press, and by Agents sent forth by the Society.

That this cause may be fully sustained, the churches must contribute according to their ability—the rich of their abundance and the poor of their penury, must cast into the treasury of the Lord. The example of the Macedonian Christians is, in these days of pecuniary embarrassment, worthy of admiration and of imitation. In allusion to them the apostle says, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of ministering to the saints."

This whole enterprise of educating pious indigent young men for the Christian ministry should be consecrated and sustained by prayer; by prayer offered for it with frequency, fervency, importunity and faith. He who heard the prayer of Joshua, and commanded the sun and moon to stand still while he completed his victory over the enemies of Israel; He who heard the prayer of the church for Peter while in prison, and, by an angel, set him at liberty, will hear the prayers of all, who in faith supplicate him in behalf of this Institution. *Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.*

Anniversaries of Societies, connected with the American Education Society.

Boston Auxiliary.

The Anniversary of the Boston Education Society, was held at the Marlboro' Chapel, May 28, 1838. The meeting was opened with prayer by the Rev. Jacob Allen of Connecticut. The Report was then read by the Rev. Nehemiah Adams of Boston, and the following resolutions were presented:

1. *Resolved*, That the Report now read, be adopted and published. Offered by Rev. Mr. Fay of Barre, seconded by Rev. Mr. Badger of New York.

2. *Resolved*, That the condition of our own country and of pagan lands is such, as to demand and encourage strenuous and persevering efforts, that young men in the church, of piety and talent, may be consecrated to the Christian ministry. Offered by Rev. Mr. Nash, General Agent American Education Society, seconded by Rev. Dr. Anderson of Boston.

3. *Resolved*, That in view of the destitution of Evangelical ministers not only in this country and pagan lands, but also in many parts of nominally Christian Europe, the American Education Society prefers strong claims upon the religious community for their prayers and pecuniary contributions. Offered by Rev. Mr. Baird from Paris, seconded by Rev. Mr. Hoadly of Charlestown.

Addresses were delivered by the Rev. Messrs. Fay, Nash, and Baird.

An extract from the Report may be inserted in a future number of the Journal.

Extracts from the Rev. Mr. Nash's Address.

Mr. President,—I will not pay so poor a compliment to the intelligence and the correct principles of the audience before me, as to attempt to prove the necessity of the Christian ministry to the conversion and salvation of men; that without such a ministry the religion which came from heaven can neither be sustained nor extended in this lost world. If the proof of this needs to be attempted any where, it must be in some community which has shared less in the blessings of this divine institution than ourselves. If we and our fathers have been, under God, more indebted to any one thing than to all others for the temporal and spiritual blessings which have been so largely showered upon us, it is manifestly to the preaching of the gospel. This has been the grand instrument of making New England the admiration and envy of the world.

What then is the present condition of our nation with regard to this subject of fundamental, of vital importance? Proportioned to the degree in which this fair land is furnished with this essential means of moral and intellectual improvement, is its prospect of future prosperity and glory. With equal and unquestionable truth, the same may be said of all the nations under the sun. If it is important that men in our country or any where else, be made happy in time and for ever, it is equally important that the gospel be preached to them. But at least one-third of the teeming population of this nation are

destitute of any competent hands to break to them the bread of life. This deficiency is every year becoming greater and greater, at a most fearful rate. While about half a million of souls are added to our nation annually, the number of competent teachers is augmented only in about half that proportion. A similar disproportion between the increase of our population and of Christian ministers, has been experienced for the last half century. Have we not then most urgent need of effort to prevent this extension of moral desolation in the land? How does it threaten our dearest interests? What shall hinder it from sweeping away our national liberties? What prevents it from blotting out every thing among us that is fair, and lovely and of good report? What Christian, what patriot can view this state of things without concern? Who can avoid the feeling that he is called upon to do all in his power to check this rapid undermining of every valuable institution, on which our nation must rely for safety and for happiness? Who does not know that we have no surety for all which we hold most dear, any longer than the fear of God shall exist among us? At the same time who can imagine this will be found to exist in any greater extent than our community is supplied with competent religious instructors? Morality, good order, a free government, religion, maintained in a community without the preaching of the gospel! As well might we look for vegetation in the desert of Arabia. Men doing that which is just and right, merely from fear of human rulers, when the fear of the Supreme Ruler is banished from their minds! As well might you think to check the fury of a tempest with your breath. Unless vigorous efforts are made without delay to provide that the increase of well-qualified Christian pastors may be made to bear a nearer proportion to the increase of our population, we have every reason to fear that the sun of our prosperity will ere long go down, and Ichabod be written on all our nation's glory.

But, Sir, our concern must not be confined to our own land. The church in America is a debtor to the world. The great end which every member of this church should propose to himself in living, is the conversion of the world from sin to God. How little has yet been done towards accomplishing this magnificent object. But little more than one Christian minister to a million of souls has yet gone to preach the unsearchable riches of Christ to the people who are in the region and shadow of death. If we take into view the whole population of the globe, there are not on earth one-thirtieth part so many Christian ministers as are requisite to its being supplied with the bread of life. It is a circumstance of great interest and moment that multitudes in the dark places of the earth are beginning to feel the exigencies of their condition, and to stretch out their hands unto God. What means this stir among the nations? What mean the heart-rending cries for the waters of salvation, which are wafted on every breeze from the pagan world? Surely they are adapted to break the slumbers of the Christian community, to show them that a great work must soon be done for perishing pagans, and that they ought to lose no time in preparing the proper instruments to do it. Never before since the days of the Apostles, has there been such an opening and such a demand for missionary labor in heathen lands. The harvest of the world is evidently ripe. How pressing the demand for a vast increase of laborers fitted to gather this harvest.

But shall I be reminded that there are among us ministers not employed in their appropriate work? that there are also in the country those who would go forth to the heathen, waiting only that the means of sending and sustaining them may be provided? Will it hence be claimed that we are supplied with as many ministers as are needed, and that whatever necessity there might once be of special effort in this cause, this necessity no longer exists? Will it be thought from the facts before us, that the time in which Education Societies were needed is gone by, and that the Christian public is no longer called on to sustain these institutions? Mr. President, a comprehensive view of our country and of the world is all which is needed to show that all impressions of this kind are like the baseless fabric of a vision; that there has been no time when a more urgent call has existed for vigorous, persevering effort to augment the number of them who publish the gospel of peace. Ministers enough! No longer needful to urge and assist young men of piety and talents to prepare for the sacred office! Then have all the wide wastes of this apostate world become as the garden of the Lord? Has the grand Jubilee of the world begun to be celebrated? Strange that a conclusion so inconsistent with the present state of the nations, and derived from the premises which I have stated, should be entertained for a moment.

That after a call so long and so loud for men rather than for money in the missionary service, a greater number of individuals should be ready to engage in this service than the churches can send forth in a time of unparalleled pressure, is the very thing to have been expected. But there is every reason to consider the present state of things in regard to this subject as of temporary duration. While the means of the community have been greatly diminished, the spirit of missions and the spirit of Christian liberality has evidently been increased. I testify that which I do know, for my eyes have often seen it, that amidst the embarrassment and distress of the last year, Christians have manifested an increased disposition to honor the Lord with their substance, and with the

first fruits of their increase. Then let them again possess the means which they once had, let the prosperity of the nation again flow, and we confidently expect missionary operations will be carried forward with an efficiency and to an extent hitherto unknown. But those means shall be possessed again. That prosperity shall again flow. Of what avail would be masses of stubble or of bulrushes to obstruct the course of the Mississippi to the ocean. How long before it would sweep them all away, or find a passage over them or around them. So the business and the enterprize of this great nation cannot long be held in check, unless the God of heaven designs to destroy us. But we do not believe he has any such design. After chastising us, he will turn from his displeasure, and bless us again, that we may obey and serve him all our days. Then we believe, and at no distant day, will our Christian community have not only larger means, but also a larger heart to sustain those operations which aim at the conversion of the world. When this shall happen, how greatly will be needed the result of the efforts contemplated in the resolution which I have just submitted. To these efforts we are in no small degree encourged by the success of our past operations, and by the present aspect of the churches. As we see the Spirit poured out on many places in the land, we trust there will be many children of God among our young men, whom his people will educate for the service of the sanctuary, and who will contribute not a little to the universal triumphs of his grace.

Central American Education Society.

As the Anniversary of the Parent Society was observed this year in New York, the Central American Education Society did not as usual celebrate their annual meeting publicly. For some account of their proceedings during the year, reference may be had to the Annual Report of the Parent Society.

The officers of the Society are,

Hon. Theodore Frelinghuysen, LL. D., President. The Vice Presidents are twenty-four in number. The Corresponding Secretary is the Rev. Benjamin Labaree, and the Recording Secretary is the Rev. John J. Owen. The Treasurer is Charles Starr, Esq.

Philadelphia Education Society.

The Anniversary of this Society was held in Philadelphia, May 17, 1838. Ambrose White, Esq. presided on the occasion. The Secretary, Rev. Eliakim Phelps, read the Annual Report, and the meeting was impressively addressed by the Rev. President Beecher of Illinois College, the Rev. President Carroll of Hampden Sidney College, and the Rev. Dr. Beecher of Lane Seminary, Cincinnati, Ohio.

The officers elected for the ensuing year are Ambrose White, Esq. President, Rev. Eliakim Phelps, Secretary, and George W. McClelland, Esq, Treasurer.

Connecticut Branch.

The Twelfth Annual Meeting of the Connecticut Branch of the American Education Society was held at Norwalk, June 19, 1838, in connection with the General Association. The Rev. President Day, of Yale College, presided. The Reports of the Treasurer and Directors we e read, accepted, and ordered to be printed. Interesting and appropriate addresses were made by Rev. Horace Bushnell of Hartford, Rev. Prof. Goodrich of New Haven, and Rev. Robert Baird of New York.

An extract from the Report will be inserted in the next Journal.

Hon. Thomas Day is President, Rev. Samuel H. Riddel is Secretary, and Eliphalet Terry, Esq. is Treasurer.

Maine Branch.

The Annual Meeting of this Society was held at Saco, June 27, 1838, at the time of the meeting of the General Conference. The Rev. William Allen, D. D., President of Bowdoin College, in the chair. The Reports of the Treasurer and Directors were read and ordered to be published. The assembly was addressed by the Rev. Ansel Nash, General Agent of the Parent Society, the Rev. Mr. McKeen of Belfast, the Rev. Mr. Condit of Portland, late professor in Amherst College, and the Rev. Mr. Pomeroy of Bangor. The meeting was considered a very useful one to the Society.

An extract from the Report may be expected in the next Journal.

The Rev. William Allen, D. D. is President of the Society, Rev. Benjamin Tappan, D. D. Secretary, and Prof. Smyth of Bowdoin College is Treasurer.

Berkshire Auxiliary.

The Berkshire Education Society held its Annual Meeting at Peru, June 12, 1838. The meeting was opened with singing, and with prayer by the Rev. Mr. Peet. Owing to the

absence of the Secretary, Rev. Mr. Danforth, no Report was made. The Rev. H. N. Brinsmade was appointed Secretary pro. tem. The Treasurer being absent, Mr. Brinsmade gave a statement of the contributions to the Society the past year.

The following resolution was offered and sustained in an address by Rev. T. S. Clark.

Resolved, That the pulpit is worth more than it costs, even for the present life; and that, therefore, the American Education Society, having for its object the maintenance of the pulpit, is worthy of universal patronage and support.

Seconded by Rev. E. W. Dwight, who also addressed the meeting.

After singing, the following resolution was offered by Rev. S. S. Smith, who addressed the meeting.

Resolved, That the circumstances of our own country and of the world, create a pressing demand for strenuous, persevering effort that young men of piety and talents may be introduced into the Christian ministry.

Seconded by Rev. Mr. Nash, General Agent of the American Education Society, and sustained by an animated address.

The following persons are officers of the Society for the ensuing year.

Rev. Samuel Shepard, D. D., President; Rev. Joseph Knight, Secretary; J. C. Furber, Esq., Treasurer.

Norfolk Auxiliary.

The Annual Meeting was held at Foxboro', June 13, 1838. A sermon was preached on the occasion by the Rev. Lyman Matthews of Braintree, and the meeting was further addressed by the Rev. Joseph Emerson, an Agent of the Parent Society. This Auxiliary has been very efficient in raising funds the last year. The Rev. Calvin Durfee of the South Parish in Dedham was appointed to preach a sermon on the next Anniversary.

Nathaniel Miller, M. D., of Franklin, is President of the Society, the Rev. Samuel W. Cozzens of Milton is Secretary, and the Rev. John Codman, D. D., of Dorchester is Treasurer.

For want of room, we have been obliged to omit a notice of the Anniversaries of several Societies.

AMERICAN EDUCATION SOCIETY.

At the Quarterly Meeting of the Board of Directors held on Wednesday, July 11, 1838, the usual appropriations were made to beneficiaries. *Forty-one new applicants* were admitted to the patronage of the Society.

The following vote was passed:

Voted, That the Quarterly Appropriations now reported by the Secretary be made, and be paid as soon as the funds of the Branches or of the Parent Society will permit, or the Financial Committee shall direct.

The following persons were appointed by the Directors on the Executive and Financial Committees for the year ensuing.

Executive Committee.

Rev. Warren Fay, D. D.; Rev. John Codman, D. D.; Rev. Joy H. Fairchild; Rev. William Jenks, D. D.; and the Secretary.

Financial Committee.

John Tappan, Esq.; Hon. Samuel T. Armstrong; William J. Hubbard, Esq.; and the Treasurer.

REPORT OF REV. SAMUEL H. RIDDEL.

To the Secretary of the American Education Society.

Rev. and dear Sir,—A considerable period has elapsed since my last Report; which has been fully occupied with the labors of my Agency in this State. Anticipating the necessity which would exist for extraordinary exertions during the winter, I made every arrangement with the Consociations in their respective districts, at their sessions in October, which might facilitate my operations, and favor the success of my applications among the churches, which it would be practicable for me to visit. My object has been not only to occupy my own time with advantage, but also, by enlisting the aid of settled pastors to some extent, to secure a more general contribution to the funds of the Ed. Society than might otherwise have been expected. It was obvious that we must look for the requisite increase of our resources, the present year, to an augmentation in the number, rather than in the separate amount of our collections. The assistance of many ministers has been cheerfully afforded, where I could not extend my personal services, as well as in immediate connection with them; and, I believe, that notwithstanding the adverse circumstances of the times, it will appear that more of the congregations, this year, have, of their diminished means, cast something into our Treasury, than in either of the last two or

three years. It has not been the fact, hitherto, as it should have been, that every church has made a point, whether visited by an Agent or not, of making an annual contribution for the Education Society. This object has suffered in no small degree, in many parts of the State, for the want of such systematic attention. In Windham, New London and Middlesex Counties very little was done last year, but, within the last nine months, something has been collected in most of the congregations belonging to these Counties, and in Windham Co. almost entirely through the instrumentality of the ministers themselves. Within this period I have presented the object to a number of the churches in New London, Middlesex, New Haven, Litchfield, Hartford and Tolland Counties; at the same time visiting other parishes, and endeavoring to secure a due remembrance of its claims.

It gives me pleasure to be able to repeat the assurance that the great cause in which the Education Society is engaged, is regarded with increasing favor in most of the churches in this State. Misapprehensions respecting its plan and operations are gradually corrected, and prejudices unfavorable to its interests are wearing away. It is true the subject is encompassed with some peculiar difficulties, which, by minds of a certain cast, will ever be liable to be construed into grounds of caviling and objection; yet this result need not, perhaps, be a matter of much surprise; nor can it occasion any serious discouragement to the judicious friends and advocates of the cause. While the condition of a large portion of the world, suffering for the want of the means of salvation, shall continue to awaken the sympathies and engage the efforts of Christians, the hand of encouragement and aid will never be withheld from those who are struggling hard, yet resolutely, against the disadvantages of their own indigence, in order to become qualified for the work of the ministry. While the church is inquiring, with deep solicitude, 'whom shall we send to carry the gospel to the heathen,' and 'who will go for us to the waste places of our own borders,' she will not hear with indifference the response of those who rise up in her midst and say, 'here are we; send us.' Such it is believed are the young men who are now under the patronage of the Education Society.

Since my last report, I have, in conformity to your desire, attended to the duties of the annual visitation of the Beneficiaries in Yale College, and in the Theological Seminaries at New Haven and East Windsor. In general the result of my interview with the young men was highly satisfactory in relation to their evidences of increasing piety, and their diligence and success in study. I was painfully interested indeed in the disclosures which some of them felt compelled to make in relation to the exertions and trials which a perseverance in their course, the past year, has cost them. Yet, at the same time, I believe, these very difficulties have not been without their spiritual use. They have served, in many cases at least, to test and increase the strength of principle, and to develope character. It was delightfully manifest, as a general fact, that these young men, while their outward circumstances and prospects, during the past winter, have been truly disheartening, have at the same time enjoyed peculiar consolations from the reviving presence of the Holy Spirit. This fact, not obvious to public notice, is yet worthy of a grateful acknowledgment in this place, as indicating the merciful dealing of the Saviour with those who have been the subjects of much Christian solicitude and many prayers.

REPORT OF REV. JOSEPH EMERSON.

To the Secretary of the American Education Society.

Dear Sir,—I have only to report that for the last three months I have been experiencing the vicis-itudes of disappointment and success, perplexity and pleasure, which an Agent is heir to. On the whole I can say I am gratified with the retrospect. Not only of the last three months but of the whole year. It has been a year of unparalleled pecuniary embarrassment. This embarrassment is not the cause of my gratification, but that amidst this embarrassment so much has been given for objects of benevolence, which in the country parishes I think is more than in any preceding year. This affords me gratification for two reasons. One is that it shows a degree of Christian principle to exist in the community which, when the cause of Christ evidently demanded, has led to something approaching a sacrifice, no doubt on the part of many a *real sacrifice of personal* gratification. The other is, that I think this experience will give to benevolent action an impulse which will be seen in its happy effects for a long time to come. It must show the Christian community how much more they can do than they have been in the habit of doing. And our benevolent action has been so much below our ability that in most cases *habit*, and habit only, has been the measure of benevolent contribution. On this subject of habit I wish to say a word as I have had much opportunity to mark the different effects of different habits in this matter. There is a natural shrinking in the human heart from casting the "bread upon the waters." A man, who has been trained up without the habit of giving, when first brought to it by the operation of Christian principle is very apt to feel that he is endangering his living. After giving, he finds that the year comes round, and no inconvenience is suffered; but, on the other hand, there is enjoyed the luxury of doing good.

The next year he ventures to launch out a little further from shore, and to scatter his bread more abundantly; "after many days" he finds it to return rich with its appropriate blessings to his own soul, and by happy experience he is convinced that godliness, exercised in *giving*, is indeed *profitable*. Thus habit strengthens principle, and principle in its turn confirms habit, till he finds himself drawing much of the sweetest comfort of his life from imparting that wealth which at first he grasped so convulsively, and which only a rigid sense of Christian duty could induce him to give up. Now he can in the sincerity of his heart adopt the words of the Saviour, "It is more blessed to give than to receive." Since habit has so much influence in giving, how important it is that this habit should be formed in early life. Then the throne of Mammon is not so firmly established in the heart. Then, by commencing early, the habit would be easily formed and would produce the feeling, that money is best applied where it can effect most in doing good.

It is probably through thoughtlessness that the father, or at most the father and mother, are almoners for the whole family. Thus the children are brought up to feel that giving is a matter which does not concern them. But let money, though it be a small sum, be put into their hands, or, what is much better, let them be encouraged to earn it or to save it out of their allowance for personal gratifications, that they may give in charity, and they will grow up feeling, that, as a matter of course, a part of their income is to be thus appropriated. The *amount* thus given by them while children is not the matter of principal consideration, it is but the seed which thus is cast into the soft and rich soil of the young heart, and is sure to spring up and bear fruit an hundred fold in all future life. This is one of the many methods which the Christian parent is to employ in training up his child to fill his place, and more than fill it, with usefulness to the church and the world, when he shall himself sleep beneath the clods of the valley.

To illustrate the effect of habit in giving and also God's dealings with the bountiful and cheerful giver, I will relate a few facts of a church which had heard of the embarrassments of the Education Society, and desired to make an extra collection for it. Their minister invited me to come and present the cause to them. "But," said he, "you must come soon, for other objects are coming on and each must be attended to in its season." They had already made their annual collection for the Society, but were willing to make an extra effort if I could come *soon*. I went—visited the people—and preached to them on the subject,—and obtained a very liberal subscription. Truly a *free-will* offering. And what is that church and society? old and rich—with a fund to pay the minister's salary? No! No!! it is one of the exiled churches, one that has grown like camomile—the better for being trod upon. Not a great many years ago they were reduced to the sad alternative, on the settlement of a new minister, either to sit down under what they believed to be destructive error, or to secede. They chose the latter. They went out—a feeble band, while the "slow moving finger of scorn was pointed" at them by all around. With much effort and amidst prophecies of failure, they succeeded in building a little meeting-house, and settling a minister. While their more powerful neighbor was waiting to behold their sudden downfall, they were praying to, and laboring for, God. God was blessing them and they were increasing. At length their little meeting-house became too straight for them. They talked of building another, but were met by strong assertions of inability from the opposite party. However they went steadily on—laboring, and praying, and giving for the cause of God both at home and abroad, and they increased in temporal as well as spiritual prosperity. Such was the liberality of that society in religious matters, that at length it became a common saying among the opposite party, "We can't see where the Orthodox get their money." The secret was—they labored for the means of glorifying God, and God blessed the work of their hands. As he says, "If ye will walk in my statutes and keep my commandments and do them, I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit."

State of Religion in Colleges.

Extracts from Letters.

"Since my return to college this term, the indications of Providence were so favorable for a revival, that but little else has been thought of or done but to pray and make efforts for it. And the past two weeks show us how willing God is to hear the prayers of his children and to bless their efforts. Dead sinners have been made alive, and those whom we least expected have been the first to fall at the Saviour's feet."

"I know you will wish to hear of the religious state of things in college. There are many things *encouraging*, and we have been hoping to witness an outpouring of God's Spirit since the commencement of the present term. We began this term to have services in college chapel on the Sabbath, and the preaching has appeared to produce some good effect. Perhaps there has not been a time during the *four past years*, when prospects appeared so favorable. One member of the last graduating class who is here as a resident graduate, has lately become pious. He is possessed of fine talents, and exerts a good influence—will probably devote himself to the ministry. A member of my class, perhaps the first in the class in point of talent, has obtained a hope in Christ. There has been considerable tenderness on the subject, and some *deep* conviction. May God in his great mercy

appear for us, call these precious souls into his kingdom, and sanctify the talent here collected, for his own service."

"Our college prospers and was blessed with a precious revival in the spring, which commenced shortly after the concert for colleges. All the members of our four college classes are hopefully pious. The most promising are beneficiaries of Education Societies."

"Our meetings during the year have been usually well attended, and during some parts of it, very interesting. I refer particularly to the *last* or *spring term*. We were then favored with more than usual interest in religious matters, although not what we are accustomed to call a *revival*, the conversion of sinners being usually thought a necessary appendage. I do not think that I have ever seen a better state of feeling among professors of religion;—more humility, more brotherly love and tenderness, and desire to promote each other's spiritual interest, than was manifest in college at that time."

FUNDS.

Receipts of the American Education Society, from April 11, to the Quarterly Meeting, July 11, 1838.

LEGACIES.

New Ipswich, N. H., Bequest of Miss Sophia Taylor, by Rev. Samuel Lee	50 00	
Chester, Vt., Mrs. Rachel Williams, by Joseph R. Williams, Esq. Ex. bequest in part	100 00	—150 00
INCOME FROM FUNDS		645 75
LOANS REFUNDED, by several individs.	997 20	
Also, from the estate of the late Rev. Wm. Lewis, by his *special direction*, thro' his father, principal and interest	121 00	—1,078 20

AUXILIARY SOCIETIES.

Suffolk County.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin Street Society, bal. 1837	65 00	
" " " " 1838	21 50	
" " Sabbath School	2 60	
Green Street Society, Mrs. Fisher, by Rev. Dr. Jenks	15 00	
Old South Society Corporation, by Ch. Stoddard, Esq. Tr.	200 00	
Old South Ch. bal. sub.	19 00	
Park Street Society, bal.	2 00	
Pine Street " "	53 00	
Free Church	23 00	—401 10

Barnstable County.

[Dea. Joseph White, Yarmouth, Tr.]

Brewster, by Rev. C. S. Adams	11 34	
Chatham, " "	46 37	
East Falmouth, Capt. Harding, by Rev. Joseph Emerson, Agent	2 75	
Truro, Dea. Benj. Hinckley, by Mr. Samuel Rider	2 00	—62 46

Berkshire County.

[John C. Parker, Esq. Lenox, Tr.]

Dalton, bal. of sub.	1 86	
Great Barrington, Soc. of Rev. Mr. Turner	58 00	
Hinsdale, bal. of sub.	3 00	
Lenox	15 00	
Lee	83 69	
Peru, in part	6 17	
Sandisfield	10 00	
Stockbridge, 1st Soc. in part	99 62	
" Curtisville Parish	11 26	—228 40

(The above by Rev. Ansel Nash, Gen. Agent.)

Essex County South.

[David Choate, Esq. Essex, Tr.]

Marblehead, 1st Cong. Soc. Lads. 65, of wh. 40 is to const. their pastor, Rev. Mark A. H. Miles an H. M. Gentlemen, 48, of which, 15 is from Capt. Nicholson Broughton to const. himself a L. M. of the Co. Soc.	113 00	
Manchester, Cong. Soc., 15 of wh. from Mrs. Abby H. Trask, to const. herself a L. M. of the Co. Soc.	33 50	
(The above by Rev. Joseph Emerson, Agent.) By the Treasurer	9 50	—155 00

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Haverhill, E. P. coll.	10 00	
Newburyport, Lads. Mis. and Ed. Soc. by Miss Harriet Clark, Tr.	4 50	
West Amesbury, Lads. Sew. Circ. bal. to const. Rev. Peter Sidney Eaton an H. M.	20 00	
West Boxford, Fem. Benev. Soc.	13 31	
Coll.	40 00	—53 31
A friend		35—88 15

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Williamsburgh, by Rev. Ansel Nash, Gen. Agent		62 88

Middlesex County.

Charlestown, Winthrop Ch. and Soc. by Dea. Amos Tufts	28 40	
Reading, S. P., Lads. Char. Soc. by Miss Sarah Weston, Tr.	10 50	
Do. N. P., Soc. of Rev. Jno. Orcutt	10 25	
South Reading, a friend, by Rev. R. Emerson	5 00	
A friend	6 00	
(The following by Rev. A. Nash, G. Ag.)		
Lincoln	6 75	
Newton, E. P.	41 89	
" *W. P.*	15 64	
Sherborne, in part	10 50	
Sudbury	34 50	
Waltham, in part	6 75	
Ashby, bal. of sub. Ed. Soc. by Rev. J. Emerson, Ag't	14 50	—259 68

Religious Char. Soc. of Middlesex North and Vicinity.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Young Men's Ed. Soc., 40 of wh. is to const. Rev. Ebenezer W. Bullard an H. M.	46 50	
Part of a coll. at the meeting of the Soc. by Rev. J. Emerson, Ag't	11 74	—58 24

South Conference of Churches, Middlesex County.

[Mr. Patten Johnson, Southboro', Tr.]

Holliston, Maternal Asso. by Mrs. P. D. Bullard, Sec. and Tr.	8 25	
Lads. and Gents. Asso.	91 25	
Gold beads sold for	3 62	—83 22
Natick, by Rev. A. Nash, Gen. Ag't	17 05	
Wayland, by do.	30 00	
Received from the Treas.	77 69	—217 96—356 88

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, S. P., by Rev. Mr. Matthews	9 50	
Dedham, Rev. Dr. Burgess's Soc.	71 05	
Dorchester, 2d Par. cont.	75 00	
Lads. sub. by Mrs. Tolman	10 75	
Cent Soc., by Miss M. P. Withington	2 00	—87 75
Village Ch. cont.	24 75	
East Randolph	35 24	
East Medway, by Rev. Dr. Ide, Lads. Ed. Soc. in Rev. Mr. Harding's Cong.	23 16	
Franklin, by Rev. Mr. Smalley, Lads. Benev. Soc.	17 00	
Mrs. Irene Fisher	10 00	
Sub. and cont.	46 38	—73 38
Foxboro', Cong. Soc. by Rev. Mr. Peirce	24 00	
Milton, by Rev. Mr. Codman	24 75	
Needham, Mrs. Cushman 1, Mrs. Smith 1	2 00	
Randolph, S. P., by Dea. Holbrook	21 50	
Roxbury, Spring St., Soc. of Rev. Mr. Marsh, by Mr. M.	23 40	
Stoughton, by Rev. Dr. Park	50	
Wrentham, Ed. Soc., by L. W. Sherman, Tr.	26 00	
Lads. Ed. Soc. of wh. 15 is to const. Miss Roxa Day a L. M. of Co. Soc.	63 70	
Gents. Ed Soc.	31 25	
Mr. and Mrs. Everett	5 00	—125 95
West Medway, by Rev. Dr. Ide, Gents. Ed. Soc.	21 25	
Lads. do.	28 10	—49 35

Walpole, by Rev. Mr. Bigelow, Ladies. Ed. Soc. 12 00
Weymouth, Miss Nancy Blanchard, by Rev. Mr. Perkins 1 00
(The following by Rev. Jos. Emerson, Ag't.)
Braintree, S. P., of wh. 15 fr. Capt. Isaac Dyer to const. himself a L. M. of Co. Soc 15 Mrs. Deborah Wild for do., the residue towards const. Mrs. Rachel Matthews do 40 80
Do. 1st Par. Fem. Ed. Soc. 45 50, subs. 91 80, 106 of wh. to const. Mrs. Ann Storrs an H. M. 198 30
Widow Sarah French, to const. herself a L. M. of Co. Soc. 15 00
Asa French, Esq. for do. 15 00
Mr. Amos H. Hunt for do. 15 00
Mr. Samuel Capen for do. 15 00—198 30
North Weymouth, Cong. Ch. in part 71 76
Randolph, West 71 96
Stoughton, 15 of wh. to const. Mrs. Polly W. Hodges a L. M. of the Co. Soc. 27 07
Weymouth and *Braintree* (Union Ch.) 40 36, gold ring, value 1 25 41 61
(The following by Rev. A. Nash, Gen Ag't.)
Dedham, South Ch. and Soc., Rev. Mr. Dutton 52 00
Sharon, Rev. Lucius R. Eastman's Ch. and Soc., 40 of wh. to const. him an H. M. 73 00
Walpole, Rev. Mr. Bigelow's Ch. and Soc. const. 15 64—1,226 04

Plymouth County.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleboro', Soc. of Rev. I. W. Putnam, bal. 5 02
Marshfield, Mr. Azel Ames 10 00
N. Bridgewater, Soc. Rev. Paul Couch 13 82
(The following by Rev. J. Emerson, Ag't.)
Abington, 1st Cong. Soc., Mrs. Mehitable Hunt to const. herself a L. M. Co. Soc. 15 00
Mrs. Hannah Shaw, for do. 15 00
Mr. Josh. Whitmarsh in p't for do. 5 00
Dea. Edward Cobb, do. do. 4 00
Mrs. Betty L. Ward, bal. to const. herself an H. M. 24 25
Individs., a part of wh. is towards const. Mr. Joseph Cleverly an H. M. 62 31
Gold beads, sold for 4 87—130 43
Plymouth, 4th Cong. Soc. 8 25
3d Cong. Soc., 40 to const. Rev. Robert B. Hall H. M. 55 77
By Rev. Mr. Hall 34 00—257 39

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Southbridge, a Lady, by Rev. E. Carpenter 2 00
(The following by Rev. A. Nash, Gen. Ag't.)
Auburn 26 16
Charlton, in part 19 75
Northbridge, Cong. Soc. 7 25
North Brookfield, colls. 75, an individ. 10 85 00
Paxton 10 00
Sturbridge 37 50
Spencer 36 79
Worcester, 1st Soc. 105 80
Centre Ch. and Soc. 131 83
Union do. 73 18
Insane Hospital 25 00—335 01
Warren 3 75
West Brookfield 6 00
(The following by Rev. J. Emerson, Ag't.)
Grafton 13 27
Millbury, 1st Cong. Soc. 34 00
Upton, do. 8 83
Uxbridge 18 25—695 56

The $15 acknowledged in Aug. 1838, from Mr. Caleb M. Morse was to const. himself a L. M. of the Co. Soc. instead of Rev. Mr. Packard.

Worcester County North.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Boylston, Rev. W. H. Sanford's Soc. 26 15
Barre, Evang. Cong. Soc. 72 58
Hardwick, coll. by Rev. S. A. Fay 26 00
Hubbardston, Rev. Mr. Gay's Soc. 30 00
Gardner, Rev. Mr. Lincoln's Soc. 4 00
New Braintree, Rev. Mr. Fiske's Soc. 42 75
Oakham, coll. by Rev. S. A. Fay 25 23
Phillipston, Rev. Mr. Lovell's Soc. 62 37
Petersham, coll. 17, gold beads, value 4 21 00
Princeton, Rev. Mr. Desmond's Soc. 23 75
Rutland, Rev. Mr. Clark's Soc. 22 64
Templeton, Rev. Mr. Sabin's Soc. 18 66, Ladies. Sew. Circ. 10 28 66
Westminster, Rev. Mr. Mann's Soc. 15 00—410 72

Rhode Island (State.)

[Mr. Isaac Wilcox, Providence, Tr.]

Barrington, Ladies. Benev. Asso. by Miss Mary Tiffany, Tr. 3 00
Little Compton, by Mr. Palmer 3 00—6 00

$5,993 23

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, bal. cont. 11 80, a mariner 5, by Rev. Dr Pond 16 80
Corneille, I. Hill 1, Mrs. Hill 1 2 00
Eastport, Central Cong. Ch. 15 00
Freeport, bal. contrib. 5 00
Harpswell, Cong. Ch. and Soc. 2 00
Industry, Cornelius Norton 1 00
Limerick, bal. of subs. 84
North Yarmouth, 2d Cong. Ch. and Soc. 9 00
North Edgecomb, Cong. Ch. and Soc. 9 00
New Castle, do do. bal. of cont. 20 36
Prospect, contrib. 27 50
Somerset Co. *Ed. Soc.* cont. at Ann. Meeting 8 00
Waldoboro', Cong. Ch. and Soc. 16 45
Winthrop, do. do. 21 25
Cont. at the Ann. Meeting of the Br. 77 88

$231 75

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Cheshire County.

[Samuel A. Gerould, Esq. Keene, Tr.]

Fitzwilliam, Lad. Ed. Soc. 54 80, Coll. Cong. Soc. 31 04 86 84
Jaffrey, cont. 35 20
New Ashuel 20 00
Nelson, Cong. Soc. 12 40
Swanzey, do. 20 50
Surry, 1st do. 6 50
Troy, do. 9 95
Winchester, Rev. Mr. Danforth's Soc. 14 76
Manual Lab. Soc. and Lads. Sew. Circ. 2 00—16 76
Westmoreland, Ch. and Soc. 34 00
Walpole, Cong. Soc. 44 05, Lads. Miss. Soc. 9 00, of wh. 40 is to const. Rev. Abram Jackson an H. M. 53 05—295 29

Hillsboro' County.

[Amos Lawrence, Esq. Amherst, Tr.]

Amherst, Lads. and Gent. bal. of 6th pam't of Aiken Temp. Schol. 95 00
Bedford, additional coll. 5 00
Dunbarton, by Rev. J. Emerson, Ag't 28 33
Francestown, Rev. Mr. Folsom's Ch. and Soc. 48 00
Greenfield, Evang. Ch. and Soc. 22 75
New Boston, Ch. and Soc. 16 53
New Ipswich, Rev. Mr. Lee's Ch. and Soc. 33 62
Mrs. Dolly Everett 5 00
Pelham, Rev. Mr. Keep's Ch. and Soc. 25 00
Fem. Char. Soc. 10 00—35 00
Wilton, Lads. Ed. Soc. by Mrs. Richardson, Tr. 10 25—330 48

Merrimack County.

[Dea. James Moulton, Concord, Tr.]

Canterbury, Mrs. Patrick Clough 5, Henry H. Clough 5, individs. 2 75 12 75
West Boscawen, Ed. Soc. 8 25—21 00

Sullivan County.

[Alexander Boyd, M. D., Newport, Tr.]

Acworth, a string of gold beads, and cash 24 21
Claremont 41 58
Cornish 31 80
Lempster 14 71
Newport 51 95, T. W. Gilmore 10 towards const. himself a L. M. of Co. Soc. 61 95
Plainfield, M. Parish 38 41—186 66

Strafford County.

[Mr. E. J. Lane, Dover, Tr.]

Dover, coll. 27 91, Fem. Benev. Asso. 24 51 91
Durham 10 00
Gilmanton Centre 10 25
New Hampton 4 00
Sanbornton 12 26
Tamworth, to const. Rev. Wm. L. Buffett a L. M. of Co. Soc. 15 00—106 42

Rockingham County.

Derry, Ladies. Benev. Asso. 1st Cong. Soc. by Mrs. E. N. Pinkerton to const. Rev. Pliny E. Day an H. M. 40 00
Windham, Pres. Soc. bal. of subs. 4 60—44 60

$373 26

appear for us, call these precious souls into his kingdom, and sanctify the talent here collected, for his own service."

"Our college prospers and was blessed with a precious revival in the spring, which commenced shortly after the concert for colleges. All the members of our four college classes are hopefully pious. The most promising are beneficiaries of Education Societies."

"Our meetings during the year have been usually well attended, and during some parts of it, very interesting. I refer particularly to the *last* or *spring term*. We were then favored with more than usual interest in religious matters, although not what we are accustomed to call a *revival*, the conversion of sinners being usually thought a necessary appendage. I do not think that I have ever seen a better state of feeling among professors of religion;—more humility, more brotherly love and tenderness, and desire to promote each other's spiritual interest, than was manifest in college at that time."

FUNDS.

Receipts of the American Educatim Society, from April 11, to the Quarterly Meeting, July 11, 1838.

LEGACIES.

New Ipswich, N. H., Bequest of Miss Sophia Taylor, by Rev. Samuel Lee 50 00
Chester, Vt., Mrs. Rachel Williams, by Joseph R. Williams, Esq. Ex. bequest in part 100 00—150 00

INCOME FROM FUNDS 645 75

LOANS REFUNDED, by several individs. 207 20
Also, from the estate of the late Rev. Wm. Lewis, by his *special direction*, thro' his father, principal and interest 121 00—1,073 20

AUXILIARY SOCIETIES.

Suffolk County.

[Harvy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin Street Society, bal. 1837 65 00
" " " " 1838 21 50
" Sabbath School 2 60
Green Street Society, Mrs. Fisher, by Rev. Dr. Jenks 15 00
Old South Society Corporation, by Ch. Stoddard, Esq. Tr. 200 00
Old South Ch. bal. sub. 19 00
Park Street Society, bal. 2 00
Pine Street " " 55 00
Free Church 23 00—401 10

Barnstable County.

[Dea. Joseph White, Yarmouth, Tr.]

Brewster, by Rev. C. S. Adams 11 34
Chatham, " " 46 37
East Falmouth, Capt Harding, by Rev. Joseph Emerson, Agent 2 75
Truro, Dea. Benj. Hinckley, by Mr. Samuel Rider 2 00—62 46

Berkshire County.

[John C. Farber, Esq. Lenox, Tr.]

Dalton, bal. of sub. 1 66
Great Barrington, Soc. of Rev. Mr. Turner 58 00
Hinsdale, bal. of sub. 3 00
Lenox 15 00
Lee 53 69
Peru, in part 6 17
Sandisfield 10 00
Stockbridge, 1st Soc. in part 39 63
" Curtisville Parish 11 36—228 40

(The above by Rev. Ansel Nash, Gen. Agent.)

Essex County South.

[David Choate, Esq. Essex, Tr.]

Marblehead, 1st Cong. Soc. Lads. 65, of wh. 40 is to const. their pastor, Rev. Mark A. H. Miles an H. M. Gentlemen, 48, of which, 15 is from Capt. Nicholson Broughton to const. himself a L. M. of the Co. Soc. 113 00
Manchester, Cong. Soc., 15 of wh. from Mrs. Abby H. Trask, to const. herself a L. M. of the Co. Soc. 33 50
(The above by Rev. Joseph Emerson, Agent.)
By the Treasurer 8 50—155 00

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Haverhill, E. P. coll. 10 00
Newburyport, Lads. Mis. and Ed. Soc. by Miss Harriet Clark, Tr. 4 50
West Amesbury, Lads. Sew. Circ. bal. to const. Rev. Peter Sidney Eaton an H. M. 20 00
West Boxford, Fem. Benev. Soc. 13 31
Coll. 40 00—53 31
A friend 25—98 15

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Williamsburgh, by Rev. Ansel Nash, Gen. Agent 82 86

Middlesex County.

Charlestown, Winthrop Ch. and Soc. by Dea. Amos Tufts 98 40
Reading, S. P., Lads. Char. Soc. by Miss Sarah Weston, Tr. 10 50
Do. N. P., Soc. of Rev. Jno. Orcutt 10 25
South Reading, a friend, by Rev. R. Emerson 5 00
A friend 6 00
(The following by Rev. A. Nash, G. Ag.)
Lincoln 8 75
Newton, E. P. 41 89
" *W. P.* 15 64
Saxonville, in part 10 50
Sudbury 24 50
Waltham, in part 8 75
Ashby, bal. of sub. Ed. Soc. by Rev. J. Emerson, Ag't 14 50—259 93

Religious Char. Soc. of Middlesex North and Vicinity.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Young Men's Ed. Soc., 40 of wh. is to const. Rev. Ebenezer W. Bullard an H. M. 46 50
Part of a coll. at the meeeting of the Soc. by Rev. J. Emerson, Ag't 11 74—58 24

South Conference of Churches, Middlesex County.

[Mr. Patten Johnson, Southboro', Tr.]

Holliston, Maternal Asso., by Mrs. P. D. Bullard, Sec. and Tr. 8 35
Lads. and Gents. Asso. 91 25
Gold beads sold for 3 62—93 22
Natick, by Rev. A. Nash, Gen. Ag't 17 05
Wayland, by do. 30 00
Received from the Treas. 77 89—217 96—326 96

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, S. P., by Rev. Mr. Matthews 9 00
Dedham, Rev. Dr. Burgess's Soc. 71 05
Dorchester, 2d Par. coll. 75 00
Lads. sub. by Mrs. Tolman 10 75
Cent Soc., by Miss M. P. Withington 2 00—87 75
Village Ch. coll. 14 75
East Randolph 35 24
East Medway, by Rev. Dr. Ide, Lads. Ed. Soc. in Rev. Mr. Hartling's Cong. 23 16
Franklin, by Rev. Mr. Smalley,
Lads. Benev. Soc. 17 00
Mrs. Irene Fisher 10 00
Sub. and cont. 49 39—73 39
Foxboro', Cong. Soc. by Rev. Mr. Peirce 24 99
Milton, by Rev. Mr. Cozzens 24 75
Needham, Mrs. Cushman 1, Mrs. Smith 1 2 00
Randolph, E. P., by Dea. Holbrook 21 50
Roxbury, Spring St., Soc. of Rev. Mr. Marsh, by Mr. M. 23 40
Stoughton, by Rev. Dr. Park 50
Wrentham, Ed. Soc., by L. W. Sherman, Tr. 36 00
Lads. Ed. Soc. of wh. 15 is to const. Miss Roxa Day a L. M. of Co. Soc. 63 76
Gents. Ed. Soc. 31 25
Mr. and Mrs. Everett 5 00—135 95
West Medway, by Rev. Dr. Ide, Gents. Ed. Soc. 21 25
Lads. do. 28 10—49 35

Walpole, by Rev. Mr. Bigelow, Lads. Ed. Soc. 12 00
Weymouth, Miss Nancy Blanchard, by Rev. Mr. Perkins 1 00

(The following by Rev. Jos. Emerson, Ag't.)

Braintree, S. P., of wh. 15 fr. Capt. Isaac Dyer to const. himself a L. M. of Co. Soc. 15 Mrs. Deborah Wild for do., the residue towards const. Mrs. Rachel Matthews do 40 30
Do. 1st Par. Fem. Ed. Soc. 45 50, subs. 91 80, 100 of wh. to const. Mrs. Ann Storrs an H. M. 136 30
Widow Sarah French, to const. herself a L. M. of Co. Soc. 15 00
Asa French, Esq. for do. 15 00
Mr. Amos H. Hunt for do. 15 00
Mr. Samuel Capen for do. 15 00—196 30
North Weymouth, Cong. Ch. in part 71 76
Randolph, West 71 96
Stoughton, 15 of wh. to const. Mrs. Polly W. Hodges a L. M. of the Co. Soc. 27 07
Weymouth and Braintree (Union Ch.) 40 38, gold ring, value 1 23 41 61

(The following by Rev. A. Nash, Gen Ag't.)

Dedham, Booth Ch. and Soc., Rev. Mr. Dutton 52 00
Sharon, Rev. Lucius R. Eastman's Ch. and Soc., 40 of wh. to const. him an H. M. 73 09
Walpole, Rev. Mr. Bigelow's Ch. and Soc. const. 15 64—1,226 04

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleboro', Soc. of Rev. I. W. Putnam, bal. 5 02
Marshfield, Mr. Asel Amee 10 00
N. Bridgewater, Soc. Rev. Paul Couch 13 32

(The following by Rev. J. Emerson, Ag't.)

Abington, 1st Cong. Soc., Mrs. Mehitable Hunt to const. herself a L. M. Co. Soc. 15 00
Mrs. Hannah Shaw, for do. 15 00
Mr. Josh. Whitmarsh in p't for do. 5 00
Dea. Edward Cobb, do. do. 4 00
Mrs. Betty L. Ward, bal. to const. herself an H. M. 24 25
Individs., a part of wh. is towards const. Mr. Joseph Cleverly an H. M. 92 31
Gold beads, sold for 4 87—130 43
Plymouth, 4th Cong. Soc. 8 25
3d Cong. Soc., 40 to const. Rev. Robert B. Hall H. M. 55 77
By Rev. Mr. Hall 34 00—297 39

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Southbridge, a Lady, by Rev. E. Carpenter 2 00

(The following by Rev. A. Nash, Gen. Ag't.)

Auburn 26 16
Charlton, in part 19 75
Northbridge, Cong. Soc. 7 25
North Brookfield, colls. 75, an individ. 10 85 00
Paxton 10 00
Sturbridge 27 50
Spencer 26 79
Worcester, 1st Soc. 105 80
Centre Ch. and Soc. 131 52
Union do. 73 18
Insane Hospital 25 00—335 01
Warren 3 75
West Brookfield 6 00

(The following by Rev. J. Emerson, Ag't.)

Grafton 13 27
Medbury, 1st Cong. Soc. 84 00
Upton do. 8 83
Uxbridge 18 25—665 56

The $15 acknowledged in Aug. 1838, from Mr. Caleb M. Morse was to const. himself a L. M. of the Co. Soc. instead of Rev. Mr. Packard.

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Boylston, Rev. W. H. Sanford's Soc. 26 15
Barre, Evang. Cong. Soc. 72 56
Hardwick, coll. by Rev. S. A. Fay 26 00
Hubbardston, Rev. Mr. Gay's Soc. 30 00
Gardner, Rev. Mr. Lincoln's Soc. 4 00
New Braintree, Rev. Mr. Fiske's Soc. 42 75
Oakham, coll. by Rev. S. A. Fay 25 22
Phillipston, Rev. Mr. Lovell's Soc. 62 87
Petersham, coll. 17, gold beads, value 4 21 00
Princeton, Rev. Mr. Desmond's Soc. 23 75
Rutland, Rev. Mr. Clark's Soc. 22 64
Templeton, Rev. Mr. Sabin's Soc. 13 66, Lads. Sew. Circ. 10 23 66
Westminster, Rev. Mr. Mann's Soc. 15 00—410 72

RHODE ISLAND (STATE.)

[Mr. Isaac Wilcox, Providence, Tr.]

Barrington, Lads. Benev. Asso. by Miss Mary Tiffany, Tr. 3 00
Little Compton, by Mr. Palmer 3 00—6 00

$5,998 28

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, bal. cont. 11 50, a mariner 5, by Rev. Dr Pond 16 50
Cornville, I. Hill 1, Mrs. Hill 1 2 00
Eastport, Central Cong. Ch. 15 00
Freeport, bal. contrib. 5 00
Harpswell, Cong. Ch. and Soc. 2 00
Industry, Cornelius Norton 1 00
Limerick, bal. of subs. 84
North Yarmouth, 2d Cong. Ch. and Soc. 9 00
North Edgecomb, Cong. Ch. and Soc. 9 00
New Castle, do do. bal. of cont. 20 32
Prospect, contrib. 27 50
Somerset Co. Ed. Soc. cont. at Ann. Meeting 8 00
Waldoboro', Cong. Ch. and Soc. 16 45
Winthrop, do. do. 21 26
Cont. at the Ann. Meeting of the Br. 77 86

$231 75

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Cheshire County.

[Samuel A. Gerould, Esq. Keene, Tr.]

Fitzwilliam, Lad. Ed. Soc. 54 80, Coll. Cong. Soc. 31 04 26 84
Jaffrey, cont. 25 20
New Ashuel 20 00
Nelson, Cong. Soc. 12 40
Swanzey, do. 20 50
Surry, 1st do. 6 50
Troy, do. 9 95
Winchester, Rev. Mr. Danforth's Soc. 14 76
Manual Lab. Soc. and Lads. Sew. Circ. 2 00—16 76
Westmoreland, Ch. and Soc. 34 00
Walpole, Cong. Soc. 44 05, Lads. Miss. Soc. 9 00, of wh. 40 is to const. Rev. Abram Jackson an H. M. 53 05—235 20

Hillsboro' County.

[Amos Lawrence, Esq. Amherst, Tr.]

Amherst, Lads. and Gent. bal. of 8th pam't of Aiken Temp. Schol. 65 00
Bedford, additional coll. 5 00
Dunbarton, by Rev. J. Emerson, Ag't 23 53
Francestown, Rev. Mr. Folsom's Ch. and Soc. 45 00
Greenfield, Evang. Ch. and Soc. 23 75
New Boston, Ch. and Soc. 16 53
New Ipswich, Rev. Mr. Lee's Ch. and Soc. 33 62
Mrs. Dolly Everett 5 00
Pelham, Rev. Mr. Keep's Ch. and Soc. 25 00
Fem. Char. Soc. 10 00—35 00
Wilton, Lads. Ed. Soc. by Mrs. Richardson, Tr. 10 25—230 68

Merrimack County.

[Dea. James Moulton, Concord, Tr.]

Canterbury, Mrs. Patrick Clough 5, Henry H. Clough 5, individs. 2 75 12 75
West Boscawen, Ed. Soc. 8 25—21 00

Sullivan County.

[Alexander Boyd, M. D., Newport, Tr.]

Acworth, a string of gold beads, and cash 24 21
Claremont 41 55
Cornish 21 00
Lempster 14 71
Newport 51 95, T. W. Gilmore 10 towards const. himself a L. M. of Co. Soc. 41 95
Plainfield, M. Parish 20 41—193 62

Strafford County.

[Mr. E. J. Lane, Dover, Tr.]

Dover, coll. 27 91, Fem. Benev. Asso. 24 51 91
Durham 16 00
Gilmanton Centre 10 25
New Hampton 4 00
Nanbornton 12 26
Tamworth, to const. Rev. Wm. L. Buffett a L. M. of Co. Soc. 15 00—108 42

Rockingham County.

Derry, Lads. Benev. Asso. 1st Cong. Soc. by Mrs. E. N. Pinkerton to const. Rev. Pliny B. Day an H. M. 30 00
Windham, Pres. Soc. bal. of subs. 4 00—44 00

$373 36

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Brookfield
Fem. Ed. Soc. 8 25
4 75—13 00
Eden, a Lady, by Mr. Bent. Kingsbury, Boston 3 00
Milton, Soc. of Rev. Mr. Dougherty 3 00
Perkinsville, by Albert Dakin, Mr. Kidder 1 00, E. A. Webb 1 00, J. Dean 1 00, O. Greenwood .25, H. Henry .50, S. W. Stowe, .12 3 87
Vergennes, by Rev. Mr Leavitt 56 03
West Randolph, by Mr. Wilder 11 00
$89 90

CONNECTICUT BRANCH.

[Elphalet Terry, Esq. Hartford, Tr.]

Berlin, Worthington Soc. cont. 13 85
Canton, coll. 1st. Soc. 41 00
Colebrook 26 56
Ellington 18 64
East Windsor, North Soc. 13 72
Guilford, 20 of wh. is to const. Catherine Hart a L. M. of N. H. Co. Soc. 41 50
Miss Esther Bushnell, bal. to const. herself a L. M. of the Branch 15 00
Greenwich, Rev. Dr. Lewis, by Z. Lewis, Esq. New York 10 00
Hadlyme, Deborah Comstock 1 00
Hartford, B. Hudson, in part 6th paym't Evart's Temp. Schol. 25 00
Coll. 54 50—79 50
Hebron 6 65
Ledyard 6 00
Lebanon, Goshen Soc. 7 50
New Britain, Cong. Soc. by Dea. Whittlesey 23 43
New Milford, individls. in first Ch. by H. White, Esq. Tr. N. H. Co. Soc. 22 20
1st Cong. Soc. by S. Wadesworth 48 80—70 80
Norwich, Lads. Soc. 1st Ch. 47 76, individls. in 1st Ch. 14 00 61 74
Norfolk, coll. 50, Joseph Battell, Esq. 50 100 00
Preston, Ch. and Soc. by Charles Colt, Tr. 5 48
South Coventry, 1st Soc. 44 33
Coventry, coll. 41 40
South Glastenbury 8 00
Southington 63 16
Suffield 22 28
Vernon, a Lady 3, cont. 40 97 43 97
Winchester 13 00
West Hartford, Sab. School, by R. Colton 4 90
Westminster, Rev. Mr. King's Cong. by Rev. E. J. Tillotson 25 05
$813 52

(Most of the above by Rev. S. H. Riddel, Sec'y of the Br.)

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Albany, Mrs. Erwin Jessup 2 00
Canada, a friend, by A. C. Bull, Esq. Tr. 50 00
Cambridge, Washington Co. N. Y. 1st United Presbyterian Cong. 6 50
Catskill, Orin Day, Esq. 100 00
Delhi Village Del. Co. N. Y. Presb. Ch. coll. at Monthly Concert 11 00
Oxbowville, Young People's Soc. 6 00
Parsippany, N. J. Presb. Ch. by Rev. John Ford 16 00
Lads. Benev. Soc. by Mrs. Tompkins 9 62—25 62
New York City, Bleecker St. Ch. John McComb 20 00
C. N. Talbott 25, D. W. C. Olphant 25 50 00
Fem. Ed. Soc. by Mrs. DeForest, Tr. 166 00—236 00
Brick Church, Mrs. Hannah Eachus, by Rev. Dr. Patton 1 00
Cent. Presb. Ch. Wm. Williams 3, Miss Hardcastle 2 5 00
George Betts 5 00—10 00
Fourth Free Presb. Ch. coll. 16 54
Laight St. Presb. Ch. A. R. Wetmore 25 00
Mercer St. Ch. Rev. Tho. H. Skinner, D. D. 50 00
Mrs. E. M. Cutler 5 00—55 00
Madison St. Presb. Ch. coll. 46 00
Pearl St. and *Bowery Chhs.* coll. 55 91, Leonard Corning 37 50 93 41
Lads. Asso. of Pearl St. Ch. 11 00—104 41
Second Avenue Ch. Ebenezer Fisk 12 50, Wm. E. Dodge 25 00 37 50
West Ch. avails of a breast-pin, (previously acknowledged) 37
Donation, by a friend 1 00
Rensselaerville, Albany Co. Presb. Ch. coll. 28 28
Troy, Hon. Elphalet Wittes, two Schol. 150 00
West Hampton, L. I. Female Cent Soc. by Maria Foster, Tr. 8 31
Proceeds, in part, of furniture, &c. of Bloomfield Academy, sold 91 59
$1,012 10

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Received from the Treasurer 875 00

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Springfield, Lads. by A. Thomas 3 75
Richland Cong. Soc. by R. Robinson 3 00—6 75

(By Rev. D. Clark, Sec and Ag't.)

Cooperstown 50
Canaaan, 9 10, *Fort Plain*, 41 52 50 62
Hartwick Sem. 2 50, *Kingsboro'* 116 40 118 90
Lenox 21 60, *Marysvile* 6 28 60
Mayfield, 1st Presb. Cong. 13 62
2d do do. 40 00—53 62
Peterboro', 39 51, Peterb. Fem. Ed. Soc. 12 70 52 24
Warren, 25 13, *Whitesboro'*, 23 86 48 99
Wampsville 16 58—369 93—376 79

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Avon, coll. 13 50
Auburn, 1st. Ch. coll. 72 61, 3d Ch. bal. 52 88—125 44
Aurora, coll. 10 50, *Bath*, coll. 13 23 50
Higgins, Mr. Noyes 3 00
Bethel, W. S. Griffiths, bal. of Schol. 56 00
A member, to const. Mrs. Cynthia Jarvis L. M. 30 00
A balance 10 00—96 00
Canandaigua, coll. 105, *Elbridge*, coll. 8 113 00
East Bloomfield, Silas Eggleston 20, Anson Munson 20 40 00
Elmira, coll. 44 23, *Fairport*, coll. 10 50 54 83
Geneseo, coll. 37, *Geneva*, a bal. 6 43 00
Ithica, coll. 75 50, *Jordan*, coll. 11 86 50
Lattayette, coll. 10, *Ludlowville*, coll. 30 40 00
Moscow, coll. 14 75, *Marcellus*, No. 1. coll. 12 26 75
Morristown, N. J. Mrs. Arden 26 00
Newark, N. Y. coll. 12 25, Mrs. Bennett 5 17 25
Oswego, coll. 61, *Ogden*, coll. 27 89 00
Penyan, bal. of last year 50, *Penfield* bal. last year 8 58 00
Rochester, 1 Ch. a bal. 75 50, J. K. Livingston 50 125 50
Brick Ch. B. Campbell 25 00—150 50
Southport, coll. 21 08, *Shanestaties*, coll. 43 62 64 45
Victor, a bal. 6 50, *Weedsport*, coll. 7 25 13 75
Rev. Isaac Oakes { *Batavia* 46 00 / *Clarence* 12 06 / 5 00—63 06
$1,149 86

MICHIGAN BRANCH.

[Horace Hallock, Esq. Detroit, Tr.]

Bloomfield 7, *Flint* 7 17, *Farmington* 8 22 17
Gull Prairie 20 75, *Homer* 3 24, *Jacksonburgh* and *Albion* 22 43 56 42
Lima 10, *Lodi Ch.* 35, *Marshall* 26 44, *Mt. Morris* 7 33 98 79
Otsego 2 25, *Pontiac* 4, Mr. Voorhees, avails of a stack of hay 12 18 25
Palmyra 11 75, *Rochester* 2, *St. Clair* and *Utica* 1 50 15 25
Springfield 1, *Three Rivers* 1 62, *Troy* 13 58, *Tecumseh* 28 44 20
White Pigeon 25 25, *W. Bloomfield* 62, *Webster* 1 88 25
$333 33

Two village Lots in Webster, valued at 400.
(The above by G. F. McEwen, Ag't.)

Whole amount received $11,858 45.

Clothing received during the quarter ending July 11, 1838.

Bath, N. H. Mrs. Wm. B. Hutchins, 2 shirts, 2 collars, and 1 silk hkf.
Dover, N. H. Lads. Benev. Soc. Miss Elizabeth Wheeler, Sec. and Treas. a bundle valued at 10.
Franklin, N. H. Lads. Ed. Soc. a bundle, valued at 10.
Ipswich, Ms. Lads. Sew. Cir. bundle valued at 13 75.
Keene, N. H. from a friend, valued at 6 50.
New Ipswich, N. H. Lads. Read. and Char. Soc. a box valued at 27 43.
Rowley, Ms. a bundle, valued at 17 00.
Springfield, N. Y. Lads. a bundle, valued at 4 50.
Winchendon, Ms. Young Lads. a box, valued at 25 00.
West Boscawen, N. H. by Miss Lucy Price, Sec. a bundle containing 8 shirts, 10 dickeys, 8 bosoms, 6 pr. socks, 1 pr. pillow cases.

New Durham, where, for about twelve months, he was constantly employed in the drudgery of the farming and milling business. Believing that his guardian acted improperly towards him in not sending him to school, Jonathan refused to engage any longer in that business, and therefore spent the next year in visiting the various mechanic shops in his vicinity, and learning in detail the minutiæ of the different trades. In 1806, as his guardian manifested no interest in his improvement, he bound himself, as an apprentice to the saddler's trade, with Mr. Odiorne, an uncle of his residing in Rochester. This change in his condition, although apparently but a slight improvement, was of great advantage, in giving him constant employment, and enabling him to reflect upon his situation, and the best means of improving it.

There was nothing in Jonathan's childhood to distinguish him from the thousands that are born, live, and die, without ever rising above that station in society, in which their birth may have placed them. There was no uncommon thirst for knowledge; he was not fond of reading, but much given to meditation; he was very ingenious, and fond of making models of instruments which he had seen; he was an affectionate and dutiful child, and while at the saddler's trade, his conduct commanded the confidence of his superiors, and the affection of his equals. He perhaps exhibited more firmness of moral principle, than is usual for a boy in his situation, by avoiding those gross immoralities and vices, to which neglected youth are so much exposed. He retained a strong recollection of the counsel and advice of his mother; and desiring to walk thereby, he spent much of his leisure time alone, avoiding the society of his fellow-apprentices, and seldom joined in their sports. While serving his apprenticeship, Jonathan received the "six months' schooling" to which, by the laws of New Hampshire, he was entitled, in the town school of Rochester. This, although little, was sufficient, in connection with what he received during the life of his father, to awaken his curiosity, and excite an ardent desire to drink deep from the fountains of knowledge. He now began to look forward to a literary occupation, as a profession for life. The small stock of knowledge which he then possessed, he knew must be greatly augmented, but the means by which that object could be effected were not as evident; his guardian would render no assistance, and there was no one of whom he was willing to ask it. This was evidently a subject of constant meditation, and rendered him unusually thoughtful and reserved. Unable, however, to see his way clearly, but determined to effect his object, one day whilst engaged at his work, he suddenly rose from his bench and observed to his companion, "I am determined to have a college education if it costs me forty years of my life to obtain it." From that time his resolution never forsook him; although the way was dark before him, his energy and perseverance were equal to the difficulties to be surmounted. By extra work he purchased the remaining portion of his time, and went immediately to Phillips Exeter Academy, at that time the best and most flourishing academy in New Hampshire. Mr. Cushing entered the academy in September, 1811, at the age of eighteen, and remained there eighteen months; when, from ill health and the want of relaxation, he retired to his native village and taught school for about the same length of time. He then returned to the academy and completed the regular course of studies. He supported himself, and paid the greater part, if not all, of the expenses of his education by the profits of his trade, at which he worked a portion of every day during the time he stayed at Exeter. Mr. Cushing was more distinguished at the academy as a popular commander of a military company than

for the ardor with which he pursued his studies or the accuracy of his acquirements. His military talents brought him to the notice of Gov. J. T. Gilman and his brother, residents of Exeter, who rendered him a good deal of assistance by their advice and direction. His health failed him while here, from sleeping one night in damp sheets, and it was supposed by his physicians that he was threatened with pulmonary consumption. Whether his lungs had actually taken an inflammation was not so evident; but a prescribed course, he was told, if followed, would settle the point; if the disease had already seated itself, this course of medicine would rapidly hasten his end, if the reverse, he would soon be relieved. He observed that he was willing to make the experiment, for, said he, "I am determined to have a liberal education, or die in the attempt."

In September, 1815, Mr. Cushing entered Dartmouth College, and joined the junior class, but was found deficient in some of the preparatory studies. Having these to bring up in connection with his regular class exercises, he failed to attain a high standing in his class. "He wanted confidence in his preparation for class exercises," says a class-mate, "which very much injured his appearance at recitation, although his standing was above mediocrity in a class of forty-five." He graduated in August, 1817, but did not receive a class appointment for commencement, although that honor was conferred upon about half of the class. His want of confidence, retiring manners, the short time he was at college, and the time consumed by an attendance upon the Medical Lectures, in connection with his deficiencies on joining college, and his ill health, were perhaps the causes of the loss of this distinction. A class-mate, and afterwards a colleague of Mr. Cushing in Virginia, says of him while at college, "He was highly esteemed in the class as a man of sound judgment, manly and dignified in his deportment, beyond the customary standard of young men in college. He maintained a high degree of self-respect without display, and in regard to the public relations of the college, which during our last two years were particularly trying both to the faculty and students, I recollect his observations were much thought of, and his judgment appreciated by those better able to appreciate them than his fellow-students. His knowledge of men, and ready insight into character, which distinguished him in Virginia, was an early characteristic; and I remember to have heard that this trait was noticed by his Preceptor at Exeter Academy, and led to his being charged with duties which tended still more to cultivate it. His character as a scholar in college, was distinguished rather by sound judgment, and clear, practical views, than by brilliancy and the more showy qualities of genius. Manliness, maturity, and comprehensiveness, marked his understanding and judgment, gave him firmness and consistency, where more discursive minds were often fluctuating, and imparted to his opinions on all subjects, upon which he was called to act, a high value even in his early years."

Sedentary habits and neglect of exercise had so enfeebled Mr. Cushing's health while in college, that as soon as he graduated, he was advised to proceed to the South, as the only means of restoring it. Among other letters of introduction which his friends proffered him, was one to the Rev. Dr. John Holt Rice, then Pastor of the 1st Presbyterian church in Richmond, Virginia. Being much pleased with Dr. R.'s family, he was spending a few days there when he learned that there was a young man in town from the North, confined to his bed by sickness. It was enough for Mr. Cushing to know that the young man was sick, and without friends, (although entirely unacquainted with him,) to insure any attention which

it was in his power to render; but after a visit, and finding that they were both strangers in a strange land, natives of the same State, and alumni of the same institution, they became warm friends. This young man had a short time previously been appointed a Tutor in Hampden Sydney College, but from ill health had been unable to proceed to the field of his labors. Being very anxious to retain his situation, he solicited Mr. Cushing to occupy it for a few weeks, until he himself should be restored to health. His solicitations, seconded by the influence of Dr. Rice, (which in that short time had become great,) prevailed over Mr. Cushing's objections. He accepted the situation, and arrived in Prince Edward on the 1st of November, 1817. Alas! how often and how suddenly too, are the expectations of man blasted! Scarcely had this brief time elapsed, when the young man was removed from the uncertainties of time, to the realities of eternity. Having no longer a claim upon the Institution, Mr. Cushing was desirous of breaking the connection which then existed. Before the end of that session, he had several times determined on that step, and on one occasion, had taken a seat in the stage coach for Charleston, South Carolina, but was prevailed upon by the solicitations of the Rev. Dr. Moses Hoge, the President of Hampden Sydney, in whom he placed the greatest confidence, to remain. His reasons for wishing to leave his present field of labor were certainly deserving of consideration. He felt unwilling to spend his time and talents teaching in Virginia, when he had reason to believe a residence in a more southern clime would contribute more to the restoration of his health, and also allow him more time to devote to the prosecution of the studies of the legal profession which he had chosen as his occupation for life. And more than this, he felt assured that the assiduity and energy with which he had engaged in the pursuit of knowledge could not be recompensed by the small sphere of usefulness which he supposed was then open before him. Hampden Sydney, at that time, was but little known, and had but little reputation as a college. Attached to it was a theological school, to which the time of the President was in part devoted. In fact the college was considered by many more as an appendage to, or preparatory school for the students of theology, than as an institution to which young men could resort, and learn the arts and sciences, which should fit them for practical life. There was but a small number of students, the college buildings were cold and uncomfortable dwellings, and there was but the name of a library and apparatus. Moreover, there had been no graduates from the institution for a number of years, and the degrees, when conferred, were not respected at other institutions. Such was Hampden Sydney when Mr. Cushing found himself, almost without his consent, a member of its faculty. So unlike the literary institutions with which he was acquainted, that it was with considerable reluctance he accepted the pressing invitations of the trustees to continue in their employ. "It had, however, one recommendation which, with Mr. Cushing, outweighed many defects. It was a seminary of learning, where he could gratify the strong passion of his soul for acquiring and communicating instruction, more delightful to him, as he often said, than food to a hungry man." Feeling that he was now permanently connected with the college, his course was speedily marked out. He prevailed on the trustees to adopt a plan for the reorganization of the institution; having regular classes and fixed studies to each class; at the same time the course was greatly enlarged. A new and more rigid system of discipline was introduced, and the interference of the trustees with the decisions of the faculty, except upon extraordinary occasions, and at the regular meetings

of the board, was dispensed with. At his instance also, the theological department was severed from the college, and an understanding effected, that the officers of one institution should have no connection with the instruction of the other.

It must not be supposed, however, that he was opposed to the seminary; he was very favorable to it, as was evident from what he did for its success. He thought that it would be much to the interest of both institutions, if they could be separate and distinct, and even situated a short distance from each other; their history thus far proves conclusively that he was right; and one great obstacle to the prosperity of these institutions, has arisen from their contiguity.

Mr. Cushing's health, from his residence in Virginia, rapidly improved, and in a very short time (so great was the change effected by the climate) that he was able to perform as much literary labor as any one, and with but little fatigue. With the exception of the month of August, 1818, when he underwent the acclimating fever, his health did not compel him to omit his regular duties until a short time before he died. The first year of his connection with college, he had to perform all the duties of the classical and mathematical departments. In January, 1819, when a professorship of chemistry and natural philosophy was established, he was unanimously elected to fill that chair. This flattering testimonial on the part of the trustees, of his qualifications, and of the confidence they placed in him, was adapted to deepen his interest in the welfare of the college, had any thing been wanting; but those who knew him know well, that the zeal and energy, with which he undertook and prosecuted any plan for the accomplishment of good, required no stimulus.

The philosophical apparatus was so small and imperfect, that it was impossible to illustrate even the elements of the sciences, and the college funds would not enable the trustees to devote any thing to its increase. It was, however, absolutely necessary that it should be much augmented, and Mr. Cushing determined to devote all the proceeds of his office, over and above his necessary expenses, to the accomplishment of this object, and await the ability of the trustees to reimburse him. This plan was pursued until a few years before his death, when the circumstances of the college were changed. To effect in part the wishes of the faculty, it was proposed to raise $15,000 by subscription. This plan which, I understand, he suggested to the trustees, he was the principal means of accomplishing, and by it was enabled to raise a centre and one wing of a large college edifice, and a commons hall. In the summer of 1820, upon the death of Dr. Hoge, the President of Hampden Sydney College, Mr. Cushing was appointed president pro tempore, and in the fall of 1821 he was almost unanimously elected to fill the vacancy. He did not desire that office, and used his exertions to secure the services of another, of whose qualifications for the situation he felt well assured; in his acceptance of it he was actuated by a sense of duty, as his own communications show. In a letter to a friend shortly after his election, he says, "The election of president was, as you anticipated, although wholly against my wishes and frequent remonstrances. It would have been more gratifying to my feelings, (for I had not the least desire to be promoted,) and perhaps it would be better for the institution, if I had been permitted to remain simply as professor of chemistry and natural philosophy. But such were the public feelings, and the peculiar situation of the college, and the unanimity of the trustees, and solicitations of the students, as induced me to believe that it was my duty to accept the appointment, and look to Divine Providence for assistance and

direction in an undertaking of such great responsibility." He thought too, that he had reason to fear his physical ability was not sufficient to bear him up under the duties which would devolve upon him; for in the letter informing him of his appointment, he was requested "besides the general superintendence of the institution, to take charge of the departments of metaphysics, ethics, government, rhetoric, and the physical sciences." "From the election of Mr. C. to the presidency until his death, the events of his life were little more than a series of efforts the most judicious, untiring, and self-sacrificing, to foster the interests of the institution over which he presided." Happy in the possession of a wife worthy of his affection, he endeavored to diffuse peace and happiness to all around him, and had his lot been cast in a more humble sphere of life, we should have found in him the same incentives to useful exertion. But feeling that his influence was extensive, and his sphere of usefulness greatly enlarged, Mr. Cushing determined to employ it in the cause of literature and the college. Under the efficient system of organization which he introduced, the character and standing of the college rose rapidly. There were annually graduated a respectable number of students, and large numbers of young men resorted thither to gain that knowledge which they would otherwise have sought in our Northern colleges. He speedily obtained a standing *ad eundem gradum* for the graduates of Hampden Sydney at other colleges without examination, and by the introduction of public exercises at the examinations, and commencement, a good deal of information was diffused among all classes of the surrounding community. As yet there had been but one professorship established, and that, in connection with the president's chair, was occupied by Mr. Cushing. It was necessary to establish other professorships, to increase the number of officers, and to present such inducements as would command the services of men of acknowledged talents; houses for officers were wanted, and another wing was to be added to the college building. These objects were effected, but the means of defraying the expenses incurred were to be obtained. The legislature of the State was annually appealed to, to relieve the necessities of a highly valuable, but suffering institution; but those petitions were vain! That body was unfriendly to it. Mr. C. proposed to try once more the liberality and munificence of the adjacent country, and it was determined to raise $30,000 or nothing. If the trustees considered his previous project as a visionary scheme of youth, they now believed, from this proposition, that his imagination had usurped the place of his reason, and that he talked of pounds, when he should have thought only of pence. President Cushing again undertook to get the money subscribed by his personal application. This he effected in 1830. In begging he would not permit any one, however friendly he might be to the college, to give, if there was any probability that, by so doing, his circumstances might be straitened, or if he was in debt; for he truly considered that justice comes before generosity. The result of President Cushing's exertions for Hampden Sydney was such, that in a short time its faculty, and course of studies, its privileges and accommodations, were equal to any in the Southern country. The opening of the halls of the University of Virginia to students of almost every degree of preparation, prevented Hampden Sydney from enjoying that patronage which it so well merited, and which it would otherwise have received. Notwithstanding this, the number of students during his presidency averaged over a hundred.

President Cushing's operations were not confined solely to the college; his object was to do the greatest amount of good during the short space of

time which he believed was allotted to his pilgrimage on earth. When an opportunity presented itself, he was always ready to give a helping hand, and if none was presented, he would endeavor to make one. A number of young men were induced to remain at college as resident graduates, and others resorted to the neighborhood to study the professions; these together with those gentlemen already established in business, and the officers connected with the theological seminary and the college, if brought together, he thought would be mutually improved. For this purpose, in connection with his friend Dr. Rice, he succeeded in forming a literary and philosophical society, where by the collision of mind with mind, information might be elicited, and facts communicated, which should excite in the younger members and visitors a desire for greater advancement in literature.

The system of common school instruction in Virginia, was a subject in which President Cushing took a deep interest. He became intimately acquainted with it as conducted in a large portion of the State, and saw that it was extremely defective. Little or no attention was paid to the qualifications of the teachers, and the parents of the children seldom took sufficient interest in the subject to visit the schools, and become acquainted with their internal organization. The occupation of teaching was in low repute, and very few young men of Virginia, who were qualified, would engage in that occupation; hence their teachers were generally procured from other States. President Cushing was very desirous to see a change in the minds of the people upon this subject, and exerted himself on all occasions to watch its pernicious effects, and endeavor to reorganize the whole system. As a valuable instrument for effecting this grand object, he succeeded in establishing a society, or "Institute of Education," which should, through its orators and essayists at the college commencements, endeavor to arouse the people from their lethargy upon the subject of common schools, point out its importance, and its defects; lay bare the root of the evil, and show how it might be removed. Mr. Cushing was the president of the society during his life, and there can be no doubt but that much good was done by it.

Although President Cushing was a native of another State, Virginia was the land of his adoption, and he was very anxious to see it hold that stand in every respect to which he thought it entitled. Its histories were extremely imperfect; in fact all of them combined do not contain a complete compilation of those facts, or a correct delineation of those characters, for which that State is so justly celebrated. It was well known that many of the public documents were lost in the confusion incident to the invasion of Richmond during the war, and that those which remain were in a chaotic mass. It was equally well known that there were a number of old manuscripts scattered throughout the country, bearing upon this subject, and many old persons who could give a great deal of valuable information; both of these sources of history were rapidly disappearing, and there was no means of securing the information which they possessed, but by an association formed for that purpose. President Cushing therefore suggested a plan which, in connection with others deeply interested in this subject, was matured in 1831 into the "Historical and Philosophical Society of Virginia." He was elected second vice president, and was appointed to deliver the first anniversary address, which was published in the first volume of the society's collections, and is the only published composition of his, of any importance.

In the prosperity of Hampden Sydney, President Cushing continued to feel the deepest interest. Although repeatedly solicited to accept the pre-

sidency and offices of other institutions, better endowed, and where his labors would have been much lighter, he refused them all, believing that it was his duty to remain where he was. In 1832, thinking that the trustees were dissatisfied with the course of his administration, he resigned his situation into their hands; but they immediately re-elected him, and told him that, should he leave the college, it would receive a shock from which it could hardly recover. He consented to remain, but his labors were so arduous that his constitution could not stand under them. In a letter to a beloved sister, he says, "I fear old Hampden Sydney has quite too large a share of my affections; it has too long, yes, my dear M., too long been an idol with me, and I cannot tell why, unless it is that it has caused me so many anxieties and troubles—almost cost me my life. But I have the satisfaction of believing that my labors have not been wholly in vain."

Although President Cushing's health from the time he came to Hampden Sydney had never been robust, yet it was sufficiently strong to enable him to discharge the onerous and arduous duties of his station with success. Sometimes near the close of the session, the labors of the laboratory would be too heavy for him, but the relaxation of the vacation would soon relieve him. In October, 1834, from an excursion to the mountains of Virginia he returned with such an appearance of established health, that his friends believed that his constitution had entirely recovered from the shock which it had received in his early life, and anticipated for him years of health and happiness. Late in November, however, he contracted a slight cold, attended with a hacking cough. It was so slight that it caused no uneasiness to himself or his friends, and did not prevent his regular attendance upon his classes; although the corrosive nature of the vapors in the laboratory evidently increased his indisposition, he was unwilling to discontinue his duties upon that account. By the time of the Christmas recess, his indisposition seemed to increase more rapidly, and to enable his system the more easily to rally, he spent the recess in visiting his friends who resided near the college. On his return, however, an unexpected exposure to the inclement weather, (for which the winter of 1834 was very remarkable,) so aggravated the symptoms of his indisposition, that he was unable to resume his duties, and was compelled to remain closely housed. He was unable, on account of the unusual severity of the season, to enjoy horseback exercise, which had formerly been of the greatest benefit to him; and his disease, notwithstanding all the aid which medicine could afford, pursued an almost uninterrupted course. About the last of March, his situation and symptoms were such as rendered, in the opinion of his physicians, a trip to the West Indies necessary. President Cushing was unwilling to resort to that step, for, notwithstanding the sanguine expectations of his medical friends as to the result of such a voyage, he himself believed that, as the liver and stomach were as much the seat of disease as the lungs, change of air would be of but little advantage. He submitted, however, and on the 2d of April, accompanied by his wife, left home in his carriage, intending to proceed as far as Charleston, South Carolina, by land, whence he would complete his journey by water. His parting advice and directions to his class, who had assembled at his room to take leave of him, his remarks to his friends who called to see him, his farewell to his children and servants, were such as to convince them that he had no expectation of meeting them again on earth, or of beholding that institution which had grown up under his fostering hand. Leaving all those objects which were so dear to him, at first affected his spirits, but quickly recovering himself, he said, "I am done with all these things for ever, but I can

and do freely commit them to the care of that kind Providence which has heretofore blessed and prospered them." As they passed from their home, in view of the college where he had labored so devotedly, he observed Mrs. Cushing weeping on his account, and remarked to her, "You ought not to be distressed but to be very thankful to God that he has supported me so wonderfully through this trying scene." From the time of his departure, he surely, but almost imperceptibly, declined, yet his usual cheerfulness and composure never forsook him. He was too weak to read, or even to converse for more than a few moments together, and as they proceeded on their way, his wife would read to him from the Bible. She was about to commence one of the Epistles, when he observed that "he much preferred to hear the Saviour's own words," (referring to the Gospels.) He sensibly felt that he was travelling to his grave, and seemed surprised at his composure, in anticipation of an event so solemn. He observed, in conversation upon this subject, that he did not know whether his calm state of mind arose from the nature of his disease, or from resignation to the Divine Will, and was sometimes a good deal distressed, lest the former should be the case. He spent much of his time in reviewing his past life, and reflecting upon the loving kindness and tender mercies of his dear Redeemer; and upon such occasions would frequently remark, "Oh! what an unfaithful servant I have been—how undeserving the rich blessings which a dear Saviour has conferred upon me!" His great physical debility would not permit him to travel more than ten or fifteen miles a day, and he was thus compelled to stop at any house which should be near where his strength began to fail. Although among strangers upon whom he had no claims, he received every attention which sympathy or the strongest affection could dictate. How pleasant must it have been to him to reflect that his hospitality to strangers, and to the sick, should be so fully rewarded while here, and at a time too, when he stood so much in need of it. Whenever he left those kind strangers, who "when sick took him in," believing that he should never see them again on earth, he would give them the parting advice of a dying Christian. While in health, President Cushing was particularly fond of the society and conversation of Christians, and in sickness this characteristic of the renewed heart was greatly increased. The attentions of the clergy, which were cheerfully paid him wherever he stopped, were particularly gratifying. The education and improvement of youth were subjects of undiminished interest to him, even to the close of his life. So strongly did he manifest this, his ruling passion, that weak and low as he was, in one instance he requested an interview with the little boys of the house where he stayed, that he might give them such advice as was suitable to their years and situation. While at Oxford, North Carolina, an instructor called on him to converse with him upon those subjects. After talking until he was exhausted, Mr. Cushing concluded by saying, "My strength will permit me to say no more now, but if it be the will of God that I return here, we will exchange views, for whenever I see youth I remember that they are the youth of my country, the youth of my God." While at a public house twenty or thirty miles distant from Raleigh, he was so low that it was not expected he would leave the place alive. The kind family with whom he was staying, having assembled at his request for family worship, and among them some irreligious persons; although exceedingly week and feeble, he talked to them for ten or fifteen minutes. A minister, writing, says, "It was indeed a most solemn time; every eye dropped tears, and every heart was filled almost to overflowing." During these remarks Mr. Cushing observed,

"I suppose I have valued human learning as much as any one ever did, but 'I count it all loss, in comparison of the knowledge of Christ Jesus my Saviour,' and if I die to-night, I commit myself into his arms." To a pious lady he observed, "I feel both ready and willing to go at whatever time my God may see fit to remove me hence." Again he continued, "I disclaim all merit in myself, my trust is alone in my Redeemer." He spent much time in prayer, and when alone prayed audibly. One of his last petitions to the throne of grace which was overheard, was in behalf of his dear children, and the officers and students of Hampden Sydney College. On Wednesday the 22d of April, the weather being mild, and he appearing to be somewhat better, he determined to proceed still further south; and on Thursday evening he arrived in Raleigh, North Carolina. That night there was an evident change for the worse in him; the next day a physician was called in, and Mr. Cushing requested him to state candidly what he thought of his situation—and was answered "that he might be taken away that night, or he might survive until morning." He then addressed himself to his wife, told her what the doctor had said, and even *in that hour, thinking more upon her affliction than his own*, he said, "Do not be too much distressed, my dear! for your sake I could wish to live a little longer;" but he did not seem to desire life from any other consideration; as was evident when his wife observing to him that she hoped he could still commit himself to his Saviour, he immediately replied, "Oh yes!" The change which had taken place in his breathing, evidently showed that death had already commenced its work, but he lingered until the next day, in the severest pain and suffering. Although his trials were great, he neither murmured nor complained, but bore them all with Christian fortitude and resignation, like one who had learned "that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Shortly before his death, his prayer was, "Lord, have mercy upon my soul! for without thy mercy I know I shall be for ever lost!" All pain suddenly left him, and about 3 o'clock A. M., April 25th, 1835, having just completed his 42d year, his spirit took its flight to the God who gave it, leaving the body so calm and peaceful, that he appeared as if going to sleep. So dies the Christian, and so may we die!

His work on earth was accomplished; the heavenly mansion was made ready for him, and he was prepared for it by Him who has gone not only to prepare a place for all who truly love him, but has promised to come again and receive them unto himself. In humble reliance upon Him "who keepeth all the bones of his saints," President Cushing was interred in the burying ground at Raleigh. Far from the place of his nativity, the home of his adoption, the scene of his devoted labors!

Yes! that form and countenance, so commanding in dignity and manly beauty, as to strike and win strangers, which did proportionably interest friends who knew well that the noble exterior presented a faithful but faint index of the mind and heart within, now rests among strangers! That eye, so brightly evincing the heaven-implanted principles of the soul which animated it, is now closed; that voice which so naturally conveyed accents of kindness and benevolence to all, and which in the social circle swayed every heart, will be heard by us no more, until "this corruptible shall have put on incorruption, and this mortal shall have put on immortality!" "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Here would we rest our hope, for it is here alone that consolation is to be found, or submission to the

will of God, "who doth not willingly afflict nor grieve the children of men."

As president of a literary institution, Mr. Cushing occupied a station for which he was admirably qualified. The duties which devolve upon such an officer, and the qualifications necessary to the proper discharge of those duties, can be fully known by those only who have occupied that responsible station. The offices which he sustains to the young men placed under his care, to be faithfully discharged, must be deeply felt. As a father and guardian, as a friend, director, and governor, he must have a well balanced mind, a thorough acquaintance with practical metaphysics, and caution and discretion in the exercise of authority; together with a deep and lasting impression of the responsibility of his office. Such, I believe, was the view President Cushing took of his situation, and by conducting the college upon such principles, he secured the respect and confidence of all concerned. In directing the studies, both public and private, of the students, he would always adapt his remarks to those stimulated by a restless ambition, as well as to those who were insensible to any stimulus. It was always his object to conciliate the affection and esteem of the students, and persuade them to proper principles of action rather than by the exercise of authority to force them to the same. When disorder or difficulties occurred among the students, he would endeavor to convince them of their error, and persuade them to an opposite course of conduct; if it became necessary to exert his authority, it was done with firmness, yet with mildness and discretion. If the guilty did not see the justice of his decisions, he listened to their remonstrances, and if he still remained firm, it was because he had founded his opinion upon mature deliberation. When called to inflict college censures, there was an air of dignity and solemnity in his manner, at the same time there was so much feeling exhibited that the guilty would not unfrequently shed tears of penitence and remorse.

As a disciplinarian, President Cushing had few superiors. He possessed that great secret of good government, knowing when, and in what manner to exert authority, to produce the greatest effect. He had accurately studied human nature, and knew well how it was modified in an assemblage of young men. Hence it was by considering the students as gentlemen, and treating them as such, and by an affectionate and conciliating manner towards them, that he was enabled to preserve order and harmony among them. So successfully did he govern, that I have understood, during the first year of his administration, it was not found necessary to call one student before the faculty on account of disorder. A similar case had not occurred for years before. Although by nature President Cushing was a man of quick and very excitable passions, by constant watchfulness he was enabled to subdue them and keep them under almost perfect control. No one from the time he came to Virginia ever saw his temper get the better of him. On several occasions during his presidency he came into collision with some members of the board of trustees, whose ideas upon college matters were rather antiquated, and when those opposed to him would, in the heat of debate, become violent and quite insulting in their language towards him, he would remain so perfectly calm that a spectator could perceive not even a change of countenance. And I have often heard members of the board who were present, observe that they could not see how any one, possessing the affections common to man, could remain so much without resentment, for in his reply to those who had treated him thus, he was remarkably courteous and polite.

President Cushing's influence was not however confined to the college; he exerted himself to diffuse information among the great mass of the people. Being ardently attached to our civil and political institutions, and believing that our form of government could not be supported without an enlightened community, he endeavored to awaken the attention of the intelligent part of society to the importance of the subject, and to encourage the prosecution of such measures as were calculated to diffuse the principles of knowledge and religion. At his own expense, he educated a goodly number of young men, whose parents were unable to afford their children that privilege, and some of them are already occupying honorable and useful stations in society. He eagerly engaged in all the benevolent societies of the day. He was particularly attached to the temperance reformation, and was one of the vice presidents of the first Virginia temperance convention.

As a professor and scholar, President Cushing deservedly ranked high. His early education was very defective, and when he came into public life, he exerted himself to the utmost to obviate this deficiency. From the time he commenced a regular education until his death, he was a laborious student. He extended his acquaintance into almost every department of literature and science. Whatever knowledge he obtained he thoroughly digested; facts gleaned from observation and experience were regularly classified; order and system pervaded his mind, and he thus had a perfect command over all his acquisitions. He considered time as a talent too precious to be suffered to pass unimproved, and having a capacity for high attainments, he proved faithful to the sacred trust. He did not exclusively devote himself to the studies of his chair, although they were many and laborious, but believing that a president was incapable of judging of the qualifications of the professors, (and therefore wanting in one of the requisites of his station,) unless acquainted with their departments, he kept up with the improvements in every department of a liberal education. His lectures on the subjects of his departments, showed that he was extensively read, and had accurately studied them; every thing which could be brought to bear upon them, and which would contribute to their elucidation was promptly used. They were annually subjected to a rigid examination, and modified and changed according to the latest discoveries and improvements. His manipulations in the laboratory were neat and perspicuous, and all his class experiments were particularly selected and very appropriate. He possessed the talent of imparting instruction and varying his manner to suit the mind and preparation of the pupil in a remarkable degree. By watching the countenances of his class during lecture, or at an examination, he could very generally tell who understood the subject and who did not. Hence when students passed from him with his recommendation, they very seldom disappointed any expectations formed from his statements of their scholarship. He had in contemplation a work on ethics, and had commenced the arrangement of the materials just before his death. It is to be regretted that his papers were left in such a state that no use can be made of them. In addition to his other duties, President Cushing was accustomed to deliver weekly lectures to the students, on the Bible, and subjects intimately connected with it. This was his usual practice during the greater part of his presidency, and they exhibited a knowledge of that sacred Book, which very few persons except the clergy ever attain.

To a stranger, President Cushing might appear to have a mind rather slow in its operations; but a more intimate acquaintance would prove him

to be of quick conception; although believing the mind to be of limited capacity, and therefore liable to err, he was slow in expressing an opinion. He was a man of great observation and quick discernment. He studied human nature so thoroughly, and understood the workings of the mind so well, that, as I have heard students remark who have been called before him for misdemeanors, he could tell a man's thoughts before he himself was aware that they were in his mind.

But it was in the mild and mellow light of the domestic circle, that President Cushing shone with the greatest brilliancy. In 1827, he married Miss Lucy Jane Page, daughter of Carter Page, Esq. of Cumberland county. Three children crowned the joy of their union, two of whom with their bereaved mother now live to mourn their irreparable loss; and also to adore the goodness of that God who made it their happy lot and high privilege, to participate and enjoy for a season, alas! too brief, the devoted love, and by them, the never to be forgotten example of such a friend, such a parent! As a husband, President Cushing was uniformly amiable and affectionate. During the eight years of their union nothing ever occurred to mar their happiness, or to cause any other emotion than that of joy, that their lots had been united.

He was a Christian father to his children, and earnestly desired to conform their infant minds to the model given us in the Bible. Every way in which religious instruction could be imparted was readily adopted. He was particularly anxious to teach them to be benevolent, and for this purpose whenever an object was presented for aid, he always gave his children a small sum to contribute. His attachment to friends was warm and ardent. He was a friend in need; perfectly candid and sincere, and when consulted as a friend, no one could ever say that he deceived them by false appearances. If he professed regard he felt it, if he made overtures of friendship they were sincere. There was no dissimulation or artifice about him. He was open and frank in his manners, and very hospitable in his mansion. His house was always open for the accommodation of all. It was enough that a person was a stranger, or in distress, to secure his attention and services. He desired to benefit and befriend all, and no matter what might be the person's station in society, if he could assist him, it was readily and cheerfully done. He was truly the widow's friend; it was indeed a pleasure to him to wipe the tear from the widow's eye, and console her in her bereavement.

But we must now pass to the character of President Cushing as modified by the Spirit of grace. Although young when his mother died, he well remembered much of the good advice she gave him, and the solicitude which she manifested for his spiritual welfare. He was regarded as a very moral boy, and seems to have been early impressed with serious ideas of religion. At Exeter Academy he became acquainted with a very interesting and intelligent young lady, and was strongly attached to her. Their affection was mutual, and her death, which occurred before he left the place, we have reason to believe had no little effect in impressing more deeply his religious sentiments. "While at Exeter," says a class-mate, "I recollect asking respecting his choice of a profession, and alluded to his martial habits and inclinations. He remarked that he should have nothing more to do with war, and added with great appearance of sincerity, if I was prepared for it I would study theology, but I am unworthy, and know not what I shall do." Shortly after he was connected with Hampden Sydney College, he expressed a desire to leave the place and enter upon the study of theology, and at a late period of his presidency he said, "If I

had that abiding sense of God's presence, and could see clearly that I could be more useful in the ministry than in my present situation, I would immediately change my profession." From his repeatedly expressed desire to enter the ministry, it would seem there must have been some change of heart even in his early days, although he did not become a member of the visible church of Christ. The Bible from his youth was his constant study, and in college, in his family, and in conversation, he would make such remarks and give such advice, that all who *knew* him believed him to be under the influence of the gospel.

When Mr. Cushing was elected to the presidency, as his early history was not known, and not being in the ministry, which was believed by some to be indispensable to fill the office, his elevation created him many enemies in the surrounding community. Hence slander and envy were employed by those who found that he thought for himself, and would be ruled by no party, and by those who saw his greatness and were unwilling to acknowledge it, to destroy his character and sully his reputation abroad. Not being a professor of religion, innumerable reports were circulated, accusing him of deistical and socinian principles, and of every other heresy which the tongue of the slanderer could invent. Although full credence was given to these reports by those who did not know President Cushing, and by some who did, but who were unwilling to see a man of his age, (he was elected president of Hampden Sydney College at the age of 27,) enjoy so honorable a station, he remained perfectly indifferent and unmoved by them, and would take no steps to contradict them. Even in his confidential letters to his friends and relations, he never says one word about them, but begs of them (to use his own words to a sister in 1822) "to humble themselves before the living God, to embrace the religion of the Lord Jesus Christ, and secure an interest in his atonement." In a letter to an intimate friend preparing for the ministry, (dated 1820,) he says, "To see a young man preparing himself exclusively for the service of his Creator, is one of the noblest objects of which the mind of man can conceive. I wish I could say that I feel myself prepared for the same pursuit. It becomes us as sons of Rochester to use our greatest efforts to supplant error and promote true piety there." In a letter to a sister who was just recovering from a severe illness in 1819, he says, "We ought to act as becomes beings who will have to render an account to the Author of our existence for every thought and action; Oh! my dear M., have you not during your illness, thought frequently on death, and what your state is likely to be beyond the grave? Are we prepared to meet our God? is a question in which our dearest interests are involved. Should we compare the fleeting moments of time spent in self-gratification, with the endless ages of eternity in dark despair? Could we rightly see our depravity of heart, our alienation from God, and our need of a Saviour, I am persuaded we should not rest, until we had embraced the great truths of the gospel, and accepted salvation through Christ our Redeemer. It is extremely hazardous, it is impious, to slight the mercy of God. Let us reflect upon these things, and endeavor to accomplish the great object for which we were sent into this world, and prepare ourselves to enjoy the happiness of heaven. Let us make the Bible our daily companion, and esteem the opportunity of religious worship an unspeakable blessing."

I have made these extracts, and they might be multiplied, that a portion of the community whom he labored to benefit, may see, that although justice was not given him during life, it will be given to his memory, to the confusion of the slanderous. With the exception of his absence from the

Lord's table, he exhibited every evidence of the renewed heart, although he made no profession of religion, until May, 1829, while attending the Episcopal Convention at Charlottesville, Va. We can better show his feelings and sentiments, at that time, by an extract from a letter to a dear sister. "Your letter brought to my mind, very forcibly, that *act of my life*, which, when all other transactions of my unprofitable existence shall have ceased to please, or be forgotten, I hope I shall be permitted to contemplate with holy gratitude. I am unable to express, but I know you can easily conceive the joy and thankfulness which I feel in having been at last able to unite myself with the visible church of our dear Redeemer, (although in great weakness) to dedicate myself to him. This subject has occupied my thoughts for the last twelve years; but I did not give that importance to our Saviour's dying command, — 'do this in remembrance of me' — which I ought to have done. I have reasoned erroneously on that subject, and it has been very much to my disadvantage; it has been a righteous judgment upon me. The very circumstance of not having openly declared myself upon the Lord's side, has caused me to yield to improper feelings, to give undue weight to unimportant reasons in self-justification, and has prevented me from enjoying that free religious conversation and communication, which are so important and so highly prized by the Christian, as a means of increasing in holiness. If it were possible for me to give you a history of my religious warfare for many years past, and the leadings of a kind Providence in my case, you would see a powerful conflict between the pride of opinion, of *imaginary talents*, of the acquisition of human learning, and a firm and deep-rooted conviction of the inexpressible importance of religion. But during this time, *I have felt*, deeply felt; and have been again and again almost constrained to give myself up to the Saviour; but I have resisted, hoping to be better prepared at a future day —Oh! how has my heavenly Father borne with me, and followed me with his blessings. What gratitude ought I to feel! Oh precious Redeemer! may my life's brief remnant all be thine."

If the tree is to be judged of by the fruit, President Cushing was a Bible Christian. He received the interpretation from no sect or party, but studied it thoroughly, and had a cordial attachment to all its doctrines; he was a member of the Episcopal church, and next to his Bible, the Liturgy of that denomination stood highest in his esteem. Although he was a member of that Christian body, and loved it more than any other, yet he loved the members of all Christian churches — it was enough that a man professed to love the Lord Jesus Christ, to secure his friendship and esteem. Patience, forbearance, and submission to the Divine will were striking traits in his Christian character. No matter what trials or sufferings he was called to bear, he neither murmured nor repined. In the summer preceding his death, his youngest daughter, a lovely little babe of fourteen months, was taken away by death; and although the stroke was keenly felt by him, he looked upon it as a wise chastening from on High. I have frequently been struck with a remark which he made while conversing on that subject a short time afterwards. "It is delightful to me," he observed, "to reflect that I have a child in heaven." So easily does the Christian derive consolation from every affliction.

In the character of President Cushing, we see that singleness of aim, and perseverance, which enables a man to do the greatest amount of good with the smallest means; and to do whatever good he finds to do, with all his might. Whenever he undertook any thing which he believed advisable or necessary to perform, no matter what obstacles were to be encountered,

he never wavered, but was firm and decided. This trait in his character strongly marked his whole life.

In conclusion, I may say, his integrity of character, his benevolence, the deep-toned spirit of his devotion, his zeal in the diffusion of the gospel, his love to Christians, his hospitality to strangers, his unyielding desire to "do good and communicate," all marked the Christian life; while his patience under affliction, his willingness and readiness to depart and be with Christ, and finally the calmness, composure, and resignation which he manifested in the hour of death, all exhibit, as far as it is permitted to mortals to judge, the death of the Christian. Long may his associates of the faculty, and students, whom he so loved, and in whose happiness and welfare he took so deep an interest as to offer one of his last prayers in their behalf, remember the example which he set them, love their Saviour as he did, and meet that glorious reward which is laid up for those who truly love and serve him.

A CONCISE HISTORY OF THE GERMAN UNIVERSITIES.

[By the Rev. ROBERT BAIRD, Paris.]

(*Concluded from p.* 31.)

Third Period—from the peace of Westphalia, to the French Revolution.

1. DUISBURG.—Frederick William the Great, elector of Brandenburg, organized this university, in the year 1655; William the Rich, duke of Cleves, having already begun the same work; and obtained the confirmation of pope Pius IV. in the year 1562; when he received the privileges of the foundation, from the emperor Maximilian II.

The wars however, which were carried on towards the latter mentioned period, hindered its inauguration, at that time. The project was however realized, by the grand elector, in the year 1609, when the duchy of Cleves devolved to Brandenburg.

The faculty of theology was conducted by Reformed lecturers only; which restriction was not, however, extended to the other faculties.

The edifice of the university was a secularized cloister for nuns, and contained the great auditory, the library of the university, &c.

This foundation never enjoyed any celebrity, and served only for the education of the Reformed clergymen of the vicinity.

This university was suppressed, when the French took possession of the town in the year 1804, and has not since been reëdified.

2. HALLE.—The celebrated Albert of Brandenburg, archbishop and elector of Mayence and Magdeburg, had, so early as in the first half of the sixteenth century, conceived the project of founding a university at Halle, for the express purpose of putting it in opposition to the Reformation, which was beginning to spread afar, and was more particularly fostered in the university of Wittenberg.

All was ready for the foundation, the imperial sanction was also granted, when the patron was obliged to give up his project, in consequence of the perseverance of the citizens of Halle, who, having adopted the Reformed communion, in the year 1531, could not be prevailed upon to retract.

It is well known that the archbishoprick of Magdeburg devolved to Brandenburg, in consequence of the articles of the peace of Westphalia, after the thirty years' war, at the death of the last administrator, Augustus, duke of Saxony,

in the year 1680; therefore, the elector of Brandenburg took possession of the town.

The plan of founding a university was now again debated. An academy had previously been founded, by a certain La Fleur, who had been in the service of Augustus; and a celebrated gymnasium had long since existed in the town.

The academy of La Fleur, was now better organized, and erected into a free academy, by the successor of the grand elector, Frederic III. It remained in this situation, till the arrival of Christian Thomasius, who had been expelled from Leipzig, gave occasion to the foundation of the university.

This man, a young doctor of the law, at Leipzig, liberal, learned, laborious, but very satirical, had drawn upon himself the hatred of all the learned men of that university, in consequence of which, he removed to Berlin in the year 1690.

As Brandenburg had acquired a very great extension, and as Koenigsberg was the only Lutheran university extant in the whole country, (the university of Frankfort on the Oder, and that founded at Duisburg, by the grand elector, being Reformed,) the foundation of a university, in the western part of the electorate, became almost indispensable; the more so, as numbers of the national students had till that period, been obliged to study in foreign parts; more particularly at Jena, Wittenberg, Leipzig and Helmstadt. Thomasius therefore, went to Halle, in the year 1690, and began to lecture, in the academy. His lectures were soon attended by a numerous concourse.

The son of the celebrated Spener, Joh. Jacob Spener, who taught more especially the natural sciences, and mathematics, was installed soon after Thomasius; but died in the year 1691.

The zeal and perseverance of Phil. Jacob Spener, at last elicited the orders for the foundation of a university.

The choice of professors was naturally intrusted to this eminent man, more especially that of the divines. Thus he distinguished Jacob Breithaupt, at that time senior in Erfurt, who shared his opinions in regard to the promotion of a practical and sincere Christianity; also, Augustus Hermann Francke, also belonging to Erfurt, and a disciple of Spener's. This Francke had previously resided at Leipzig, whence he was expelled by the severe orthodox dogmatists, in consequence of his collegia pietatis.

The two eminent legists; Veis Ludwig von Seckendorf, the historian; and Samuel Stryck, were also chosen in the year 1692; the former as chancellor, and the latter as director. The first however died in 1692.

Strytz, previously professor at Frankfort on the Oder, and next in Wittenberg, after 1690, came to Halle, in the year 1692.

Christopher Cellarius, the celebrated rector of the gymnasium at Merseburg, was invited to Halle, in the year 1693, where, as professor of history and of eloquence, he soon became the chief ornament of the university.

John Francis Buddeus, previously a professor at the academic gymnasium of Coburg, also removed hither in the year 1693, as professor of ethics. He became later, a graduate in divinity. Halle, however, unfortunately lost him, at a later period, and he reached the zenith of his reputation in the university of Jena.

The faculty of the law, by the creation of a third professor, became fully competent to give judicial decisions, and legal opinions.

The medical faculty, conducted at first by two professors only, had, by the accession of the following eminent men, received the first physicians of their time, as lecturers, viz:

Fr. Hoffmann, of Halle, previously in Minden, and afterwards in Halberstadt.
George Ernest Stahl, previously private physician to the duke of Weimar.

These two physicians were besides the founders of two schools; the former of the (Hoffmann) school of mechanics; the latter of the (Stahl) organic school.

As Breithaupt had, till then, been the only professor in the faculty of theology (for Francke, as professor of the oriental languages, belonged to the faculty of philosophy) John Wil. Baier, of Jena, was invited, as professor primarius, in

order to place along side of the two theologians of the pietistical school, a severe orthodox dogmatic.

So early as the year 1693, the number of students inscribed in the registers of the university, amounted to 449, and 316 were registered, during the second half of the year 1694.

The emperor Leopold, after long hesitation, at length granted the privileges of the university, on the 19th of October, in the year 1693; and the statutes of the foundation were at the same time drawn up, by Strytz, and other members; as also those of the single faculties. The inauguration, in consequence, took place on the 1st of July, 1694, in the cathedral church, in the presence of the founder and of his whole court. The elector himself, having assumed the title of rector, the pro-rectorship was bestowed on the theologian Baier.

The theologian Breithaupt; the jurist Strytz; the physician Hoffmann, and Cellarius, the philosopher, were elected as deans.

The professors were as follows, viz:

Baier, Breithaupt, } Professors of Theology.

Strytz, Thomasius, Simon, Bodinus, } Professors of Law.

Strytz, the junior, as professor extraordinarius.

Stahl, Hoffmann, } Physicians.

Cellarius, Francke, Buddeus, } Philologists.

Von Ostrow, as professor extraordinarius.

This university, so early as the year 1697, was exempted from the jurisdiction of the government of Magdeburg, and was exclusively placed under the jurisdiction of the elector's privy council.

The university library was founded at this period, with the subscriptions of the electoral university, and other monies, but especially with the accession of the library of the deceased jurist Simon. It was placed in an edifice named the Wage, where it remained till the year 1780.

Baier, who, from his theological opinions, differing widely from those of Breithaupt, was no favorite with this latter, died in the year 1695; and was succeeded by Paul Anton, the court chaplain at Eisenach, who had previously been a private dean with Francke, at Halle.

Francke was also created professor of divinity, in the year 1698; and all three now lived together, in the most brotherly union.

Francke founded, in the same year, the celebrated orphan institute, which, from very limited beginnings, very soon acquired a considerable extension.

By these means, the university acquired a great celebrity, throughout Germany, and many other countries; and this celebrity was so well grounded, that the English and Danish missionary societies requested missionaries to be sent them from this university; and those missionaries have multiplied themselves and clung to their first principles.

John Henry Michaelis, the previously eminent professor of the oriental languages; and the former rector Joachim Lange, of Berlin, were created professors of divinity, in the year 1709; and Michaelis devoted himself mostly to the history of the church. Their theological opinions were, besides, the same.

Cellarius died in the year 1707; and was succeeded by Nich. Hieron. Grundling, as professor of history.

Christian Wolf began already to acquire some celebrity among the philosophers, towards the close of the reign of Frederic I.; although little notice had been taken (in the beginning) either of the judicial, or the philosophical

faculties, or of that of humanities; because of the predominating theological organization and direction.

As Buddeus found it impossible to keep any professors of divinity at Halle, although he himself was not averse to the pietistical Christian doctrine, he in the year 1705, withdrew to Jena.

The celebrated Von Ludewig, known, at a later period, as chancellor, was the one who some time after, endeavored to revive the study of the history of nations, and of philosophy.

Christ. Wolff, who had been a student at Jena, and a graduate in Leipzig, distinguished himself after the year 1707, more especially, as professor of philosophy, mathematics, and the natural sciences. After having long remained in an embarrassed situation, he at last received invitations, from Giessen and Halle, at the same time. He accepted the latter, as the celebrated Leibnitz had recommended him to that university.

There was also, at that time, in this foundation, a young professor at law, who later became very celebrated; this was Ludewig (chancellor Von Ludewig.)

Justus Henning, the eminent professor of the canon law, was also an ornament to the university; as well as Boehmer; Joh. Fri. Ludowig, who, however, went to Giessen, in the year 1731, as chancellor of that university, was equally distinguished. The like may be said of Grundling, professor of history.

Leipzig, soon seeing how much it had lost by the absence of Thomasius, sought to entice him back again. Thomasius however refused, and was, after the death of Stryck, which happened in the year 1710, named to succeed him, enjoying therewith all his rights and revenues.

The loss which the university had suffered by the death of Stryck, was compensated by his disciples Boehmer, Grundling and Heineccius.

A theological seminary, endowed with considerable stipends, in favor of poor students, was founded immediately after the inauguration of the university; and placed under the direction of Breithaupt.

An extensive royal refectory was also founded, and was supported mostly by general collections, made several times in the year in the different churches.

The duchy of Magdeburg, and Halberstadt, also founded several refectories.

As the faculty of divinity was Lutheran, the Reformed school was in consequence changed into a gymnasium, and two professors of the Reformed (or Calvinistic) theology were named to it; who, although they were not connected with the university, contributed nevertheless to complete the foundation.

An eminent professor of this institute, was the orientalist John Simons, the editor of the Hebrew Bible.

The pietistical doctrine long reigned uninterruptedly at the university of Halle.

Wolff, whom we have already mentioned, succeeded, however, at last, in giving the students a taste for the more rigid mathematical and philosophical doctrines; and although he remained for some time in foreign parts, when occupied with the installation of the divines, in the university, he and his doctrine however, ultimately triumphed, and paved the way for Semler, who published a learned historical, philological and critical treatise on the different theological doctrines.

The university of Halle reached the meridian of its splendor, in the beginning of the nineteenth century, partly by the patronage of the king, and partly from its having possessed an uninterrupted succession of eminent lecturers.

This university was suddenly suppressed by Napoleon, after the battle of Jena, and one of its members, the upper consistorial counsellor, Niemeyer, was even transported to France as a hostage. It was however reorganized by the Westphalian government, after the peace of Tilsit; enriched with estimable members, after the suppression of the universities of Helmstadt and Rinteln, and lastly, zealously supported and patronized by the then director general of the public instruction, the state counsellor Von List. This foundation, however, could not recover from the blow it had received, and the number of students never rose above from 300 to 400.

It was disorganized a second time by Napoleon in the year 1813; and the professors' salaries were reduced one half. After the battle of Leipzig, how-

ever, this foundation was not only reëdified, but the university of Wittenberg, which had fallen very low, was added to it, by an order of the Prussian cabinet, of the 12th of April, 1815. The six most eminent Wittenberg professors were introduced into the senate, under the name of "Professors of the Wittenberg foundation." A more considerable income, enabled the university to multiply refectories and stipends: and the foundation finally received the name of the Frederick university of Halle-Wittenberg, as the founder of Wittenberg was also named Frederick.

From this period, the university rose fast into consideration, and the number of students was about 1,300, in the year 1829. Of these 944 were theologians. The number has varied, however, between 8 and 900, since the rivalry of Berlin. The public state examination which its students have had to submit to, in that town, has been an obstacle to their frequenting freely the university.

The faculty of theology, is the most important in this university, as in all the others.

The most eminent professors are the following, viz:

Wegscheider, Gesenius, Tholuck, Fritsche, Thilo, Ullmann, Wagnitz,	Professors of Divinity.
Salchow, Pfotenhauer, Dieck, Wilda, Pernice, Laspeyres,	Professors of the Law.
Friedlaender, Schweiger-Seidel, Kruckenberg, Blasius, Niemeier,	Professors of Medicine.
Grubler, Gerlach, Blank, Voigtel, Leo, Kamtz, Bernhardy, Meier, Rabe,	Professors of Philosophy.

The library, immediately after its foundation received considerable donations; from the founder himself; from the senate of Dantzig; from prince Lewis of Würtenberg; and from several professors. The precious collections of Simon and Dankelmann were also added to it, at a later period.

By this means, and by yearly purchases, this library, towards the close of the last century, contained 18,000 volumes; in consequence of which considerable increase, a particular building was assigned to it. This edifice has recently been enlarged by government, and contains about 50,000 volumes.

There exists besides in Halle, a pedagogical-theological seminary; a theological society, under the presidency of Wegscheider; a society for illustration of the oriental languages, under Gesenius; one for conferences under Marks; a philosophical society, under Gerlach; one medical and two surgical, under Kruckenberg, Blasius and Dorizi; and lastly, an institute for lying-in, under Niemeier. All these institutes were, very naturally, connected with the university.

3. BRESLAW.—This university owed its existence to the emperor Leopold I., who founded it, in the year 1712; and although he did not endow it, this foundation was named after him. It originated from the college of Jesuits, and was at first known not as a university, but as a seminary, with only one faculty of catholic divinity, and one of philosophy; both in the hands of the Jesuits.

This institution remained in the same situation till the conquest of Silesia, by Frederick II. (the Great) who changed nothing in its statutes. In the years 1774, and 1776, however, this foundation, as well as all the other Catholic schools, in Silesia, were submitted to an unimportant reform. It was only in the year 1811 that a thorough reform of the university took place; when the Protestant foundation of Frankfort was annexed to that of Breslaw. In consequence of this union, five other faculties became necessary, as each confession received a faculty of theology, which, equal in rank, alternately enjoyed a yearly precedence.

A Catholic lecturer was always placed by the side of a Protestant one, in the faculty of philosophy.

The prosperity of this university was at first much retarded by many years of warfare. At last however, in the year 1816, it received its statutes, modelled on those of the Berlin university, and signed by the king.

Although this university has suffered much from the frequent removing of excellent professors, yet still it is much frequented.

The Silesian society for the encouragement of national learning, has very essentially contributed to attract professors, and to promote the development of the sciences, its tendency embracing a very wide field of inquiry.

4. ERLANGEN.—The Brandenburg margrave Christian Von Bayreuth Culmbach, had determined to found a university at Culmbach, so early as towards the end of the thirty years' war; this project was, however, not put into execution, in consequence of unfavorable times.

Margrave Frederic, the husband of Friederica Sophia Wilhelmina, sister to Frederic II. of Prussia, determined to found a university in the town of Bayreuth, having been instigated thereto, by his counsellor and private physician, Daniel von Superville. This foundation was named, *Academia Friedericiana*, and Superville was created director thereof.

The founding act was issued on the 14th of March, 1742, and was soon followed by the election of two professors of divinity; two of the law; one of medicine; and seven of philosophy and philology.

The establishment was, in the beginning, very inconsiderable. The university was therefore destined for the students of the margravate, exclusively. The imperial privileges were, however, wanting, in consequence of the opposition of many who disapproved of the foundation. Thus it was more like a gymnasium academicum.

The margrave presented this institute with a library; and it also obtained, in the end, the imperial privileges. The petty prince, its patron, however, possessed not means sufficient for its support; and the states of the country hesitated in giving theirs. The city (or capital) being but small, and very populous; the plan was soon conceived of removing the establishment to Erlangen, a small, and somewhat dilapidated town, of eight or nine thousand inhabitants, situated on the Rednitz.

The inauguration of the university now took place at Erlangen, on the 4th of November 1743; several professors having previously been invited from Halle, Jena, and Heidelberg.

Three professors were elected in the faculty of theology; five for the faculty of law; five for that of jurists; and eight in the faculty of philosophy and philology. The library of the university, was also removed to Erlangen, where a cabinet of natural history, and of the arts and sciences was founded. The university however, had many difficulties to encounter, especially as its income was low and uncertain. Notwithstanding all this, the foundation reckoned, towards the close of the first century of its existence, 300 students, not only from every part of Germany, but also from foreign countries.

Simon Gabriel Succow, and John Paul Reinhard, who were supernumerary

professors of philosophy, from the year 1745, contributed particularly to the welfare and reputation of the university.

The university library received a considerable accession of old and rare works, as well as of manuscripts, from the gift of a part of the celebrated library of the cloister of Heilsbrunn, and of that of the director Superville, who made it over to the university during his lifetime.

The university suffered much, after the fall of its director, or curator, Superville, as the elector's counsellors prosecuted it, on his account. The directorship was, in consequence, abolished, and the university placed under the direction of the privy council.

The university was severely distressed, during the time of the seven years' war, in consequence of the decease of the margrave, in the year 1758, and of the death of several of its best professors, who died within a short time of each other; whilst on the other hand, it experienced a considerable accession of students, owing to its being situated at a distance from the theatre of the war.

The margrave Frederic himself, died in the year 1763, at the time when the university was most depressed. He was succeeded by the margrave Frederic Christian, who upon his accession, immediately reëdified the university; by increasing its library; by the foundation of a refectory for ten students; and by many other favors.

The states of the country having withdrawn the aid they had previously granted, several professorships were retrenched; the finances besides, were in the greatest disorder, and the fall of the university seemed unavoidable. The margrave Christian Frederick Charles Alexander, however, saved the foundation. He ordered, that the national students, should spend at least two years at this university; he extirpated the disorders and irregularities of the students, and did away with the corporations among them, besides which, he named a commission, to examine the situation of the university. He, moreover, increased the income of the university, by a donation of 30,000 florins, and established a fixed directorship in the foundation, which then assumed the name of Frederick Alexander's university. The library was next increased, by the addition of the rest of the Heilsbrunn library at Anspach; the cabinet of natural history was transferred from Baireuth to Erlangen; and a new consistorium was founded. Several suppressed professorships were reëstablished, and others founded.

George Frederic Seiler, previously a minister in Coburg, was invited to this university, as professor of divinity. The celebrated Harles, (Gottlieb Christopher Harles,) born in the year 1738, at Culmbach, was an adjunct to the faculty of philosophy at Erlangen, in the year 1764. He became a supernumerary professor in the year 1765, and afterwards a professor of the gymnasium at Coburg, in the year 1770. He was recalled to Erlangen, as professor of eloquence and of poetry, and died in that town, in the year 1815. He was author of the following works, viz:

Introductio in hist. linguæ Græca. 2 vols. 1778. 2d edition, 1792–95.
Introd. in notitiam litteraturæ Romanæ. Nürnberg. 1781.
J. A. Fabricii bibliotheca Græca. 9 vols. Hamburg. 1790–1808.

Besides the above, he published many Latin and Greek classic authors, during his first short residence at Erlangen.

Seiler, in the year 1773, founded the theological seminary, and the institute of ethics, and of the fine arts; and in the same year, John George Rosenmueller, a minister at Hildburgshausen was invited to Erlangen, as professor of divinity.

Hales founded a philological seminary; Wendt founded a clinical institute, and the well-known Hufnagel, was invited to the foundation as supernumerary professor of theology.

Charles Fred. Haeberlin, who later became so celebrated at Helmstadt, was born in that town in the year 1756; he there studied the law; became afterwards assessor to the chancellor at law, and was next invited to Erlangen, where he published some important works, one of which treats of feudal law, published in 1786. He returned to Helmstadt, where he acquired celebrity, by his state

commentaries, and by conducting important state processes. He went to Erlangen, in the year 1781, as professor of the law, but remained there only till the year 1786.

The morality of the students, being at this epoch very loose, the margrave was under the necessity of issuing severe orders on that head.

The university suffered severe losses, in the years 1786 and 1787, in the departure of Haeberlin, and the death of Succow.

Christoph Fried. Ammon, entered the university in the quality of private dean to the faculty of theology, in the year 1787.

This university was, upon the whole, in a sinking condition, until it devolved to Prussia, after the death of the last margrave.

Frederick Wilhelm II. king of Prussia, at this time confirmed the university, and placed it particularly under the superintendence of his minister, Von Hardnrberg.

Several professors were invited to the foundation, among whom were the following, elected to the faculty of theology:

Ammon,

Henry Charles Alex. Haenlein; born at Ansbach, in the year 1762. He was at first professor at Erlangen; afterwards, consistorial counsellor in Ansbach, in the year 1805; soon after he was chosen as high church counsellor at Münich, and lastly as upper consistorial director. He was the author of "The Introduction to the writings of the New Testament." 2 vols. Erlangen, 1794–1800.

The university of Erlangen remained thus under the Prussian government till the year 1806, at which time it had attained to a flourishing condition. It next devolved to Bavaria, in the year 1814; and was submitted to a new reform, by king Maximilian, in the year 1818. He increased its fund, and added a collection of books to the library; besides which, he endowed it with many objects of natural history taken mostly from the university of Altdorf, suppressed in the year 1809. Several learned men were, however, enticed away, by Prussia and Saxony, and the establishment suffered besides by the foundation of Münich, to which place several of its distinguished professors withdrew. At present this university is in a flourishing state, possesses a number of professors who are sound in the faith.

5. GOETTINGEN.—The Georgia Augusta university founded at Goettingen, by king George II. of England, was opened in the year 1735, and inaugurated on the 17th of September, 1737.

The general university for the dominions of Brunswick and Hanover, previous to the foundation of Goettingen, was Helmstadt, which was also supported at the common expense. Goettingen, however, has become the general university for Brunswick and Nassau, as well as Hanover, since the suppression of Helmstadt.

Having been endowed with a considerable fund, this university soon threw all the other foundations of Germany into the shade, and preserved its ascendency almost during the whole of the eighteenth century. Berlin and Münich stand however, before it, at present.

The celebrated library of this university, especially in works of modern literature, is the richest in all Germany, and contains 300,000 volumes, and above 5,000 manuscripts.

The Royal Society of Sciences, founded in the year 1751, and more completely organized in the year 1770, consists in a class of mathematics, of the natural sciences, and of history, and has ordinary and extraordinary, foreign as well as national members, and a monthly sitting.

The museum, founded in the year 1773, contains a splendid collection of medals; zoölogical, botanic, and mineralogical curiosities, besides a collection of models, paintings, and copper-plates.

The university of Goettingen attracted the most eminent and learned men, in consequence of the high salary it bestowed on its professors; the number of them was particularly considerable, in the course of the last century.

The following were the most eminent professors of this foundation, in that period, viz:

John Dav. Michaelis, the celebrated orientalist, Divinity Professor.
Mosheim, Spittler, Planck, } celebrated sacred and dogmatic historians, } Professors of Divinity.
Gesner, Heyne, } Professors of Philology.
George Christoph Lichtenberg, Professor of the Natural Sciences.

Among the living professors of the university of Goettingen, the following learned men are most worthy of notice, viz:

Gieseler, Professor of Divinity, author of the church history.
Luecke, do. do. a sacred historian.
Pott, do. do. a commentator, and old professor, who removed to Goettingen when the university of Helmstadt was suppressed.
Rettberg, Professor of Practical Theology, a young sacred historian.
Ottfried, Mueller, Mitscherlich, Jacob Grimm, Wilh. G. Grimm, brothers, } Philologists.
Herbart, recalled from Königsberg two years since, Ritter, celebrated by his extensive work, The History of Philosophy—lately invited from Kiel to Goettingen, } Professors of Philosophy.
Blumenbach, the Naturalist.
Gauss, Astronomer.
Heeren, Professor of History.
Hugo, Goeschen, Muehlenbruch, } Professors of the Law.
Laugenbeck, an anatomist, medical professor.
Ewald, an orientalist, eminent as a grammarian.

Ever since the year 1784, each of the four faculties gives yearly a subject of composition, and the student who carries the prize, receives a medal, of the weight of 25 ducats.

With the university are connected a seminary for ecclesiastics; a theological repetent collegium; an institute for pastors; a philological institute, one for surgery; a lying-in establishment; a clinical hall; a botanic garden, and an olitory; an anatomical hall; a chemical laboratory; an observatory; and a collection of mathematical instruments, and apparatus of the natural sciences.

Goettingen, from the very beginning of its existence, was much frequented by students from foreign countries, besides Germany, but more especially by the natives of England. The causes of this preference, were the elegant moral *ton* that is supposed to predominate at this university, and the very extensive field of knowledge which the sciences there embraced. All the historical studies were here treated with the utmost zeal and talent, as the celebrated minister of Münchausen, who organized the university, made that a particular condition, at the foundation of the university.

Goettingen has ceased to be the first university of Germany, since the foundation of Berlin. The number of students has also considerably decreased, since the latest political events, when in the year 1831, in the month of January, the town of Goettingen, and the students of the university, made an insurrection; in consequence of which several governments, but more especially Prussia, withdrew their favor from the foundation.

In the course of the summer of the year 1834, the university numbered 860 students. Several of the professors have recently resigned in consequence of the proceedings of Ernest, king of Hanover.

A somewhat relaxed spirit, at present pervades almost all the branches of the sciences, at Goettingen, joined to a large share of pedantry. The science of history however, still preserves a marked ascendency.

In the faculty of theology, there reigns a system, bordering very much on rationalism, more especially under Gieseler, Pott, Trefurt; whilst Luecke, on the other hand, inclines more to a supernatural biblical theology.

There is but very little of a zealous and religious spirit, among the students of this university.

Fourth Period—from the French Revolution, till the present time.

1. BERLIN.—When Halle, the then principal university of Prussia, was suppressed, in the year 1806, and when the town was taken from Prussia, the learned men of Halle sent a deputation to the king, who had fled to Memel, to entreat him to found a university in Berlin. The king granted this petition, on the 16th of August, of the year 1809. Several learned professors were immediately invited, and the lecturers began in the month of October of the year 1810, although the definitive organization was put off for a time.

The plan of the university was formed by the celebrated William von Humboldt, with the profound conviction, that the edifice ought to be erected on a historical basis, although the organization should be conformed to the new spirit of the period. Thus Berlin has become in some measure the universal mart of all the scientific acquirements which the human mind is capable of compassing.

The numerous institutes, accessory to the university, (both learned and scientific,) very naturally tended to support it, in every way; and the liberality, and the zeal, with which the government strove to multiply its means of prosperity, contributed very much to bring about such a result.

The university of Berlin, therefore, notwithstanding its short existence, already forms an epoch in science, and numbers among its professors, some of the most learned and deserving men. Fichte, Solger, and particularly Hegel, have distinguished themselves in the faculty of philosophy; the distinguished Steffens, besides several disciples of Hegel's, at present teach in that faculty.

The first professors of theology were,

Schleiermacher, (died Feb. 1834,)
Neander,
Marheinecke,
Strauss,
Hengstenberg,
Twesten, late of Kiel, has taken the place of Schleiermacher,
} Professors of Divinity.

These professors lecture on all the different doctrines of theology, which need not be described.

The professors of the faculty of law, are:

Savigny,
Eichhorn,
Homeyer,
Lancizalle,
} Professors of the Law.

Next to these, we may also mention Edward Gans, who, with his philosophic principles, has set himself in opposition to the historical school of the jurists.

The oriental studies are particularly conducted by

Bopp,
Benary,
Petermann,
} Professors of the Eastern Languages.

and others.

The first named professor is particularly renowned for his knowledge of the Sanscrit tongue.

The professors of history are:

Friedrich von Raumer, Wilken, an eminent orientalist, and also upper librarian, Ranke, Stuhr,	Professors of History.
Ohm, Dirksen, Dirichelet,	Professors of Mathematics.
Mitscherlich, Rose, Schubarth, Dove, &c. &c.	Professors of Medicine and Chemistry.

The faculty of medicine possesses most extensive halls in the university, and all the accessory establishments of medical apparatus, are dependent on this faculty; the most distinguished professors of which are:

Horn, Graefe, Hecker, Rust, Bartels, Tuengken, and others,	Professors of Medicine.

Besides the above-mentioned accessory establishments to the university, we may also mention those of the botanic garden out of the town; the anatomical theatre; the anatomical and zoölogical museum; the cabinet of mineralogy; the clinical hall; and the lying-in establishment, which is directed by the celebrated professor Busch.

There exists a department divided into four sections, for the education of young theologians, viz: a canon and dogma-historical section, conducted by Neander; a section for the elucidation of the New Testament, conducted by Twesten; one for that of the Old Testament, conducted by Hengstenberg; and another practical section, under the direction of Strauss.*

A philological seminary or department and several historical departments, are organized in the like manner.

The whole university reckons about 1,800 students.

The library, under the superintendence of the celebrated historian Wilken, contains above 250,000 volumes, besides many manuscripts.

There are in Berlin seven gymnasia, which are preparatory schools to the university of that town, and are all of them in a flourishing condition, some of them being very old, and richly endowed.

The celebrated academy of arts and sciences, founded by Frederic I., although it is not immediately connected with the university, exercises however a great influence, on the increasing of the professors' salary.

Although a great variety of doctrines are introduced into the faculty of theology, the principal lecturers, however, adhere mostly to the supranatural or orthodox system.

2. Bonn—Obtained a university, so early as the year 1786, which was however suppressed in the year 1801, at the time of the domination of the French, and succeeded by a lyceum. When this town devolved to Prussia, after the years 1814 and 1815, a university became necessary for Westphalia and the Rhenish Provinces, and, after some hesitation in a choice, between the towns of Düsseldorf, Cologne, Coblentz, Trier and Aix-la-Chapelle, the town of Bonn was at last fixed upon.

The organic regulations of the Rhenish university of Bonn, were given by the king of Prussia at Aix-la-Chapelle, on the 18th of October, 1818.

* Dr. Strauss, an evangelical man and not the author of the late "Life of Christ."—Eds.

This university receives an annual income of 88,522 Prussian dollars, from the state treasury, and 2,781 dollars of its own revenues. The professors' salaries amount to 49,499 dollars yearly, and the library absorbs yearly 4,150 dollars.

The extensive castle, in which the university is established, and which was formerly the residence of the elector, is the largest and finest university edifice in all Europe. It contains also the library, of about 60,000 volumes, which was organized under the direction of the librarian Welcker; the university contains besides, the academic museum of antiquities; the collection of statues in plaster; a cabinet for objects belonging to the natural sciences; and a clinical institute. There exists also an anatomical theatre, in the university, and in the Chateau of Tust at Poppelsdorf, a quarter of a league from Bonn, may be seen the zoölogical and mineralogical collections; besides the botanic garden, and the œconomical institute.

An observatory, although determined on, is as yet not erected.

Stipends, refectories, prizes for emulation, and all kinds of the like advantages, are by no means wanting, at the university of Bonn. The university is divided into five faculties. That of theology is divided into a Catholic and a Protestant section, each of which has the precedence yearly, in turn.

There are upwards of fifty professors and deans attached to this university. The number of students, in the year 1832, was 910; at present it hardly exceeds 700.

The canonical and historical doctrine-institution belonging to the Protestant theological faculty, is conducted by Augusti; the exegetical by Bleek, and the practical by Nitzsch and Sack.

A particular *convictorium* exists in the Catholic theological faculty, formerly under the direction of the celebrated dogmatist Hermes, and afterwards under that of Gratz.

From among the former principal professors, we select the following, viz:

Augusti, Nitzsch, Bleek, Sack, Rheinwald,	Protestant Theologians.
Scholz, Klee, &c.	Catholic Theologians.
Windischmann, Braudies, (junior,) Fichte, Telbrueck,	Professors of Philosophy.
Welcker, Naeke, Heinrich,	Philologists.
Niebuhr, died within a few years, Loebell, Huellmann,	Professors of History.
Aug. von Schlegel, (an eminent man,) Freytag,	Orientalists.
Bethmann Hollweg,	Jurist.
Nasse, Harless, Mayer,	Physicians.
Von Muenchow, (dead,) Bischoff, Goldfuss, &c.	Professors of Medicine, Chemistry and the other natural sciences.

The reigning spirit of this university is very active and energetic.

Sound doctrine is said to pervade the Protestant theological faculty, particularly owing to the excellent Nitzsch.

3. MUNICH.—The youngest of all the universities is that of Munich, which although it has been not founded, but only transferred to this place, has however undergone a thorough reorganization.

The university of Ingolstadt, founded in that town at the end of July, in the year 1472; thence transferred to Landshut, in the year 1800; was afterwards removed to Munich, in the year 1826, under the name of the Lewis-Maximilian university.

It is composed of five faculties, viz: a theological Catholic faculty; one of the law; one of medicine; another of philosophy; and lastly one of political economy.

This university possesses a good library, besides other excellent collections.

This foundation reckoned, in the year 1835, 58 regular and 10 supernumerary professors, and 1,351 students, of whom 174 were foreigners.

This university will profit much by the suppression of the university of Erlangen, (the principal university for Bavaria,) which has long been spoken of; and it will also thereby gain a Protestant theological faculty.

RETROSPECT.

		Names.	Foundation year.	Situation.	Country.	Religion.
1st PERIOD,	1	Prague,	1348,	exists,	Bohemia,	Catholic.
	2	Vienna,	1365,	do.	Austria,	do.
	3	Heidelberg,	1386,	do.	Baden,	Reform'd or Calvinistic.
	4	Cologne,	1388,	suppressed,	Prussia, (form'y electorate of Cologne,)	Catholic.
	5	Erfurt,	1392,	do.	Prussia, (form'y electorate of Mayence,)	do.
	6	Leipzig,	1409,	exists,	Saxony,	Lutheran.
	7	Rostock,	1439,	do.	Mecklenburg,	do.
	8	Freiburg,	1456,	do.	Baden,	Catholic.
	9	Griefswalde,	1456,	do.	Prussia, (Pomerania,)	Lutheran.
	10	Ingolstadt,	1472,	transferred,	Bavaria,	Catholic.
	11	Tübingen,	1476,	exists,	Würtenburg,	Lutheran and Catholic.
	12	Mayence,	1477,	suppressed,	Frontier fortress,	Catholic.
	13	Wittenberg,	1502,	transferred,	Prussia, (Saxony,)	Lutheran.
	14	Frankfort,	1506,	do.	Prussia,	Reformed.
2d PERIOD,	1	Marburg,	1527,	exists,	Hesse,	Reform. and Lutheran.
	2	Koenigsberg,	1543,	do.	Prussia,	Lutheran.
	3	Dillingen,	1552,	suppressed,	Bavaria,	Catholic.
	4	Jena,	1558,	exists,	Saxe-Weimar,	Lutheran.
	5	Helmstadt,	1573,	suppressed,	Brunswick,	do.
	6	Würzburg,	1582,	exists,	Bavaria,	Catholic.
	7	Herborn,	1584,	suppressed,	Nassau,	Reformed.
	8	Giessen,	1607,	exists,	Hesse-Darmstadt,	Catholic and Protestant.
	9	Paderborn,	1615,	suppressed,	Prussia,	Catholic.
	10	Rinteln,	1619,	do.	Hesse-Cassel,	Lutheran.
	11	Altdorf	1623,	do.	Bavaria,	Catholic.
	12	Lemberg,	1648,	do.	do.	do.
3d PERIOD,	1	Duisburg,	1655,	do.	Rhenish Prussia,	Reformed.
	2	Halle,	1691,	exists,	Prussia,	Lutheran.
	3	Breslau,	1702,	do.	Prussia, (Silesia,)	Luth. & Ref. & Cath.
	4	Goettingen,	1735,	do.	Hanover,	Lutheran.
	5	Erlangen,	1742,	do.	Bavaria,	Protestant.
4th PERIOD,	1	Berlin,	1809,	do.	Prussia,	do.
	2	Bonn,	1818,	do.	Rhenish Prussia,	Catholic and Protestant.
	3	Munich,	1826,	do.	Bavaria,	Catholic.

It will be seen from the preceding statement that as many as *thirty-four* universities have, from time to time, been established in Germany, including three which were transferred. Of these thirty-four universities, twenty exist at the present time. Of these twenty, five are Catholic, eleven are Protestant, and four are of a mixed character, that is, are both Catholic and Protestant.

These twenty universities are the chief universities of the German language; nations comprising more than forty millions of people. No other equal portion of the human race is so well supplied with literary institutions of the highest class.

I will only add, that for several years the number of students in the German universities has been decreasing. This is the result of a reaction. For some years after the general peace of 1815, the number of students was greater than the wants of the country demanded.

The manner in which the languages and sciences are taught in the German gymnasia must be acknowledged to be very thorough. This is especially true of the Latin and Greek, as well as of the mathematics, chemistry and some other branches. In the best gymnasia, such as the orphan house of Francke at Halle, and many others, the scholars are drilled in the principles of the Latin and Greek to a degree that would be wholly incredible to most of American scholars. In many cases, there are so many teachers, that each one, instead of giving instruction in all the authors studied, (as is often the case in our grammar schools and colleges,) confines himself to a very few—sometimes to but one or two. In most cases, the teachers attain to a most profound knowledge of their authors, and are capable of instructing their pupils in the most thorough manner.

As a general thing the Latin and Greek languages are taught incomparably more thoroughly and extensively in the German gymnasia than in our academies and colleges. In consequence of this, the students go to the universities prepared to enter upon the more elevated course of reading and of criticism in the classics, which is there presented in the lectures upon the chief authors given by the professors. In attending these lectures, as well as those upon other branches of study, the student generally does nothing more than listen to, and reduce to writing, the remarks of the professor.

Almost universally in Germany those who learn the Latin language, (and in some cases those who learn Greek also,) learn to speak it with great fluency, as well as to write it correctly. This is the case throughout all the countries on the continent. That there are some considerable advantages in this, there cannot be a doubt.

It is an interesting thing to enter the lecture room or hall of a German professor, and see the young men come in and take their places. Almost every one, as soon as he takes his seat, pulls out of his pocket his note book, and his inkstand, which is almost universally of some four or five inches in length, and tapers to sharp point in the lower extremity. As the point is of iron, he can, by striking a moderate blow, drive into the back of the bench before him. There it stands, whilst the lecture lasts. Next, he pulls out of his pocket a loose *sleeve*, of black silk or some other dark material, which he draws over his right arm, in order to protect the sleeve of his coat and keep it clean. Thus accoutered, he is prepared to go to work—and whilst the professor reads or talks, he writes. When the lecture is ended, he pulls off his superfluous sleeve and puts it in his pocket; pulls up his inkstand, puts the stopper in it, and puts it, with his note book, into the other pocket; and then sallies forth, either to go to another lecture room to hear another professor, or to return to his lodgings, or to join his companions in some of their strolls about the town.

Scarcely any thing is more unique, and even picturesque, than the appearance of a student of a German university, whether he be seen in the streets of Berlin, or Heidelberg, or Vienna. He marches about, either alone, or in a company of some half a dozen of his fellows, having a stick or cane in hand, independent looking, pale, slender, his clothes seldom fitting him neatly, a long pipe suspended from his neck, or sticking out of his pocket, and with his hair, which is seldom cut as short as it ought to be, flowing out from under his hat. His *tout ensemble* indicates to everybody that he can be nothing else than a German student.

As there is little or no discipline in the universities of Germany, the students are left to do pretty much as they please, when they are out of the lecture room, having nobody to fear unless it be the police men of the town. As in most cases they lodge in boarding-houses, which are scattered throughout the city or town, they have as many opportunities as they could wish to meet together.

Nor are such opportunities often neglected by them. The favorite *rendezvous* is that most oft-to-be-met-with establishment in a German town, called a beer house. There they assemble, in the evenings especially, in companies of from half a dozen to twenty or thirty, and seated around a long table, each with an immense pipe in his mouth, smoke and talk, and drink beer. Soon the cloud of smoke gathers densely over their heads, and so fills the room, that they can scarcely discern one another. Meanwhile, the loud jest, the roar of laughter, are only interrupted by some one of the company crying out, in a stentorian voice, *Trinket, immer trinket, mit dem rauch.** When they have taken down as much beer as they desire, they separate, to return to their lodgings, or to go in quest of some mischief. That quarrels and fights of all sorts should sometimes take place among them is only what might be expected. And yet the greater number may generally be said to be studious, and many profoundly so.

It is greatly to be lamented that so little decidedly religious influence is exerted upon the students by the professors in the German universities. Indeed, it is to be feared that by far the greater part of the professors themselves care but little about religion. They have got beyond Christianity, which many of them class with the religious systems of antiquity, which time has abolished. In one of the most distinguished universities of all Germany, out of some sixty professors, regular and irregular, not more than fifteen or twenty are at all in the habit of going to any church whatever. Very few of even the professors in the theological departments ever pray with their classes. Many of them are only laymen. I was utterly astonished when attending the lectures of some of the professors of theology who are reputed to be orthodox, to find that they commenced and ended their lectures without a word of prayer. There are, however, such men as professor Tholuck, who take the deepest interest in promoting real piety among their pupils. *O si sic omnes!* In this most important respect, our American colleges, theological schools, and academies have infinitely the advantage over the German universities and gymnasia.

In respect to libraries, the German universities have great advantages. There is scarcely one of them which has not a larger library than that of our Harvard university, though that is, confessedly, by far the best college library in the United States. Some of the universities of Germany have libraries of 100,000 volumes; whilst those of Munich and Berlin contain between 3 and 400,000 volumes.† Large sums of money are appropriated annually, in most of the German universities, to the increase of their libraries by the purchase of the most valuable works in literature and science in every language.

In most cases the salaries of the professors in the universities of Germany are very moderate. Generally speaking, they find it necessary to make additions to their salaries by extra courses of lectures. There are cases, however, as at Berlin for instance, where they are well paid.

It would be a subject of no little interest, to depict the spirit which exists among the German professors in regard to each other. This would require, however, a far more intimate knowledge of them than that which I possess. But from what I have been able to learn I am led to believe that there is a spirit of rivalry, of even fierce jealousy subsisting among them; which, happily, is wholly unknown among us. A severe review of a work often excites the bitterest animosities.

Tantaene animis coelestibus irae!

The true reason of this is the great want of religion in the heart. This is the only antidote for all heart burnings.

In order to illustrate the extent of the feeling just spoken of, I will take the liberty of mentioning an anecdote of indubitable truth. It is this: A distinguished professor in one of the German universities—a man of great piety—some time ago reviewed, rather severely, a work written by a distinguished professor in one of our theological seminaries. Of course he felt some solicitude to know how it was received by the author of the work reviewed. And when

* Drink, ever drink, and smoke.

† I speak of the royal libraries of those cities which are open to the students of the universities in them, and were established greatly for their use.

he was assured, through an American gentleman, that his strictures, though severe, had been kindly received, he burst into a flood of tears, and exclaimed, "How rejoiced I am! It would have been far otherwise had it been almost any professor in this land."

I cannot close this article, without acknowledging the kind assistance which I have received in preparing it, from several distinguished professors in Germany, especially Drs. Tholuck and Neander, as well as the Rev. Mr. Knoch, to whom I am greatly indebted for much of the information here given.

LIST OF MEDICAL SCHOOLS IN THE UNITED STATES, WITH THE TIME OF THEIR FOUNDATION.

1. University of Pennsylvania, at Philadelphia, ... 1765
2. College of Physicians and Surgeons of New York, ... 1767
3. Medical School of Harvard College, at Boston, ... 1782
4. New Hampshire Medical Institution, at Dartmouth College, . . . 1797
5. College of Medicine of Maryland, at Baltimore, ... 1807
6. Medical Institution of Yale College, ... 1810
7. College of Physicians and Surgeons of the Western District of the State of New York, ... 1812
8. Medical College of Ohio, at Cincinnati, ... 1818
9. Vermont Academy of Medicine, at Castleton, ... 1818
10. Medical School of Transylvania University, at Lexington, Ky., . . 1818
11. Medical School of Maine, at Bowdoin College, ... 1820
12. Medical School of Brown University, ... 1821
13. Medical School of the University of Vermont, at Burlington, . . . 1822
14. Berkshire Medical Institution, at Pittsfield, Ms., ... 1822
15. Medical College of South Carolina, at Charleston, ... 1824
16. Medical School of Jefferson College, at Philadelphia, ... 1824
17. Medical School of Columbia College, at Washington, D. C., . . . 1824
18. Rutgers Medical School, city of New York, ... 1826
19. Washington College, at Baltimore, ... 1827
20. Geneva Medical College, at Geneva, N. Y.
21. Medical Department University of Maryland, at Baltimore.
22. Medical Department University of Virginia, at Charlottesville.
23. Medical College of the State of South Carolina, at Charleston.
24. Southern School of Practical Medicine, at Charleston, S. C.
25. Medical College of Georgia, at Augusta.
26. Louisville Medical College, at Louisville, Ky.
27. Reformed Medical College of Ohio, at Worthington.
28. Medical College of Louisiana, at New Orleans.
29. Willoughby Medical College, at Willoughby, O.

It is not known to us when the last ten institutions were established.

BRIEF SKETCH OF THE OHIO UNIVERSITY.

ATHENS, where this university is established, is situated on the river Hockhocking, near the centre of the county of Athens, Ohio, forty miles south-west from Marietta, seventy-three miles south-east from Columbus, and about thirty miles north of the Ohio river. The position of the college buildings is elevated and healthful, commanding a picturesque and beautiful scenery. The population, which has been drawn together mainly by the university, consisting of about 1,000 persons, is intelligent and moral. The institution being at some distance from the great thoroughfares of travel, is not exposed to undue bustle and excitement, and is withdrawn from scenes of dissipation.

The university was founded in consequence of a grant of two townships of land by Congress, within the Ohio Company's purchase, and set apart by the contract with that company, for the endowment of a university. The legislature of Ohio, then a territory, appointed three individuals, one of whom was the late general Rufus Putnam, surveyor general of the United States, to select a suitable position, and lay off a town as the seat of the proposed university; and in accordance with this arrangement, the village of Athens was selected. In 1810, the incipient measures were taken to furnish the means of public instruction, by the organization of an academy, in which various elementary branches of learning were taught. The institution was conducted under this organization about ten years, with usefulness to the surrounding country, at that time new and in a great degree destitute of the means of extensive education. A considerable number of young men here received that training which prepared them for public and professional life, some of whom have attained eminent distinction. The first individual who received the degree of bachelor of arts, was the Hon. Thomas Ewing, late senator of the United States from Ohio. This was in the year 1815, and it was the first literary degree conferred in the territory north-west of the Ohio river. In the year 1820, the plan of instruction was enlarged, and the usual college classes were organized. The first regular college class, consisting of three individuals, graduated in the year 1822. The whole number of graduates is about one hundred. Of these, thirty-four are ministers of the gospel, three are foreign missionaries, four are professors in colleges, and thirty-two are lawyers. But a still larger number, even since the regular college organization, from want of means, from haste to enter professional life, and from other causes, omitted some part of the course necessary in order to receive the degree of bachelor of arts. Some of these have attained distinction in public life.

The course of studies is, in most particulars, similar to that of Yale College, after which it was originally modelled. The number of volumes in the library is between two and three thousand. The philosophical and chemical apparatus, procured in Europe in 1824, is highly valuable. There is also a small cabinet of minerals. From the origin of the institution, instruction in the Holy Scriptures has been systematically attended to. The two college terms open on the 12th of May, and on the first Wednesday of November. The annual commencement is on the third Wednesday of September. The number of students the past year, was ninety-nine. The Board have recently erected two additional college edifices.

The following gentlemen compose the faculty of the university:

Rev. ROBERT G. WILSON, D. D., President and Professor of intellectual and moral philosophy.
DANIEL READ, M. A., Professor of languages.
ALFRED RYORS, Professor of mathematics.
Rev. FREDERICK MERRICK, Professor of natural science.
Rev. ELISHA BALLENTINE, M. A., Associate Professor of languages.
Rev. RANDOLPH STONE, M. A., Professor of history and English literature.
Rev. W. ANDREWS, M. A., Principal of the preparatory school.
Rev. J. MARVIN, Teacher of the English model school.

A LIST OF THE GRADUATES,

AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES

IN THE

STATES OF NEW YORK* AND NEW JERSEY,

FROM THE FOUNDATION OF EACH TO 1834.

EXHIBITING

A COMPLETE INDEX TO THE CATALOGUES OF THOSE COLLEGES.

By John Farmer, Esq.†
Late Cor. Sec'ry New Hampshire Historical Society.

PRESIDENTS

of New Jersey, Columbia, Rutgers, Union and Hamilton Colleges,

FROM THEIR FOUNDATION.

Inducted into office.	Colleges.	Names.	Resigned.	Died.	Age.
1746	New Jersey,	Rev. JONATHAN DICKINSON, M. A.		1747	60
1748	New Jersey,	Rev. AARON BURR, M. A.		1757	42
1754	Columbia,	Rev. SAMUEL JOHNSON, D. D.	1763	1772	50
1757	New Jersey,	Rev. JONATHAN EDWARDS, M. A.		1758	54
1759	New Jersey,	Rev. SAMUEL DAVIES, M. A.		1761	36
1761	New Jersey,	Rev. SAMUEL FINLEY, D. D.		1766	50
1763	Columbia,	Rev. MYLES COOPER, LL. D.	1775	1785	50
1768	New Jersey,	Rev. JOHN WITHERSPOON, D. D., LL. D.		1794	72
1775	Columbia,	Rev. BENJAMIN MOORE, M. A., *pro tem.*	1776		
1786	Rutgers	Rev. JACOB R. HARDENBERGH, D. D.		1790	
1787	Columbia,	Hon. WILLIAM SAMUEL JOHNSON, LL. D.	1800	1819	92
1795	New Jersey,	Rev. SAM. STANHOPE SMITH, D. D., LL. D.	1812	1819	69
1795	Union,	Rev. JOHN B. SMITH, D. D.	1799		
1799	Union,	Rev. JONATHAN EDWARDS, D. D.		1801	56
1801	Union,	Rev. JONATHAN MAXCY, D. D.	1804	1820	52
1801	Columbia,	Rev. CHARLES WHARTON, D. D.	1801		
1801	Columbia,	Rt. Rev. BENJAMIN MOORE, D. D.	1811	1816	67
1804	Union,	Rev. ELIPHALET NOTT, D. D., LL. D.			
1810	Rutgers,	Rev. JOHN H. LIVINGSTON, D. D.		1825	78
1811	Columbia,	Rev. WILLIAM HARRIS, D. D.		1829	64
1812	New Jersey,	Rev. ASHBEL GREEN, D. D., LL. D.	1822		
1812	Hamilton,	Rev. AZEL BACKUS, D. D.		1816	51
1817	Hamilton,	Rev. HENRY DAVIS, D. D.	1833		
1823	New Jersey,	Rev. JAMES CARNAHAN, D. D.			
1825	Rutgers,	Rev. PHILIP MILLEDOLER, D. D.			
1829	Columbia,	Hon. WILLIAM A. DUER, LL. D.			
1833	Hamilton,	Rev. SERENO EDWARDS DWIGHT, D. D.	1835		
1835	Hamilton,	Rev. JOSEPH PENNEY, D. D.			

* Hamilton Literary and Theological Institution, located at Hamilton, and founded in 1819; Geneva College, located at Geneva, and established in 1823; and the University of New York, located in the city of New York, founded 1831, not having previously to 1834, published a triennial Catalogue, from which the names of their graduates could be obtained, are of necessity omitted in this list.

An alphabetical list of graduates at the other colleges in the Middle, Southern and Western States may be expected in this work at some future time.

† Since preparing this article, Mr. Farmer has deceased. A biographical notice of him, by Jacob B. Moore, Esq., may be expected in the February number of the Register.

Advertisement and Explanations.

The following List of Graduates at the Colleges in the States of New York and New Jersey has been compiled from the catalogues of New Jersey College, at Princeton, published in 1836, of Columbia College, in the city of New York, published in 1836, of Rutgers College, in Brunswick, New Jersey, published in 1835, of Union College, at Schenectady, published in 1834, and of Hamilton College, Clinton, published in 1837. Those of Columbia and Rutgers are printed in English and the others are in Latin. The following List of names has been put into English. Ordained ministers are printed in italics, so far as they could be designated. Where a dash — precedes a name, it shows the person was not a graduate at the college named, but received, or was admitted at that college, to the degree designated. The former name of Columbia was King's College, and of Rutgers, Queen's College. The most important college titles are given and some of the highest civil titles. When the different colleges are mentioned, the usual abridgements are made. The names of presidents of the United States are printed in capitals, of senators in congress, and judges of the supreme court of the United States, in small capitals. Those who have been governors of States, territories, or provinces, have a * prefixed to their names; those who have been judges of the highest courts in a State, have a † prefixed, and those who have been representatives in congress are marked with a ‖.

In preparing this List of Graduates, much assistance, especially in manual labor, has been rendered by Mr. Moses Chamberlain, Jr., of Concord, N. H.

List of Graduates, &c.

Abbot

1823 N. J. William R., Mr.
1827 Un. Joseph

Abeel

1787 N. J. *John N.*, Mr., Tut., D. D. Harv.
1794 Col. —David G., M. D.
1812 Un. Charles C.
1822 Col. George
1823 Un. *Gustavus*, Mr.
1828 Rut. —*David*, Mr.
1829 Rut. Theodore
1829 Rut. —*Gustavus*, Mr.

Abercrombie

1804 N. J. —*James*, D. D.

Abernethy

1827 Un. Samuel

Abrahams

1774 Col. Isaac

Adam

1772 N. J. —*John*, D. D.

Adams

1792 Rut. —Jonas S., M. D.
1806 N. J. —‖ JOHN Q., LL. D., Harvard, 1787, M. A., LL. D., Prof.—Sen. and Rep. in Cong.—Sec. of State of the U. S., and Pres. of the United States.
1809 Un. —John, Mr.
1813 Un. Peter
1816 Un. *William M.*
1819 Un. Leonard, Mr.
1822 Ham. *John Watson*, Mr.
1824 N. J. *James*, Mr.
1825 Ham. *Isaac Foote*
1827 Col. —*Jasper*, D. D., Pres. of Gen. Coll. and Charleston Coll.
1833 Ham. —*Erastus W.*, Mr.
1834 Ham. Grosvenor S.
1834 Ham. Melvill M.

Adamson

1819 N. J. John

Adger

1828 Un. *John B.*

Adrain

1810 Rut. —Robert, Mr., LL. D.
1818 Col. —Robert, Prof., LL. D.
1827 Rut. Robert, Mr.
1833 Rut. Garnet B.

Agnew

1795 N. J. James, Mr., and M. D. Phil.
1797 N. J. William
1797 N. J. Martin
1810 Col. John

Aiken

1812 Un. Martin I.
1821 Ham. —Edward, Mr., at Middlebury

Aikman

1821 N. J. *Alexander*, Mr., Tutor

Akerly

1804 Col. Samuel, Mr.
1808 N. J. Benjamin A., M. D. at N. Y.

Alden

1789 Col. —Roger, Mr., Yale, 1773
1823 Un. Hiram O. [Prof. at Williams
1829 Un. *Joseph*, Mr., & N. J. 1832 Tut.,

Alexander

1760 N. J. *Joseph*, Mr.
1772 N. J. Isaac
1776 N. J. Nathaniel, Mr.
1787 N. J. Evan, Mr.
1792 N. J. Joseph M., Mr. [Sem. at Princ.
1810 N. J. —*Archibald*, D. D., Prof. Theol.
1820 N. J. *James W.*, Mr., Tut. and Prof.
1821 N. J. —Charles A.
1823 N. J. Abram F., M. D., Univ. Pa.
1824 N. J. William C., Mr.
1824 Un. Stephen, Mr. at N. Jersey
1825 Un. Alexander S. [Theol. Sem. Princ.
1826 N. J. *Joseph Addison*, Mr., Prof. at

Alison

1756 N. J. —*Francis*, Mr. and Yale, and D. D. Glasgow and Col. Phil.
1762 N. J. *Hugh*

Alkin

1764 N. J. *Thomas*

Allaire

1805 Col. Peter

Allen

1762 N. J. Isaac, Mr.
1772 N. J. *Moses*
1802 N. J. David
1814 Un. Samuel
1815 N. J. *Edward*, Mr.
1818 N. J. Cornelius L.
1819 N. J. Beverley
1821 Un. Theodore
1823 Un. David O., Mr., at Amherst
1823 Col. Christopher
1823 Col. Horatio
1826 Un. William F.
1829 Un. Nathaniel O.
1829 Un. Aaron P.

1829 Col. George F.
1830 Un. Walter W.
1831 Un. Solomon P.
1832 Un. Thomas
1833 Col. Stephen D.
1834 Col. William M.
1834 Un. Edward D.

Alling
1817 N. J. John

Allison
1822 Un. John

Alricks
1825 N. J. *William P.*, Mr., Prof. in Wash. Col., Pa.

Alston
1799 N. J. John, Mr.
1799 N. J. William A., Mr.
1825 N. J. William

Ambler
1823 Un. Isaac

Ames
1796 N. J. —Fisher, LL. D.,—Harv. 1774
1816 Un. Julius R., Mr.

Amis
1828 Un. William D.

Ammerman
1812 Col. Albert

Amory
1775 Col. William

Anderson
1759 N. J. James
1789 N. J. William
1791 Col. Peter, Mr., M. D. 1795
1796 Col. —Alexander, M. D.
1796 N. J. William T., Mr.
1804 N. J. Charles M. C., Mr.
1809 N. J. Franklin
1810 Col. Andrew
1816 Col. Abel S., Mr.
1817 Ham. James
1818 Col. Henry J., Mr., Prof.
1825 Un. John W.
1826 Col. Charles E.

Andrews
1762 Col. —*Samuel*, Mr.,—Yale, 1759
1820 Rut. —Solomon, M. D.
1821 Un. Sherlock I.
1828 Un. William W.
1828 N. J. John G.
1831 N. J. *Silas M.*, Mr. and at N. C.
1834 Un. Emerson

Andruss
1820 N. J. Caleb H., Mr.

Annan
1782 Rut. —David, Mr.
1788 Col. —*Robert*, Mr.

Anthon
1801 Col. John
1813 Col. *Henry*, Mr.
1815 Col. Charles, Mr., LL. D., 1831, Prof.
1823 Col. Edward

Anthony
1819 Un. Theodore V. W.
1832 Col. Henry T.

Antill
1762 Col. Edward, Mr.

Applegate
1810 N. J. Henry

Archer
1760 N. J. John, Mr.
1795 N. J. Edward

1805 N. J. Stevenson, Mr., LL. D., 1836
1820 Un. Cadmus
1830 Un. Henry
1831 Un. Henry W.
1831 Un. Robert H.

Archibald
1772 N. J. —*Robert*, Mr.

Arms
1824 Un. *Clifford*

Armstrong
1773 N. J. James F., Mr.
1802 N. J. Robert L., Mr.
1805 N. J. —*Amzi*, Mr., D. D. 1821
1816 N. J. *William J.*, Mr.
1822 N. J. —*Robert G.*, Mr.
1823 N. J. *Amzi*, Mr.
1832 N. J. George D.

Arndt
1832 Rut. Charles C. P.

Arnell
1812 Rut. —David R., M. D.

Arnold
1826 N. J. Richard, Mr, M. D.

Ashe
1814 Un. John S., Mr.

Ashley
1824 N. J. William, Mr.

Ashton
1830 N. J. —*William E.*, Mr.

Aspinwall
1809 Col. Thomas
1825 Ham. Augustus

Atkinson
1803 Col. George
1808 Col. William
1814 N. J. *William M.*

Attwater
1814 Un. Frederick W., Mr.

Atwater
1834 Un. Elnathan R.

Auchmuty
1767 Col. —*Samuel*, D. D., and at Oxford, Harv. 1742 and Mr. 1746.
1774 Col. Robert
1775 Col. Richard
1775 Col. Samuel

Austin
1785 N. J. —*Samuel*, Mr. and at Yale, D. D. at Williams—Pres. of Univ. Vt.
1827 Un. *David R.*
1831 Un. Henry S.
1832 Un. William

Averill
1816 Un. *William H.*
1820 Un. Horace
1828 Un. Chester, Mr., Prof.
1832 Un. Roger

Avery
1766 N. J. Waightstill, Mr.
1767 Col. —*Ephraim*, Mr., B. A. at Yale, 1781
1820 Ham. Charles, Mr., Prof.
1822 Un. Benjamin F.
1832 Col. Walter
1834 Un. *John H.*

Axtell
1796 N. J. *Henry*, Mr., D. D. elsewhere
1821 Ham. *Daniel Cook*, Mr.
1823 Ham. *Henry*, Mr., Tutor

Aycrigg
1824 Col. Benjamin

Ayres
1748 N. J. Enos
1834 N. J. Samuel B.

Babbit
1816 N. J. *Amzi*, M. A.
1832 N. J. Noah M.

Babcock
1774 Col. —Luke, Mr., Yale, 1755 and Mr.
1828 Un. —Deodate, Mr.
1830 Un. Leander

Bache
1819 N. J. Benjamin Franklin, M. D., Univ. Pa., LL. D., Pres. Gir. Col.

Backus
1810 N. J. —*Azel*, D. D., Pres. Hamilton Col.
1811 Un. *Samuel*, Mr.
1827 Col. *John Trumbull*, Mr.

Bacon
1765 N. J. John, Mr., and at Harv. 1771
1816 Un. *William*, Mr., and Hamilton, 1819
1817 N. J. —Samuel, Mr.
1822 Ham. William Johnson, Mr.
1826 Ham. *Joel Smith*, Mr., Prof. at Ham. Lit. and Theo. Inst.
1831 Un. David R.

Badger
1751 N. J. Jonathan, Mr. and Tutor

Bailey
1809 Un. Benjamin
1813 Col. William
1829 Col. Theodore
1831 Ham. Clark B.
1833 Un. Abraham

Bainbridge
1762 N. J. Absalom, Mr.
1789 Col. John
1798 Col. Joseph
1826 N. J. William, Mr.
1830 N. J. —William, Mr.

Baird
1822 N. J. —*Robert*, Tut., Mr.

Baker
1815 N. J. Daniel
1816 Ham. David Jewett, Mr.
1820 N. J. —*John C.*, Mr.
1824 N. J. George W.
1824 Col. Robert
1825 N. J. William C., Mr.
1827 Col. Isaac S.
1827 Col. William S.
1833 N. J. Philemon M.
1834 Rut. David F.

Balch
1766 N. J. *Hezekiah James*, Mr.
1766 N. J. *Hezekiah*, Mr. [1818
1774 N. J. *Stephen Bleswmer*, Mr., and D. D.
1805 N. J. Alfred, Mr.
1806 N. J. Lewis P. W.
1813 N. J. *Thomas H.*, Mr.

Baldwin
1755 N. J. Jonathan, Mr.
1757 N. J. *Moses*, Mr. and at Dart.
1770 N. J. Samuel, Mr.
1784 N. J. John, Mr.
1789 Rut. Methusaleh
1810 N. J. James C.
1815 Ham. —*Amos Glover*, Mr.
1815 Ham. *Norman*
1817 N. J. Jacob L., Mr.
1823 N. J. John T.
1823 Ham. Curtis Chittenden
1828 Rut. —*Eli*, Mr.,—D. D. at Col. 1831
1829 Un. Henry

Balfour
1802 N. J. —*Robert*, D. D.

Ball
1782 N. J. Spencer
1814 Col. John H.
1816 Un. —*Heman*, D. D. Dart. 1791
1828 Un. *Mason*
1828 Un. *Dyer*
1834 Un. Eleazer T.

Banker
1786 N. J. —Abraham
1799 Un. George W.
1801 Un. Evertus A.

Banks
1808 Un. —*John*, D. D., Prof. in Phil.
1829 Un. Hugh

Bankson
1771 N. J. —James, Mr. and Phil.

Banning
1810 N. J. John

Bannister
1801 N. J. John M.

Barber
1767 N. J. Francis, Mr.
1774 N. J. —Thomas, Mr., Yale, 1762
1796 N. J. George C., Mr.

Barclay
1766 Col. James, Mr.
1772 Col. Thomas
1791 N. J. *David*, Mr.
1796 Col. David
1803 Un. Frederic J.
1805 Un. J. B. V.
1808 N. J. Robert
1833 N. J. John M.

Barculoo
1795 Col. George

Bard
1768 Col. —Samuel, M. D., and at Edin. Prof.
1773 N. J. David, Mr.
1797 Col. William
1808 N. J. Robert
1815 N. J. —Samuel, LL. D., M. D., N. Y.
1820 N. J. Richard
1821 Un. *Isaac O.*
1833 N. J. John M.

Bardwell
1831 N. J. Horatio J.

Barkalow
1826 N. J. Daniel

Barker
1821 Un. Smith
1824 Col. Robert
1827 Un. George P.
1827 Col. Thomas H.

Barnard
1812 Un. Luther
1831 Un. *John*
1833 Un. William F.

Barnes
1809 Un. *Daniel H.*, Mr., D. D.
1820 Ham. *Albert*
1821 Col. William B.
1823 Ham. *Edwin*
1828 Un. Henry

Barnet
1771 Col. Ichabod B., Mr.

Barney
1830 Un. Hiram H.
1831 Un. Elam E.
1834 Un. Hiram

Barnitz
1821 N. J. George A.

Barnum
1757 N. J. *Caleb*, Mr. and at Harv. 1768
1804 Col. John W.

Barret
1754 N. J. *Moses*

Barrett
1824 Un. *Gerrish*, Mr.

Barrow
1804 Col. —William, M. D.
1814 N. J. Robert H.
1818 N. J. David
1833 Col. James

Barrows
1817 N. J. —*Eleazer S.*, Mr., Mid. 1817 — Prof. at Hamilton
1829 Un. *Liberty*

Barry
1804 Col. —*Edmund D.*, Mr.
1828 Col. Edmund D.

Bartholomew
1832 Un. Orlo

Bartles
1821 Un. Charles

Bartlett
1825 Un. Charles
1833 Col. John S.

Barstow
1817 Un. David M.

Barton
1770 Col. *Thomas*, Mr.
1785 N. J. —William, Mr.
1805 N. J. William P. C., Mr. and M. D. Prof. at Jeff. Coll.
1817 N. J. *William B.*, Mr.
1819 Ham. *John*
1823 Ham. *Thomas*

Bartow
1806 Col. John V., Mr.

Basler
1830 Un. *Benjamin S.*, Mr. and Rut. 1833

Bassett
1786 Col. *John*, Mr.
1834 Un. Calvin P.

Bates
1829 Un. Otis A.

Battaile
1815 N. J. Laurence

Baxter
1828 Un. William
1830 Un. Charles

Bay
1750 N. J. Hugh
1765 N. J. John
1797 Col. —William, M. D.
1798 Col. Thomas
1803 Col. John

Bayard
1757 N. J. Nicholas
1760 Col. Samuel, Mr.
1776 Col. Samuel
1777 N. J. James A.
1779 N. J. Andrew, Mr.
1784 N. J. James Ashton, Mr.
1784 N. J. Samuel, Mr.
1792 N. J. Nicholas, Mr., M. D. Phil.
1809 N. J. *Lewis P.*, Mr.
1814 N. J. Richard H.
1820 N. J. James
1820 N. J. Samuel J.
1821 N. J. William M., Mr.
1825 Un. Edward
1827 Un. Henry M.
1827 Un. —*James A.*, Mr.

Bayles
1800 N. J. John

Bayless
1832 Rut. Samuel M.

Bayley
1802 Col. —Joseph, M. D.
1828 Col. William

Baylor
1826 N. J. William, M. D., Univ. Pa.
1827 N. J. Baynham, Mr., M. D., Univ. Pa.

Bayly
1792 N. J. James P.
1794 N. J. Thomas M., Mr.
1797 N. J. Thomas, Mr.
1800 N. J. Richard D., Mr.

Baynard
1812 N. J. William G.

Beach
1783 N. J. Samuel, Mr. and Tutor
1789 Col. —*Abraham*, D. D.
1824 Un. *Edwards A.*
1829 Rut. Abraham, Mr.
1829 N. J. Amzi A., Mr.

Beal
1812 Un. George W., Mr.

Beale
1815 Un. Chester
1833 N. J. Charles H.

Beall
1827 Un. Samuel

Beaman
1828 Un. *Gamaliel C.*

Beard
1750 N. J. James, M.r at Yale

Beardslee
1821 Un. Augustus

Beardsley
1761 Col. *John*, Mr. 1768
1821 Ham. —Samuel, Mr.
1823 Ham. William
1826 Un. *Obadiah C.*
1827 Un. Charles E.

Beasley
1797 N. J. *Frederick*, Mr., Tut., D. D. at Columbia, 1815, Provost Univ. Pa.

Beattie
1800 Un. William
1822 Un. William D.
1834 Un. James M.
1834 Un. Robert H.

Beatty
1762 N. J. —*Charles*, Mr.
1769 N. J. John, Mr.
1775 N. J. Charles Clinton
1797 N. J. Richard L., Mr.
1806 Un. John, Mr.
1818 N. J. *Charles C.*, Mr.
1824 N. J. —Francis, M. D., Mr.

Beaty
1799 Un. Josiah

Beaubien
1796 N. J. Benjamin

Beck
1807 Un. Theodorick Romeyn, Mr., M. D.
1813 Un. Nicholas F., Mr.
1813 Col. John B., Mr. and Union, and M. D. at N. J.

1813 Un. Abraham
1817 Un. Lewis C., Mr., M. D.

Beckett
1823 N. J. Edward M., M. D., Univ. Pa.

Beckwith
1827 Un. Josiah G., Mr., M. D.
1816 Rut. —Elkanah M., M. D.

Bedell
1811 Col. *Gregory T.*, D. D.

Bedford
1771 N. J. Gunning, Mr.

Beebee
1802 Col. Alexander
1814 Un. Dillion

Beeckman
1822 Un. *Jacob T. B.*, Mr. at Rut. 1827

Beekman
1766 Col. Gerard, Mr.
1773 N. J. William
1792 Col. Gerard
1827 Rut. —*Jacob T. B.*, Mr.
1829 Rut. William F.
1834 Col. James V.

Beers
1814 Un. William P.
1830 Un. George D.

Belcher
1748 N. J.—*Jonathan, Mr.—Harv. 1699, Gov. of Ms., N. H., and N. J.
1756 N. J. —Jonathan, Mr. — Harv. 1728 and Mr. at Harv., Dublin, and N. J.

Belden
1811 N. J. Lewis, M. D.
1812 N. J. Charles
1827 Rut. —Lewis, M. D.

Belding
1832 Un. Samuel

Belknap
1805 N. J. Hezekiah, M. and Tutor

Bell
1790 N. J. Daniel
1819 Un. John, M. D. at Bowdoin 1823—Prof. Univ. Vt.

Bellach
1788 N. J. Thomas A.

Bement
1829 Un. Leonard

Bend
1803 N. J. —*Joseph G.*, D. D.

Benedict
1757 N. J. *Noah*, Mr.
1765 N. J. *Joel*, D. D. at Union, 1808
1810 Un. William
1822 Un. Russell [Ver.
1823 Ham. Farrand Northrop, Prof. in Univ.
1824 Ham. Isaac

Bennett
1816 Ham. Philander
1821 Ham. Edward, Mr.

Benoist
1813 N. J. Robert, Mr.

Benson
1765 Col. Egbert, Mr., — LL. D. at Union 1799
1801 Col. Robert
1807 Col. Egbert

Bently
1824 Un. Charles, Mr.

Benton
1819 Un. Lewis

Berdan
1821 Un. David

Bergen
1808 N. J. *John*, Mr. and Tutor
1829 N. J —Jacob T., Mr.

Berger
1824 Un. *James*, Mr.

Berrian
1808 Col. *William*, Mr., D. D. 1828
1809 Col. Samuel
1815 Col. James

Berrien
1796 N. J. JOHN M., Mr., LL. D. 1829,—Attorney Gen. of U. States
1819 N. J. —Richard M., Mr., M. D. Univ. Pa.
1834 N. J. —Samuel U., Mr.

Berry
1805 N. J. Benjamin
1817 Ham. Morris Miller, Mr.

Bertzon
1828 N. J. *Samuel R.*, Mr.

Best
1771 Rut. Michael, between 1771 and 1782
1798 Col. —*William*, Mr.

Betts
1820 Col. William, Mr.
1826 Un. *William R. S.*

Beveridge
1814 Un. *Thomas*

Bevier
1812 N. J. Lewis D.

Bibb
1792 N. J. George, Mr.

Bibby
1805 Col. James
1809 Col. Edward N.

Biddle
1801 N. J. Nicholas, Mr., LL. D., 1835
1827 N. J. Edward Mr., M.

Bierne
1825 N. J. John

Bigelow
1823 Un. Robert

Biggs
1807 N. J. Augustus W.
1815 N. J. *Thomas J.*, Tutor, Mr., Prof. Lane Theol. Sem.

Bill
1805 Un. James, Mr.

Billings
1822 Un. Danforth

Billups
1822 Un. John

Bingham
1829 Un. Flavel W., Mr.

Bird
1818 Un. John H.

Birney
1810 N. J. James

Bisbee
1831 Un. *John H.*

Bishop
1810 N. J. *David*, Mr.
1819 Un. *Artemas*, Mr.
1823 Un. Isaac W. [Coll.
1825 N. J. —*Robert H.*, D. D., Pres. of Miami

1826 Ham. Samuel Perkins
1834 Ham. —William H., B. A.

Bixby
1817 Un. Alfred
1828 Un. Lewis

Blachford
1816 N. J. —*Henry*, Mr. and at Union

Black
1771 N. J. *John*, Mr.
1821 Ham. John H.
1831 N. J. Samuel H. B.

Blackburn
1805 N. J. —*Gideon*, Mr., D. D. at Gren. Coll.

Blackford
1806 N. J. Isaac N., Mr.

Blackstone
1819 Ham. John W., Mr.

Blackwell
1768 N. J. *Robert*, and at Col. 1770, Mr., D. D. at Col.
1804 Col. William D. [Univ. Pa.
1825 N. J. John Harrison, Mr., D. D.,

Blain
1811 Un. *William*, Mr.

Blair
1760 N. J. *Samuel*, Mr., and at Harv. Tut. and D. D. Phil.
1760 N. J. —*John*, Mr., and Prof.
1769 N. J. William Laurence, Mr.
1775 N. J. *John*, Mr.
1806 N. J. John Henry
1833 Un. Tyrrell

Blakeman
1814 Un. Rufus

Blanch
1829 Col. Thomas E.

Blanchard
1817 Un. John
1818 Un. Anthony

Blake
1830 Un. Benson

Blatchford
1811 Un. *Henry*, Mr., and at New Jersey
1815 Un. Richard M., Mr.
1815 Un. Thomas W., Mr., M. D. at N. J.
1820 Un. *John*
1829 Un. Edgecomb N.

Blauvelt
1782 Rut. Timothy
1783 Rut. Isaac, M.r 1788
1789 Rut. Abraham, Mr.
1801 Col. Abraham L.
1810 Rut. Cornelius, Mr.
1814 Rut. William W.
1821 N. J. —*William W.*, Mr.
1828 Rut. Charles C., Mr.
1828 Rut. Isaac A., Mr.
1828 Rut. —John S., Mr.
1833 Rut. Nicholas C.

Bleecker
1791 Col. Anthony, Mr. 1797
1791 Col. William
1791 N. J. John, Mr.
1792 N. J. Peter
1805 Col. Leonard A.
1820 Col. John B.
1821 Ham. Rutgers
1823 Ham. Stephen Van Rensselaer
1823 Ham. —Herman, Mr.

Blight
1820 N. J. George W., Mr.

Blodgett
1834 Un. Gaius M.

Bloodgood
1818 Un. Simeon De W., Mr.
1829 Un. Abraham
1832 Un. Abraham L.

Bloomer
1758 Col. *Joshua*, M.r, D. D. 1790

Bloomfield
1828 Rut. William Mr.

Blydenburgh
1770 N. J. *John*, Mr.

Blythe
1805 N. J. *James*, Mr., D. D., Prof. in Trans. Univ.—Pres. South Hanover Coll, Ia.

Boardman
1784 N. J. —Daniel, Mr., Yale 1781, and Mr.
1816 Un. *George S.*, Mr.
1818 Un. George S.

Bockee
1803 Un. Abraham

Bodine
1793 Rut. Frederick

Bogardus
1810 Rut. —*Cornelius*
1813 Un. *William R.*
1815 Col. Archibald R.

Bogart
1773 Col. Cornelius
1782 Rut. —John, Mr.
1790 Col. David S.
1791 N. J. —*David S.*, and at Columbia
1824 N. J. Gilbert, Mr.
1827 N. J. David N., Mr.

Bogert
1801 Col. Samuel
1810 Un. Henry H., Mr., M. D., N. Y.
1832 Rut. Charles A.
1832 Col. Horatio, Mr. 1836

Boggs
1823 N. J. —*John*, Mr.
1824 N. J. James L.
1830 Col. John B.

Bogue
1820 Ham. *Horace Publius*

Boice
1824 Un. John P.
1827 Rut. —*Ira C.*, Mr.

Boies
1830 Un. William C.
1832 Un. Augustus A.

Boileau
1789 N. J. Nathaniel B.

Bolling
1825 N. J. Robert B.
1826 N. J. George Washington

Bolton
1801 Col. Thomas
1831 Col. James, Mr., 1835
1833 Col. Jackson

Bonaparte
1825 N. J. —Charles Lucien, Mr.

Bond
1822 Un. *Lewis*

Bonnell
1829 Rut. Alexander V., Mr.
1813 N. J. Joseph, Mr.

Bonnet
1818 Col. Daniel

Buchanan
1822 N. J. William S.
Buck
1810 N. J. Richardson
Buckham
1832 Rut. George
Buckminister
1803 N. J. —*Joseph*, D. D.,—Yale, 1770
Budd
1816 Rut. Bern W., M. D.
1830 N. J. Samuel W., Mr., Prof. Marsh.
Bulkley
1814 Un. William I.
1832 Rut. Henry S.
Bull
1820 Un. James D., Mr.
Bullus
1828 Rut. Robert
Bunner
1798 Col. Rudolph
Burder
1820 N. J. —*George*, D. D.
Burdett
1829 N. J. Charles
Burke
1824 Ham. Albert Gallatin
Burnet
1749 N. J. —William, Mr.
1769 N. J. *Matthias*, Mr., and Yale, D. D.
1775 N. J. Ichabod, Mr.
1792 N. J. George W., Mr.
1799 N. J. *Eliezer*, Mr.
1814 Un. Samuel
1825 Un. William
Burnett
1791 N. J †Jacob, Mr.
Burnham
1830 Un. Alvah K.
1831 Un. Dyer N.
Burr
1755 N. J. Thaddeus, Mr., and Yale, 1759
1772 N. J. AARON, Mr., Senator in Congress, Vice Pres. U. S.
1809 Un. Charles
1816 Un. Edwin
Burrell
1807 Col. William E.
Burrill
1824 Col. Alexander M.
Burroughs
1828 Un. Benjamin
1833 Col. —*Charles*, D. D., Harv. 1806, and Mr., and Mr. at Dart. 1811
Burrowes
1832 N. J. *George*, Mr., and Tutor
Burrows
1830 Rut. —William H., Mr.
Burt
1766 N. J. Joseph
1805 N. J. *Enoch*, Mr.
1810 Un. *Seth*, Mr. [herst
1818 Un. *William S.*, Mr., Tutor at Am-
1822 Un. *Joel W.*
1827 Un. James
Burtis
1812 Col. John A.
1827 Un. *Arthur*
Burton
1785 N. J. —*John*, Mr.
1816 Un. Samuel L.
Burwell
1830 Un. Deodate
Bury
1812 Un. *Richard*, Mr.
Bush
1823 N. J. —*George*, Prof. N. Y. Univ.
1833 Ham. Isaac
Bussard
1822 N. J. William S.
Butler
1817 N. J. Chester
1819 Un. Orange
1820 N. J. *Zebulon*, Mr.
1824 Un. David B.
1828 Col. Jonas
1834 Rut. —Benjamin F., LL. D., Attorney General of United States
Butterworth
1830 Un. Samuel
Butts
1826 Ham. *Daniel B.*
1834 Ham. William E.
Buxton
1793 Rut. —Charles
Bynum
1821 Un. ‖Jesse A.
Cadle
1809 Col. John, Mr.
1813 Col. Richard F., Mr.
Cadwallader
1815 N. J. Thomas
Cadwell
1831 Ham. Benjamin H.
Cady
1808 Un. John W., Mr.
1826 Un. Eleazer L.
1834 Ham. —Daniel, LL. D.
Caldwell
1759 N. J. *James*, Mr.
1761 N. J. *David*, Mr.,—D. D. elsewhere
1791 N. J. *Joseph*, Mr., Tut., D. D., Prof. and Pres. Univ. N. C.
1796 N. J. Elias B., Mr.
1798 N. J. —Charles, Mr. and M. D. Phil.
Calhoun
1774 N. J. John Ewing
1804 N. J. Samuel, M. D.
1814 Ham. *George Alburn*
1821 Ham. —JOHN CALDWELL, LL. D., and at Yale, Senator in Congress and Vice Pres. of U. States
1825 Un. *Philo*
Calkin
1827 N. J. Edward P.
Callender
1821 Un. Charles
Calloway
1791 N. J. Henry
1791 N. J. Robert
Cambreleng
1812 Un. Stephen
Cameron
1832 Un. Robert
Cammann
1825 Col. George P.
Camp
1756 N. J. Stephen
1804 Col. Elisha
1811 Un. *Phineas*

Campbell
1770 N. J. *John*
1771 N. J. Donald, Mr.
1791 N. J. James, Mr.
1794 N. J. George W., Mr.
1796 Col. —John, Mr.
1799 Un. Robert
1806 N. J. —*Joseph*, Mr.
1808 Un. *John*
1811 Col. John
1816 Col. John D., Mr., 1820
1818 N. J. Thomas
1820 Un. *George W.*, Mr.
1820 Un. *Alfred E.*
1821 Ham. David C.
1825 Un. George W., Mr.
1825 Un. George L.
1825 N. J. Charles
1827 Un. Samuel
1830 Rut. William B., Mr.
1830 Un. James C.
1831 Un. David
1831 Un. William
1833 Un. George
1833 Un. James
1834 Un. Samuel B.

Campfield
1759 N. J. Jabez, Mr.
1784 N. J. William
1824 N. J. *Robert B.*, Mr.

Cande
1825 Un. *Isaac N.*

Canfield
1753 N. J. Israel
1792 Rut. —Jabez, M. D.
1816 N. J. Isaac W., Mr., M. D., N. York
1817 Un. Cyrenus W.
1829 N. J. Silas D.

Cannon
1811 Rut. —*James S.*, D. D.
1815 Un. Philip A.
1817 Col. John M. [1825
1822 Un. *Frederick E.*, Mr. at Amherst,
1823 Un. Elias B., Mr., and at Rut. 1827
1833 Rut. Garret S.

Cantine
1796 N. J. Moses J., Mr.
1818 Un. William R.

Capron
1817 Ham. John Milton

Carder
1827 Ham. James D.

Carle
1789 Rut. John J., Mr. and at N. J. 1792
1811 Rut. John H.

Carlisle
1815 Rut. —Lewis, M. D.

Carmichael
1759 N. J. *John*, Mr.
1826 Ham. *William M.*, Mr.
1828 N. J. Richard B., Mr.

Carnahan
1800 N. J. James, Mr., Tut. and Pres. D. D. at Ham. 1821

Carithers
1834 Rut. Daniel N.

Carothers
1833 Rut. John H.

Carpenter
1806 N. J. John Smith, M. D., Pa.
1830 Un. Justin
1830 Un. Marinus
1834 Rut. —George W., Mr.

Carr
1825 Un. James W.

Carrington
1814 N. J. Henry

Carroll
1823 Col. —John, Mr.

Carter
1805 N. J. St. Leger Landon
1809 N J. Thomas Otway
1815 N. J. John P.
1818 N. J. John H.
1820 N. J. William M.
1829 Col. James A.

Caruthers
1817 N. J. *Eli W.*, Mr.
1831 N. J. Archibald

Carvill
1832 Col. George

Case
1755 N. J. *Wheeler*, Mr.
1799 Un. Walter
1810 Un. Wheeler

Casey
1834 Col. William B.

Cass
1825 Ham.—*Lewis, LL. D., Gov. of Michigan, and Sec. of War.

Cassat
1819 N. J. Henry H.

Cassidy
1833 Un. William

Castner
1809 N. J. *Jacob R.*

Cathcart
1816 Rut. —*Robert*, D. D.

Catlin
1818 Ham. *Orrin*
1827 Ham. Marcus, Mr., Prof.
1828 Col. George
1828 Col. —Charles T., Mr., and Yale

Cazier
1785 N. J. *Matthias*, Mr., and at Dart. 1793

Center
1818 Un. Frederick

Chadwick
1821 Ham. —*Jabez*, Mr.

Chalmers
1831 Un. Thomas C.

Chamberlain
1806 N. J. James L.

Chambers
1765 N. J. *Joseph*
1804 N. J. George
1818 N. J. Joseph
1820 N. J. Thomas
1834 Rut. Talbot W.

Chandler
1758 Col. —*Thomas B.*, Mr. and at Oxford, Yale, 1745,—D. D. Oxford.
1774 Col. William
1819 N. J. —*George*, Mr.
1825 Ham. Charles
1827 Un. Aurelius
1827 Un. Josiah
1829 Un. George, M. D.
1833 Ham. Samuel
1834 Un. Samuel

Channing
1769 N. J. William, Mr., and at Yale, 1781
Chapin
1816 Un. Rosevelt
1816 Un. —*Calvin*, D. D., Yale, 1788
1818 Un. —Chester, Mr.
Chapman
1754 N. J. *Benjamin*, Mr., Yale, 1761
1765 N. J. —*Jedediah*, Mr., Yale, 1762
1789 N. J. *Robert H.*, Mr., and at Rutgers D. D. at Williams, Pres. of University of N. C.
1805 N. J. Henry Lee
1813 N. J. Thomas, Mr.
1826 Ham. *Charles*
1828 Un. Robert H.
Chase
1766 N. J. Caleb
1819 Col. —*Philander*, D. D., — B. A. at Dartmouth, Pres. Ken'y Coll.
Chassell
1834 Ham. David
Chavalier
1834 N. J. Nicolas W.
Chauncy
1831 Col. *Peter S.*, Mr., 1836
Cheesman
1771 N. J. Edmund
1812 Rut. John C., M. D.
Cheetham
1811 N. J. Joseph
Cheever
1766 N. J. Jonathan
1827 Un. —*Ebenezer*, Mr.
Cheeves
1824 Col. — ‖ Langdon, LL. D.
Chesnut
1819 Un. John
Chester
1814 Un. Henry, Mr.
1815 Un. *William*, Mr.
1821 Un. —*John*, D. D.
1834 Un. Albert T.
Chestnut
1748 N. J. *Benjamin*, Mr.
1792 N. J. James, Mr.
Chetwood
1792 N. J. William, Mr.
1818 N. J. John J., Mr.
1833 Rut. John
Chew
1825 N. J. Samuel, Mr.
1829 Un. A. Sanford
Child
1810 Col. Francis
1828 Un. *Elias*
Chinn
1819 Un. Joseph W.
Chipp
1833 Un. Howard
Chittenden
1824 Un. *Alanson B.*, Mr.
Choules
1825 N. J. —*John C.*, Mr.
Christie
1799 Col. John
1806 Col. John
1828 Col. Thomas W.
1828 Rut. James R.
1829 Un. —*James*, Mr.
1832 Col. John
Chrystie
1831 Col. James
Church
1816 Un. Rodney S., Mr.
Churchill
1790 N. J. Armstead
Clagget
1764 N. J. *Thomas John*, D. D.
1820 Un. Albert L.
Clapp
1822 Un. *Erastus*
1827 Un. Joseph B.
Clark
1751 N. J. *Samuel*, Mr., and Yale, 1757
1759 N. J. *John*
1762 Col. Richard, Mr., 1766
1781 N. J. *Joseph*, Mr., D. D. Jeff. Coll.
1793 Rut. —John, M. D.
1807 Un. Thomas E.
1807 N. J. Peter I., Mr.
1807 N. J. *John F.*, Mr., Tutor
1808 N. J. *Daniel A.*, Mr.
1808 Un. Aaron, Mr.
1814 Rut. William Paterson, Mr., New Jersey, and M. D. at N. York
1814 Rut. Abraham Schuyler
1817 Un. —*Orin*, Mr., D. D. 1827
1817 Un. Alvah
1818 Ham. —Edward, Mr., and Yale
1822 Un. Edward
1823 Un. *Gardiner K.*
1823 Un. *John A.*, Mr.
1824 Un. —*William A.*, Mr.
1825 Un. Thomas J.
1826 Col. William A.
1827 Un. Peter
1828 Un. Cyrus S.
1831 Un. Walter
1833 Un. Paris G.
1834 Col. —*Orange*, Mr., D. D. Gen.
1834 Ham. Thomas Allen
Clarke
1771 Col. Clement C., Mr.
1797 N. J. James, Mr.
1806 N. J. James I.
1815 N. J. Robert I., Mr., and M. D., Pa.
1817 Col. James P. F.
1823 Col. Edward M.
1824 N. J. Johnson
1827 N. J. Joseph C.
1831 Un. De Witt Clinton
Clarkson
1785 N. J. —*Joseph*, Mr., Pa.
1788 N. J. George
1810 Col. David
Clay
1784 N. J. Joseph, Mr., and at Rhod. 1806
Claypoole
1775 N. J. William
Clayton
1822 Un. *Joshua A.*
Clements
1783 N. J. William
Clemson
1822 N. J. *John B.*
Cleveland
1799 Un. John
1799 Un. James
1815 Un. Stephen

Clinton
1750 N. J. Alexander, Mr.
1786 Col. De Witt, Mr., LL. D., 1826, and at Rutgers, 1812, Senator in Cong., Gov. of N. York
1793 Col. ‖George
1797 Col. George W.
1818 Un. Charles A., Mr.
1825 Ham. George William

Clizbe
1815 Un. Ira, Mr.

Close
1763 N. J. *John*, Mr.
1811 Col. Ebenezer, Mr., 1815

Clossy
1768 Col. —Samuel, M. D., Dublin, Prof.

Clowes
1808 Col. *Timothy*, Mr., at Union,—LL. D. at Alleghany Coll.

Clymer
1766 N. J. Daniel Cunningham, Mr.
1786 N. J. Henry
1787 N. J. Meredith
1821 N. J. William B.
1822 N. J. Thomas W.
1823 N. J. George, M. D., Pa.

Cobb
1783 N. J. —David, Mr., and Harv. 1766,—Lieut. Gov. Mass.
1804 N. J. John I.
1823 Ham. *Asahel*

Cobbin
1827 Ham. Ingraham H.

Cochran
1788 Col. James, Mr. [Dublin
1788 Col. —*William*, Mr., Trinity Coll.,
1791 Col. Walter L.
1819 N. J. Henry K.
1831 Ham. John

Cock
1775 Col. William, Mr., 1790
1805 Col. William
1805 Col. Thomas, M. D.

Cockburn
1817 Un. William

Cockroft
1834 Col. James M.
1834 Col. William

Cocks
1794 Col. William

Codman
1816 Col. Richard [and at Yale and Brown
1822 N. J. —*John*, D. D., Harv. 1802, and Mr.,

Codwise
1799 Col. David
1810 Col. George
1822 Un. George W.

Coe
1789 Rut. Jonas M.
1792 N. J. —*Jonas*, Mr., and at Union,—D.D. at Middlebury
1813 Rut. —Jesse, M. D.
1815 Un. Edward M., Mr.
1815 Rut. Ebenezer
1815 Rut. Isaac
1816 Un. John S.
1822 Un. Elias L.
1834 N. J. Philemon E.

Coffin
1795 Col. —John, Mr., and at Yale, 1798, at N. J. 1795, B. A. at Dart. 1791, and Mr.

Coit
1820 Col. Joseph H.
1834 Col. —*Thomas W.*, D. D.,—Yale, 1821 and Mr. 1831

Colden
1766 Col. Richard N.
1817 Un. David C., Mr.
1821 Un. Thomas

Cole
1788 Rut. Walter, Mr.
1796 N. J. —Nathan, Mr.

Coleman
1786 N. J. Henry Embry, Mr.

Coles
1805 Col. Benjamin U.
1818 Un. Henry S.

Collins
1789 N. J. *John*, Mr.
1818 N. J. Stephen, M. D., Pa.
1820 Un. Addison
1822 N. J. William H.
1827 Un. Augustus

Colston
1806 N. J. Edward, Mr.

Colt
1815 Un. James D.
1817 Un. Joseph S.

Colton
1827 Ham. *Asa S.*, Mr.

Colvard
1822 Un. Robert, Mr.

Combs
1833 N. J. Joseph

Comfort
1795 N. J. *David*, Mr.
1808 N. J. *Daniel*, Mr.
1826 N. J. *David*, Mr.

Comly
1827 N. J. Joshua W.

Comstock
1819 Ham. Clark Marvin, Mr.
1827 Ham. Grover S., Mr.

Conant
1825 Un. *Cyrus W.*

Conde
1831 Un. *Daniel T.*

Condict
1784 N. J. *Ira*, Mr.
1788 N. J. *Aaron*, Mr.
1807 N. J. Daniel H.
1816 N. J. —‖Lewis, Mr., and M. D., Pa.
1822 N. J. Henry F.
1824 N. J. Silas L., M. D.
1828 N. J. Nathan W., Mr., M. D., N. Y.
1831 N. J. Lewis, Mr.

Condit
1795 N. J. ‖Silas, Mr.
1811 N. J. Jacob, Mr.
1814 N. J. Robert W., Mr., Tutor
1817 N. J. John S.
1823 N. J. Charles, M. D.
1826 N. J. *Joseph D.*, Mr.
1827 N. J. *Jonathan B.*, Mr., Tutor, and Prof. in Amherst Coll.
1831 N. J. *John H.*, Mr.

Congar
1806 N. J. Lewis L. C.
1809 N. J. John S., Mr., M. D., N. York

Conger
1831 Col. Abraham B., Mr.
1834 Col. John

Conklin
1755 N. J. *Benjamin*, Mr.
1810 Un. Alfred
1816 Un. Thomas L.

Conkling
1818 N. J. Nathaniel, Mr.
1826 N. J. Henry

Connelly
1806 N. J. John

Conover
1806 N. J. John E.

Conrad
1793 N. J. Edward F.

Conrey
1809 Col. Gerard

Constable
1808 Un. William
1833 Col. James

Constant
1826 Un. Joseph A.

Converse
1816 Un. Alexander Backus
1819 Un. *Augustus L.*

Cook
1773 N. J. Stephen, Mr.
1789 Rut. Henry
1801 N. J. John E.
1809 N. J. George W.
1814 Un. Zebulon
1823 Ham. Abner
1828 Un. Benaiah

Cooke
1819 Un. Amicus
1828 N. J. Richard F.
1834 N. J. Philip P.

Cool
1806 N. J. Jonathan S.

Cooley
1806 N. J. *Eli F.*, Mr.
1827 Un. Orin
1828 N. J. William S.
1831 Ham. —*Timothy M.*, D. D., Yale, 1792

Cooper
1763 N. J. *Robert*, D. D., Dickinson Coll.
1768 Col. —*Myles*, LL. D., Oxford, Pres. Columb. Coll., New York
1769 Col. Caleb, Mr., 1771, and at N. J. 1776
1784 N. J. Thomas
1805 Col. *Joab G.*, Mr.
1818 Un. John T., Mr.
1820 Un. Benjamin F., Mr.
1824 Col. —James Fennimore, Mr.
1831 Rut. William H.

Copland
1807 Col. George R.
1809 Col. Edward

Copp
1771 Col. John, Mr.

Corban
1765 N. J. George

Corbin
1828 N. J. John S.
1828 N. J. William L.

Coriell
1824 Un. William W.

Cornelison
1793 Rut. —Abraham, M. D.
1812 Rut. *John*, Mr.
1822 Un. John M., Mr.
1825 Un. William H.
1827 Rut. —John, M. D.

Cornell
1810 N. J. —*John*, Mr.
1825 N. J. *Frederic J.*, Mr.

Cory
1831 N. J. Benjamin, Mr.
1831 N. J. Joseph, Mr.

Cotton
1826 Ham. Henry G.

Coughtry
1826 Un. Henry

Courtney
1834 N. J. —Edward, Mr., Prof. in Pa.

Covert
1811 Col. John
1831 Un. *John*

Cowan
1806 N. J. James

Cowdrey
1821 Col. Peter, Mr.

Cowell
1763 N. J. David, Mr., and M. D., Phil.
1766 N. J. Ebenezer

Cowles
1816 Un. Henry B.
1823 Ham. Elisha
1828 Ham. *Sylvester*
1829 Un. Edward E.

Cox
1813 Un. John P.
1815 N. J. Christopher
1816 N. J. James
1816 N. J. Samuel
1813 N. J. —*Samuel H.*, Mr., and D. D. at Williams,—Prof. at Auburn
1820 N. J. Clement
1825 N. J. —Abraham L., Mr.
1830 Un. Philip L.
1833 Col. *Richard*, Mr.

Coxe
1807 N. J. William S., Mr.
1808 N. J. Richard S., Mr.
1818 N. J. Daniel Theodore, M. D. Pa.

Cozens
1814 N. J. Horatio

Crabb
1826 Un. *Isaac*

Craft
1821 Col. Isaac F.
1821 Col. William

Crafts
1832 Un. Erastus

Craig
1773 N. J. Archibald
1773 N. J. Hugh
1806 Un. Andrew
1820 Un. John C.

Craighead
1763 N. J. *John*, Mr.
1775 N. J. *Thomas*, Mr.

Cramer
1826 Un. John
1832 Un. Eliphalet

Crane
1789 N. J. Isaac W., Mr.
1797 N. J. *Daniel*
1805 N. J. *John R.*, Mr.
1814 N. J. *Elias W.*, Mr.
1818 N. J. John S.
1832 Un. Ethan B.

1832 Un. Jonathan B.
1833 N. J. John R., Mr.

Crary
1824 Col. Edward C.
1826 Un. John

Craven
1765 N. J. Gershom
1815 N. J. Elijah R., Mr., and M. D., Phil.

Craver
1829 Col. Alfred W.

Crawford
1755 N. J. William, Mr., Harvard, 1761
1775 N. J. *Edward*, Mr.
1777 N. J. James, LL. D.
1781 N. J. William, Mr.
1804 N. J. Thomas H.
1819 N. J. James
1820 N. J. George W.
1820 Un. John S.
1823 N. J. William, Mr.
1823 Un. James
1824 N. J. David, Mr.
1827 Rut. —Conyngham, M. D.
1829 N. J. Richard R., Mr.
1832 Un. Samuel M.

Creighton
1770 Col. James, Mr.
1812 Col. *William*, Mr., D. D., 1830

Cresap
1794 N. J. James E.

Cressy
1834 Un. E. H.

Crittenden
1832 Ham. Cotton Mather

Crittenton
1824 Un. Alphonso, Mr.

Croes
1797 N. J. —*John*, Mr.,—D. D. at Columbia, 1811
1806 N. J. *John*, Mr.
1809 Rut. William, Mr.
1815 Rut. Robert B., Mr., at N. J., 1820

Crolius
1803 Col. Thomas

Cromwell
1827 Un. Charles, Mr.

Crooke
1782 Rut. William, Mr., 1789

Crookshank
1834 Un. John C.

Crookshanks
1821 Un. *William*

Crommelin
1801 N. J. James

Cross
1823 N. J. Nathaniel, Mr., Prof. Nashville University
1831 N. J. Andrew B.

Crosby
1802 Col. John
1814 Un. *Stephen*, Mr.
1820 Un. *Cyrenius*
1821 Un. Elias H.
1822 Un. *Alexander*, Mr.
1827 Col. John P.
1827 Col. William H.

Crow
1787 N. J. George

Crowell
1814 N. J. John P.
1834 N. J. John, Tutor

Cruger
1796 Col. Henry
1819 Col. Henry N., Mr.
1823 Col. Lewis

Crump
1805 N. J. George W., Mr., M. D., at Pa.

Culbertson
1768 N. J. Samuel

Cumings
1832 Un. *Abijah P.*

Cumming
1760 N. J. —*Alexander*, Mr., and at Harv. 1761
1774 N. J. John Noble, Mr.
1787 N. J. —*Francis*, Mr.
1805 N. J. *Hooper*, Mr., D. D., Alleg. Coll.
1805 N. J. William Clay [Coll.
1811 N. J. —Ebenezer H., Mr., and Franklin
1825 Un. —*Francis*, Mr.

Cumpston
1833 Un. E. H.

Cunningham
1767 N. J. Samuel, Mr.

Currie
1829 Rut. Robert O.

Curtenius
1811 Un. Peter T.

Curtis
1757 N. J. *Caleb*, Mr.
1767 N. J. Francis
1820 Un. George, Mr.
1821 Un. Edward W. B., Mr.
1824 Un. *John W.*, Mr.
1824 Col. William A.
1829 Un. *Erastus*

Cushing
1764 Col —Matthew, Mr., Harv., 1739

Cushman
1816 Un. —John P., Mr.
1828 Ham. Noah, Mr.
1834 Un. Benjamin T.

Cuthbert
1795 N. J. George R., Mr.
1803 N. J. ALFRED, Mr., Senator in Cong.
1805 N. J. John A., Mr.

Cutler
1821 N. J. Silas C.
1823 Ham. Andrew, Mr.

Cutting
1758 Col. —*Leonard*, B. A., at Cam., Eng.
1793 Col. William
1830 Col. Robert L.

Cuyler
1762 Col. Henry, Mr.
1763 Col. Barent, Mr.
1806 Un. *Cornelius C.*, Mr., D. D., 1828
1813 N. J. William H., Mr.

[To be continued.]

HISTORY OF THE GENERAL ASSOCIATION OF MASSACHUSETTS.

[Prepared by the Rev. THOMAS SHELL, D. D., Secretary.]

THIS history of the General Association of Massachusetts might have been more complete in respect to its commencement and early progress, than it now will be, had not the records and papers in the keeping of the Secretary, the Rev. Enoch Hale, been destroyed by the burning of his house in October, 1816; still the principal facts worthy of preservation have been collected from various sources. The style of this body, until Maine became a separate State, was, *The General Association of Massachusetts Proper.* In a printed document on this subject, it is stated, "*The disconnected state of the Associations within the limits of this important section of New England, the little acquaintance which its ministers have with each other, and the hope that by drawing closer the bonds of union, the cause of truth might be better promoted, suggested the expediency of a General Association.*" A convention of ministers was proposed to ascertain the general opinion on the subject. Delegates were accordingly chosen by several District Associations in the western counties of the State, who met at Northampton, July, 1802. They were united in the opinion that it was expedient that a General Association should be formed. For the basis of their union and fellowship, they agreed to "admit as articles of faith, the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism." On this ground they recommended to the several Associations which they represented to choose two delegates each, who should meet and organize the General Association, leaving open the door for other Associations to unite, if they should be disposed. The meeting further agreed, that the objects to be kept in view should be, to promote brotherly intercourse and harmony—their mutual assistance, animation and usefulness as ministers of Christ—to obtain religious information relative to the state of their respective churches, and of the Christian church through this country and throughout the world—and to co-operate with one another and with other similar institutions in the most eligible manner for building up the cause of truth and holiness. "Upon these principles and embracing these objects, the Association was formed and has proceeded." "*The General Association is founded on the pure principles of Congregationalism. One design of it is to cherish, strengthen and transmit those principles. It wholly disclaims ecclesiastical power over the churches, or the opinions of individuals.*"

In the convention of ministers at Northampton before mentioned, which recommended the organization of the General Association, there were represented eight District Associations;—Berkshire, Mountain (now extinct), Hampshire South (now Hampden), Hampshire North (now Hampshire Central, and then including what now is Franklin), Hampshire North East (now extinct), Brookfield, Westminster and Mendon.

The first meeting of the General Association was held June 29, 1803, at Northampton, and was attended by delegates from five of the District Associations, which proposed the organization of the body. Delegates from the same five Associations met June 27, 1804, in Hardwick. Rev. Joseph Lee, one of the delegates from Westminster Association, was chosen Moderator, and preached the public lecture from John xvii. 21. *That they may all be one, as thou, Father, art in me, and I in thee,* &c. At this meeting the office of Secretary was instituted, to which the Rev. Enoch Hale was appointed during the pleasure of the body.

The next meeting of the General Association was held in Washington, Berkshire county, June 26, 1805; when three Associations only were represented, viz. Berkshire, Mountain, and Hampshire North. The same Associations, and they only, were represented in the meeting in 1806, at Hatfield. Several rules were established at this meeting—That the Secretary be chosen for three years—that he be, *ex officio*, a member of the body—that the minister of the place of meeting also be a member—and that the Associations to which these individuals belong, retain the right to elect their number of delegates in

addition. And accordingly the Rev. Enoch Hale was chosen Secretary for three years ensuing; which office he continued to fill to the entire satisfaction of the body, until he declined a re-election in 1824.

Hitherto the General Association seemed to excite but little interest even among Orthodox ministers. Some were afraid that if it were to prosper and embrace most of the Orthodox ministers in the State, it would become a body of great ecclesiastical power, which at a future day might interfere with the discipline and order of Congregational churches, destroy their independence, and lord it over the faith and consciences of men. Others thought such a body would lower the tone of Orthodoxy by bringing all evangelical ministers of the Congregational order, with their many shades of difference, to think more alike and settle down upon the middle ground between the two extremes. Others again, and a much more numerous class than either of the former, conceived that such an institution would be of no practical or important use. All the ministers embraced in these three classes just mentioned, though they manifested but little zeal in the matter, were so much opposed to the General Association, as either not to unite with it, or to throw obstacles in the way of its progress.*

The next meeting was held in Windsor, 1807, in which six Associations were represented, among which were Worcester South and Essex Middle.

The meeting in 1808, was on the last Wednesday in June, at Worcester; where delegates met from eight District Associations, while several gentlemen belonging to other Associations attended as visiting clergymen to learn something more respecting the nature and objects of the meeting. Delegates were appointed at this meeting to attend the General Association of Connecticut, to learn their views and feelings respecting the formation of a union between the two bodies, and the terms on which such union might be established.

The next meeting, which was held June 28, 1809, at Newburyport, was attended by several ministers from the eastern part of the State to make inquiry into the principles and objects of the Association. The delegates sent to the General Association of Connecticut, produced a copy of votes from that body which prepared the way for a conection to be formed with the General Association of Massachusetts, and rules were established by which the connection should be regulated. The substance of these rules is, That each body shall appoint annually two delegates to the other, who shall be admitted to the same right of sitting, debating and voting with their own members respectively, with the understanding that these articles of agreement may be at any time varied by their mutual consent. At this meeting also a similar connection was formed with the General Association of New Hampshire, and regulated by the same general rules; and for the first time delegates were admitted to seats from each of these bodies.

From this date, the General Association of Massachusetts began to occupy a larger space in the Christian community and excite no small interest in the churches and among Congregational ministers through the State. Some of the measures of this body had an importance attached to them, as it *now* appears, which had not been anticipated by its earliest projectors and warmest friends. The meeting in June, 1810, at Bradford, was somewhat signally marked in the history of this body. For in the first place, the Constitution was altered. It formerly read, "*That the above doctrines*," (meaning the doctrines in the Assembly's Shorter Catechism,) "*be considered as the basis of the union of our*

* About this time the project, or rather the existence, of a General Association was laid before the Convention of Congregational ministers in Boston. The object of this was to unite the great body of the clergy in the State, and thus overcome all impediments in the way of having an Association as extensive as the Commonwealth. It will be remembered, that at this period and for a number of years after, there was no development of Unitarianism—no body of ministers that avowed the Unitarian doctrine, or assumed the name. Many styled themselves '*liberal preachers*,' though it is now believed that in fact they were then Unitarian. It will not therefore, be thought strange that some liberal minded ministers in the Western counties, while strictly Orthodox in sentiment, conceived it possible to unite nearly all the Congregational ministers of the State in one General Association upon Evangelical principles and for Christian purposes.

The question proposed to the Convention was of this sort,—Whether they would form themselves into a General Association for the purpose of promoting ministerial acquaintance and brotherly love, and learn more perfectly the state of the churches and promote their prosperity.

This application proved wholly unsuccessful. The treatment however, which this subject received from the Convention is thought to have contributed to the growth and usefulness of the General Association.

churches." It was so altered as to read, "*That the above doctrines, understood by us to be distinctly those, which from the beginning have been generally embraced by the churches of New England as the doctrines of the gospel, be considered as the basis of our union.*"

2. A connection similar to that formed with the General Association of Connecticut, was this year formed at the instance of the General Association of Massachusetts, both with the General Assembly of the Presbyterian church in the United States and also with the General Convention of Congregational and Presbyterian ministers of Vermont.

3. A Board of Commissioners for Foreign Missions was instituted by the General Association of Massachusetts. On the day before the meeting of the General Association, several clergymen met in Andover to consult upon the expediency of attempting to send missionaries to the heathen. It was stated that four young gentlemen in a course of theological studies were ready to devote themselves to the work of preaching the gospel to heathen nations, and that they would present themselves before the Association in the course of their meeting at Bradford. And now what shall be done? Shall we send them to England to put themselves under the direction and patronage of the London Missionary Society, or shall a Missionary Society be formed here, and the churches be called upon to defray the expense? Some doubted whether the churches would be induced to meet the necessary expenses, though the annual amount would be but a few thousand dollars, besides the outfit. One gentleman remarked that the churches would sustain the missionaries, if a Society were organized for the purpose of sending them forth, and that the contributions of the churches both for Foreign and Domestic Missions would be as our Saviour said, "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom." These deliberations resulted in a determination to make an effort in the General Association which was soon to meet at Bradford, to form a Foreign Missionary Society. Amongst others the following gentlemen were present at this meeting for consultation, viz. Rev. Dr. Spring of Newburyport, Rev. Professors Griffin, Woods, and Stuart, of Andover, Rev. Dr. Worcester of Salem, Rev. Peter Sanborn of Reading, and Rev. Thomas Snell of North Brookfield. Several other gentlemen were present, but their names have escaped the recollection of the writer. At the meeting of the General Association at Bradford, Messrs. Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, and Samuel Newell were introduced, and they presented a paper with their names subscribed, on the subject of a mission to the heathen. The business was committed to Rev. Dr. Spring, and Messrs. Hale and Worcester, who reported resolutions for instituting a Board of Commissioners for Foreign Missions, to consist of nine members, all in the first instance to be chosen by this General Association, and afterwards annually, five of them by this body, and four by the General Association of Connecticut.

This Report was unanimously accepted, and a Board of Commissioners was instituted by choosing the following gentlemen as members.

His Excellency John Treadwell, Esq., Governor of Connecticut; Rev. Timothy Dwight, D. D., President of Yale College; General Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, D. D., and Samuel H. Walley, Esq., of Massachusetts. Measures were provided for calling the first meeting of the Board.

Here was laid the foundation for the first systematic efforts made by the American churches to christianize the heathen in distant lands. In the incipient stages of the General Association, no one thought of a Foreign Missionary Society as one of its results. If it had never done any thing more than to form this plan of operation, whereby Christians can devote their substance, or themselves, or both, to the benevolent object of converting the heathen to God, it would not have existed in vain. But this body was not satisfied with establishing a Board of Commissioners for Foreign Missions; but has been uniformly a firm supporter of this cause, by devising measures and encouraging efforts to increase the contributions of the churches for the spread of the gospel. In view of the inadequacy of receipts to defray the necessary

expenses of the Board of Commissioners in their enlarged and extending operations, the General Association has been forward to pass such resolutions as were thought to be best calculated to stir up their brethren and the Christian public to the practice of greater liberality.

To promote the great object in view, a vote was passed, 1832, to recommend the first Monday in the year to be observed as a day of prayer for the conversion of the world, to all the churches connected with the body. This vote in substance was repeated the following year in concurrence with a vote of the General Assembly of the Presbyterian church.

Some idea may be formed of the missionary spirit of the Orthodox ministers in this State by the following abstract of several resolutions passed at different meetings of the General Association.

"We are impressed with the importance of observing the *Monthly Concert of Prayer*, and recommend that ministers make *special efforts* to render meetings interesting, and that the members of the churches be more punctual in attending them, to pour out fervent supplications to God for the effusions of his Spirit on the churches at home, and on missions abroad."

1833. "*Resolved*, That it is the duty of churches and individual Christians to aim at the publishment of the gospel among all nations, as soon as possible; and we regard it as of the highest importance to their *own spiritual prosperity*, that they practically recognize, and efficiently discharge this duty."

1834. "Recognizing the obligation and privilege of the followers of Christ to promote the evangelizing of the world, we rejoice in the openings of Providence for Missionary efforts in unevangelized countries, and in the advancing resources and operations of the American Board of Commissioners for Foreign Missions, and earnestly recommend the object and claims of the Board to the fervent prayer and increased patronage of our churches."

Domestic Missions.

The General Association of Massachusetts have taken a lively interest, and had an important agency in the affairs of Domestic Missions. In 1817, they appointed the following gentlemen a committee to consider the expediency of establishing a Domestic Missionary Society to assist feeble parishes in the State, viz.

Rev. Drs. Morse, Hyde and Worcester; Rev. Messrs. J. Edwards, T. Packard, T. M. Cooley, J. Woodbridge, T. Snell; Hon. N. Cleaveland, Hon. D. Waldo, Hon. S. Strong, and Hon. E. Starkweather.

This committee met at Northampton in October following, and after consultation, came to the unanimous conclusion that it was expedient to form a Domestic Missionary Society, and framed a constitution, which in their Report was presented to the General Association, at their next meeting, and was unanimously approved and adopted. By this constitution the General Association of Massachusetts, was made the Domestic Missionary Society. At each annual meeting of the Association they acted as a Domestic Missionary Society for such time as the business of the Society required. On this plan the Society existed and continued its operations till 1828, when it was merged in the Massachusetts Missionary Society. From this time they became one, under the name and charter of the latter, with the understanding that it should confine itself primarily to Domestic Missions in the State, become auxiliary to the American Home Missionary Society, and after supplying our own wants pay over the surplus funds to their Treasurer—that an annual sermon on the subject of Missions, followed with a contribution, be preached before the General Association by such person as they should appoint—and that three delegates from the Massachusetts Missionary Society sit as members of the General Association, and the same number from this body sit in the annual meetings of the Society.

Corresponding with this arrangement, the General Association recommended to all the District Associations in connection, that they form themselves into societies auxiliary to the Massachusetts Missionary Society for the purpose of sustaining the feeble churches. The following vote was passed in 1833: "That in view of the strong claims of the American Home Missionary Society to the

confidence and coöperation of the Christian community, claims founded on the wide extent of the field of its operations, the unity and comprehensiveness of its plan, the efficiency and success of its past labors,—its bearing on the literary, religious and civil interests of the country, and its ultimate influence on the destinies of the world—it be earnestly recommended to the Evangelical pastors and churches of this Commonwealth to put forth increased efforts the current year, for the support of the Society, and aim to raise, at least $30,000 for this object." Additional resolutions were passed, in 1834 and '37, pressing the churches in the State 'not to cease from their labors, till every church in this land shall have a pastor, and every village, and settlement, and soul shall be brought under the power of the world to come.'

Education of Pious Young Men for the Ministry.

This subject has frequently been brought before the General Association, and resolutions from time to time have been passed by this body in relation to it. In 1833 it was

"*Resolved*, That, in view of the immense want of ministers to supply the destitute churches of this country, and to meet the increasing and imperative demand of the Home and Foreign Missionary Societies, and in view of the intimate and inseparable connection there is between the preaching of the gospel and the prosperity of every religious enterprise, it is the solemn duty of every minister to exert himself to find at least one young man, suitable to prepare for the ministrations of God's word and to induce him to commence immediately a course of education for the ministry."

In 1835, the Association

"*Resolved*, That in view of the great, increasing and urgent call for ministers to supply our own country and the world, it is the duty of the Christians of the Commonwealth of Massachusetts to make far greater efforts than they ever have made, to augment the number of suitably qualified ambassadors of the cross, by inducing pious young men of good talents to prepare for the ministry, and by contributing to the funds of the American Education Society for the aid of indigent students."

With ultimate reference to the same object, the Association has sustained by its recommendation the proposition to observe annually the last Thursday in February as a season of fasting and prayer for revivals of religion in our colleges. It has also passed the following resolution:

"Considering the great and increasing want of ministers of the gospel, to supply our own country and other parts of the world, and the important influence which the American Education Society is destined to exert in raising up ministers of the gospel, therefore,

"*Resolved*, That we cordially recommend the observance of the concert of prayer which is appointed on Tuesday following the first Monday of the month, to pray for the Society, for those under its patronage, and especially, that the Lord of the harvest will send forth laborers into his harvest."

The American Education Society has ever been dear to the ministers and churches connected with the General Association. This will appear from the interest they have taken in it. In the Twentieth Annual Report of the Society, the Secretary says, "Massachusetts, which is the seat of operation of the Society, contributes annually to this cause far more than any other State in the Union. She has raised for this object in various ways, nearly $300,000. She has uniformly had at her Theological and Academical Institutions, more beneficiaries than any other State. Having as many educated ministers as she has thousands of souls within her borders, she knows by happy experience how to appreciate an able and faithful ministry. Two hundred and sixty-two young men in her institutions have received the patronage of the Society during the past year. The State is organized into fifteen auxiliaries, and has contributed the last year about $20,000."

Bible Effort.

When it was proposed to supply all the families in the United States with the word of God in one year, the General Association took measures to have

this proposition sustained, and the good work accomplished, by stirring up the ministers and churches in the State to vigorous efforts and liberal contributions. This was in 1830; and in 1833 the Association passed the following resolution in support of the proposition. "That we will cheerfully consecrate our efforts and prayers in aid of the recent resolutions of the American Bible Society to carry forward the work of foreign supply, until the whole habitable earth is blessed with the word of life." This resolution was followed by another in 1834, pledging the efforts of the Body to lead those over whom they may have influence to perform their part towards the achievement of the great and truly glorious enterprize of supplying with the Bible, the whole accessible population of the earth within some definite period."

Moral Reform.

When the subject of moral reform was brought up in 1833, and discussed at great length by gentlemen of different views respecting the proper and best way of staying the progress of licentiousness and suppressing the evil, the General Association unanimously adopted the following resolution, viz: "That in view of the known and appalling increase of licentiousness and crime, and the signal interposition of divine Providence in awakening the attention of individual Christians and philanthropists to consider the causes and effects of the same, we regard the cause of moral reform as sustained and enforced by the most solemn and commanding claims of philanthropy, patriotism and religion,—and that we do most earnestly and especially recommend to all the ministers and members of churches to unite, and in the fear and love of God, use efficient and appropriate means to deepen and strengthen the foundations of virtue, and to roll back the tide of impurity and shame, which so fearfully exposes our land to the indignation and curse of Heaven."

Seamen.

Amongst other objects of Christian benevolence the General Association have remembered our seafaring brethren, and have passed various resolutions of which the following is the substance: "We feel a deep interest in the object of the Seamen's Friend Society, and regard its operations as having a direct and important bearing upon the conversion of the world.—We are much impressed with the importance of promoting the conversion of seamen to God, and recommend the foreign seamen's missions of the American Seamen's Friend Society to the support and prayers of the churches."

Colonization.

The General Association of Massachusetts from an early date took no small interest in the subject of colonizing the free people of color in their father-land. In 1819 they passed the following vote. "We entertain sentiments of the highest respect for the Society organized for the colonization of free blacks—most earnestly wish success to its noble and interesting objects; and assure the Directors of our coöperation, and beg them to persevere in the good work so favorably commenced." "We are deeply impressed with the obligations of Americans to make one great, united and persevering effort to elevate the intellectual and moral character of the descendants of Africa, and to qualify them for ministers and teachers, and for the various civil departments in the colonies;—no nation are under so great obligations to that injured people, or can be expected to provide for the instruction of the colonists." A few years after they resolved, "That it is expedient for the ministers of this Commonwealth to propose to their respective congregations to make a collection, annually, to aid the benevolent and Christian enterprise in which the American Colonization Society has embarked." 1832. "Deeply impressed with the high importance of the objects and claims of the American Colonization Society as it regards the suppression of the slave trade on the coast of Africa—the extension of the light of liberty and Christianity over that vast continent, and the exemption of our own country from the evils of slavery, we earnestly recommend

that philanthropic institution to the more fervent prayers, and more efficient patronage of the Christian public."

Slavery.

The views which the General Association of Massachusetts have entertained of slavery in the United States, and the influence they would wish to exert in respect to it, may be gathered from the following resolutions passed in 1834 and 1837. "*Resolved*, That the slavery existing in this country, is a violation of the fundamental principles of our national government—that those laws and usages in the slave-holding States, which withhold the Bible, as a book to be read, from the slave population, are inconsistent with the spirit of Christianity—that we deeply sympathize with our enslaved brethren, and commend their cause to the prayers of the Christian church, and that the efforts made for imparting instruction to the slaves, are regarded by us with lively hope and earnest prayers for their universal extension." "*Whereas*, Slavery, as it exists in our country, is a great moral and social evil, and—no man should feel indifferent respecting that which the God of heaven disapproves:—*Therefore*, *resolved*, That the assumed right of holding fellow-men in bondage, working them without wages, and buying and selling them as property, is obviously contrary to the principles of natural justice and the spirit of the gospel, offensive to God, oppressive to men, and ought to cease with the least possible delay."

Intemperance.

As early as 1811 the General Association enlisted in the cause of temperance, and appointed a large committee to operate with other committees from the General Assembly and the General Association of Connecticut, in devising measures to prevent some of the numerous and threatening mischiefs experienced throughout our country from the excessive use of spirituous liquors. To cure the community of intemperance, and remove its legion of evils by entire abstinence from the use of *even ardent* spirits, was a thought which probably had never yet entered the mind of the most discerning. The measures of 1811 resulted only in the formation of some moral societies around the land, whose object was limited to almost any use of ardent spirits short of intoxication. This effort greatly diminished the consumption of *distilled* liquors among the more sober and considerate part of the community, though it did nothing to reclaim the intemperate.

At the meeting of the General Association in Boston 1825 there was conversation amongst a few individuals of the body respecting some other and different efforts to stay the desolating march of intemperance. Nothing was done till the closing part of that year, when the American Temperance Society was formed; and in 1827, the General Association, for its support and prosperity, passed the following resolutions, viz: "That we cordially approve of the object and operations of the 'American Society for the Promotion of Temperance,' and earnestly hope that the practice of entire abstinence from the use of distilled liquors will become universal.—That we will abstain from the use of distilled liquors ourselves; that we will not have them used, except as a medicine in case of bodily infirmity, in our families; that we will not provide them as an article of entertainment for our friends; and that we will, in all suitable ways, discountenance the use of them in the community."

After a long and appropriate preamble setting forth the reasons of the resolution, the General Association in 1831 resolved, "That in our opinion, the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the spirit and requirements of the Christian religion, and ought to be abandoned throughout the Christian world.——And we deeply regret that any sober man, especially any member of a Christian church, should be found engaged in this destructive traffic." To this resolution I would subjoin the substance of several passed the following year:—"The traffic in ardent spirit as a drink is an *immorality*,—utterly inconsistent with a profession of the Christian religion,—those who continue to be engaged in it ought not to be admitted members of churches, and those who are members and continue in the traffic are violating

the principles and requirements of the Christian religion." In resolutions passed at subsequent meetings the sentiment was expressed, "that the exporting of ardent spirit to the unevangelized and partially civilized nations and tribes of men, is an immorality which ought to be reprobated and abandoned throughout the world—that the manufacture of ardent spirit and traffic in it is an immorality that disqualifies persons for church membership, and that the importing and exporting such liquor, and the renting of buildings to be occupied for the sale of it, ought to be universally abandoned."

Sabbath.

As early as 1815 the General Association attempted to check the progress of the great sin of desecrating the Sabbath, by raising their voice against the transportation and opening of the mail on that day. A petition to the Congress of the United States was drafted by a Committee, adopted by the body and ordered to be officially signed and transmitted.

Ten years after, when General Lafayette visited this country, and public military honors were paid him on the Lord's day, this Body passed and sent forth several resolutions presenting their views of the importance of the Christian Sabbath; how much we are indebted to its influence under God, for most of our invaluable blessings coming down to us from our pious ancestors; how ministers of the gospel, as the official guardians of public morals, should promote just views of this subject; how painful were their apprehensions in witnessing the growing indifference to the sanctity of the Sabbath, and especially in the public and repeated violations of this holy day, in paying honors to General Lafayette, which, at any other time, the whole community would have cheerfully paid him as a just tribute of respect.

Other resolutions were passed in 1828, which, among other things, "recommend to all the members of the several Associations connected with this body to abstain from travelling on the Sabbath for the accomplishment of ministerial exchanges, except in cases of necessity or mercy," and "that in every town they form Societies auxiliary to the General Union." The project of forming societies was an entire failure. Three years after, a second attempt was made by the General Association to have local societies formed for the better sanctification of the Sabbath, but with no greater success. In 1830 it was voted, "That, since the Sabbath is so seriously threatened by the assaults of irreligion and the encroachments of pleasure and business, it becomes the ministers and churches of our Lord Jesus Christ, to maintain a peculiar circumspection of conduct in the observance of that day, and to accustom their children and servants to abstain from secular business and recreations." In view of the desecration of the Sabbath, a day of humiliation and prayer was recommended at this time to the churches.

In consideration of the movements for business and pleasure on our sea-board, and rivers, and canals, and rail-roads, which threaten the prostration of this holy day and its influence in forming the character, and morals, and piety of the nation, the General Association passed several resolutions which they believed to be the best adapted to correct the evil; and which expressed among other sentiments, "that all efforts at reformation, which do not begin with the church of God and the Christian ministry, and include a greater strictness of personal, family and ministerial deportment on the Sabbath, a stricter education of children, the withholding of capital to be employed in violation of the Lord's day, must be in vain." This was accompanied with a recommendation to the ministers of Christ to preach on the subject of sanctifying the Sabbath.

Miscellaneous Subjects.

By proper resolutions at different times the General Association endeavored to sustain and encourage maternal associations, Sabbath schools, Bible classes, the moral and religious instruction of the young, the cause of education at the West, and the pastoral visitation of the churches in our own State, together with seasons of humiliation and prayer on various important and solemn occasions.

A Pastoral Address has been annually prepared, according to a stated rule

of the Body, and sent forth to the churches, ever since 1815. When the Lord's Supper began to be celebrated at the annual meeting of the General Association is not certain; it was not earlier than 1811 nor later than 1817.

Repeated efforts were made with but very little success, till after 1819, to obtain full and correct statistics of our churches, and after all, they are still very incomplete. Many of the deficiencies have arisen from the very frequent change of pastors.

Itinerants.

Itinerant agents, and lecturers upon various subjects, and evangelists for the promotion of religious revivals, became so numerous, and the effects of their operations so injurious to the churches, that in 1836, the General Association with great unanimity passed several resolutions expressive of their views of this subject. These resolutions embrace amongst others the following sentiments, "That while the unrestricted liberty of speech and of the press should be maintained at all hazards, they do not admit an obligation on the community to hear or read *all* that associations or individuals may volunteer to speak or print, or an obligation upon the pastors of the churches to admit into their pulpits all those preachers or speakers who may desire to address the people; that the operations of itinerant agents and lecturers on topics most appropriately within the sphere of pastoral instruction, and of pastoral dictation as to time and manner, without the advice and consent of the pastors and regular ecclesiastical bodies, is an unauthorized interference with the rights, duties, and discretion of the stated ministry, and fatal to the peace and good order of the churches, that an order of itinerating evangelists for the promotion of revivals, cannot be reconciled with the respect and influence indispensable to the usefulness and stability of the stated ministry of the gospel, and that such innovations should be discountenanced by ministers and churches."

Committee of Union.

In 1818 a Committee was appointed to meet committees from other ecclesiastical bodies in New England, "for the purpose of inquiring whether any, and if any, what method can be devised, in which those bodies may more effectually coöperate for the advancement of the Redeemer's kingdom." This committee reported, "that it is expedient, that a delegation of three persons be appointed from each of those ecclesiastical bodies annually to meet in joint committee, to be called, *The Committee of Union*, to deliberate on subjects of general interest to the churches of New England and to digest and recommend measures for the promotion of their common prosperity and for the advancement of the Redeemer's kingdom generally." The Committee of Union held two meetings, and finally recommended to their respective bodies that it be discontinued, since it would probably accomplish no important purpose, which was accordingly done.

Consociation.

One thing in particular, which for a time hindered the early growth of the General Association, was the report of a committee appointed 1814 to take into consideration an ancient document that recommended to the churches of Massachusetts, that they be consociated. The Report of the Committee recommended the same, with certain modifications. This occasioned the withdrawment of one or more Associations which had united with the Body, and probably prevented for a time several others from uniting with it. The final disposal of the subject was this: "The Association, believing the Report to accord in its general principles with the examples and precepts of the New Testament, will make no objection to its adoption by ministers and churches who wish to organize themselves into Consociations upon the general principles of the Report." But no such organization was the result of the measure. And perhaps this is in part to be attributed to the fact, that about this time there was a developement of Unitarianism, which was soon followed with a discontinuance of acts of ministerial and ecclesiastical fellowship, between the Orthodox and Unitarians.

Committee to certify the standing of Ministers.

In the year 1826, when the General Association met in Fitchburg, they passed a vote, appointing a committee to certify the character and standing of ministers travelling from this into other States of the Union, embracing one individual from each District Association. The following ministers were then appointed on the committee, viz. Rev. Samuel Shepard, D. D. of Lenox; Rev. Jonathan L. Pomeroy of Worthington; Rev. Theophilus Packard, D. D. of Shelburne; Rev. Mark Tucker of Northampton; Rev. Samuel Osgood of Springfield; Rev. Micah Stone of Brookfield; Rev. John Nelson of Leicester; Rev. Samuel Austin, D. D. of Worcester; Rev. Cyrus Mann of Westminster; Rev. Justin Edwards of Andover; Rev. Joshua Dodge of Haverhill; Rev. Brown Emerson of Salem; Rev. Lyman Beecher, D. D. of Boston; Rev. John Codman, D. D. of Dorchester; Rev. Sylvester Holmes of New Bedford; and Rev. Enoch Pratt of Barnstable.

Southern States.

The feelings toward the South cherished by the Orthodox ministers of Massachusetts may be seen in the following facts: In 1833 a gentleman from Virginia appeared before the General Association as an Agent of the Theological Seminary of the Synod of South Carolina and Georgia, and presented the claims of that Institution. This occasioned the following resolution:

"*Resolved*, That this Association, in view of the spiritual wants of the southern portion of our country, do recommend to the churches of Massachusetts, that they render such pecuniary assistance as they may feel able to do, in the establishment of a Professorship of Christian Theology in that Seminary." The Association having been addressed upon the subject, by an Agent for that object, it was unanimously voted, "That we regard the enterprize of supplying the *Southern States* with Sabbath Schools, with the deepest interest, and cordially commend the Agent to the sympathies, prayers and charities of the churches; and while we bid him God speed in this great work, we will cheerfully welcome him to our homes and our congregations."

Congregational Union of England and Wales.

In 1831 a correspondence was opened by the Congregational Union of England and Wales with the Secretary, upon the subject of a mutual delegation. This correspondence was followed with a delegation from that body consisting of two beloved brethren, Rev. Drs. Reed and Matheson in 1834. In 1835 Rev. Drs. Codman and Humphrey were commissioned to visit England as the delegates of the General Association of Massachusetts. Having discharged the duties of their commission, they made their report in 1836 much to the gratification of the Body they represented. This friendly intercourse with our trans-Atlantic brethren is expected to be continued by an alternate delegation as often as circumstances may render it expedient and desirable.

Exiled Churches.

Many Orthodox churches in Massachusetts, as is well known, have been obliged to leave the houses where their fathers worshipped, or sit under the preaching which they disapprove. In 1833 a committee consisting of one from each Association connected with this body, was raised, to report to the chairman, facts on this painful subject, within their respective limits, and he was to prepare a condensed report to be presented to the General Association at a future meeting. This able and interesting paper was presented in 1836, for the disposal of the Body. At some future period, this important document may throw great light upon the history of our churches during the first half of the 19th century.

Narratives of the State of Religion.

Since one object of the General Association was to learn the state of religion through the land, especially in this Commonwealth, there has been, almost from

the beginning, a written account of this subject publicly read by the delegation from every District Association, and also from every foreign body. All these accounts go to a committee, who make a condensed report, which is subject to the revision of the Body, and is published in connection with the minutes of the annual meeting. All the churches have of course a knowledge of special revivals in the land, and also of special calamities on any portion of our Zion; while the Pastoral Letter is designed to awaken their attention to their faults, their dangers, and their duty.

Object Secured.

The formation of the General Association has more than answered the expectation of its early friends. It has greatly contributed to the better acquaintance of ministers with each other through the State and nation—called forth their sympathies for each other in their trials—united their counsels, their prayers and their measures to prevent evil and achieve good, and by harmonious action has vastly increased their *Christian* influence in the community. While it has contributed to the progress of reformation and truth, it has produced a greater uniformity of views on most important subjects of general interest;—and while it has pressed forward the too cautious and backward to duty, it has served to restrain the naturally rash and headstrong. More has already been achieved in the cause of truth, virtue and benevolence, than could have been anticipated without the influence and efforts of the General Association of Massachusetts.

The following Table shows the several places where the General Association has met, the time when, together with the Names of the Moderators, and Scribes, and Preachers.

Time.	Place.	Moderators. Rev. Messrs.	Scribes. Rev. Messrs.	Preachers. Rev. Messrs.
1803, June,	Northampton,	——— ———	——— ———	——— ———
1804, June,	Hardwick,	Joseph Lee,	——— ———	——— ———
1805, June,	Washington,	——— ———	——— ———	——— ———
1806, June,	Hatfield,	——— ———	——— ———	——— ———
1807, June,	Windsor,	Stephen West, D. D.	Samuel Austin, D. D.	Joshua Spaulding.
1808, June,	Worcester,	Joseph Lee,	Alvan Hyde, D. D.	Asahel Huntington.
1809, June,	Newburyport,	Joseph Lyman, D. D.	Leonard Woods, D. D.	Samuel Austin, D. D.
1810, June,	Bradford,	Manasseh Cutler, LL. D.	Samuel Worcester, D. D.	Nathaniel Turner.
1811, June,	Salem,	Samuel Taggart,	Alvan Hyde, D. D.	R. S. Storrs.
1812, June,	Westfield,	Samuel Austin, D. D.	Payson Williston,	Jonathan Allen.
1813, June,	Conway,	Ebenezer Fitch, D. D.	Samuel Worcester, D. D.	Samuel Worcester, D.D.
1814, June,	Dorchester,	Jedediah Morse, D. D.	John Keep,	Thomas Snell, D. D.
1815, June,	Royalston,	Joseph Lyman, D. D.	James Murdock, D. D.	John Codman, D. D.
1816, June,	Leicester,	Ebenezer Porter, D. D.	Samuel Mead,	——— ———
1817, June,	Belchertown,	Theoph. Packard, D. D.	William Bascom,	John Bullard.
1818, June,	Middlefield,	Joseph Lyman, D. D.	John Keep,	Joseph Lyman, D. D.
1819, June,	Pittsfield,	Samuel Shepard, D. D.	S. E. Dwight, D. D.	John Smith, D. D., Me.
1820, June,	Beverly,	Theoph. Packard, D. D.	Eliakim Phelps,	Roswell Hawks.
1821, June,	Haverhill,	Warren Fay, D. D.	E. Cornelius, D. D.	Thomas Andros.
1822, June,	Springfield,	Heman Humphrey, D. D.	Alfred Ely, D. D.	John H. Rice, D. D., Va.
1823, June,	New Bedford,	Samuel Walker,	Justin Edwards, D. D.	D. D. Field, D. D.
1824, June,	Ashfield,	Oliver Cobb, D. D.	B. B. Wisner, D. D.	D. L. Hunn.
1825, June,	Boston,	Ebenezer Porter, D. D.	John Woodbridge, D. D.	John Nelson.
1826, June,	Fitchburg,	John Fiske,	Warren Fay, D. D.	Thomas Shepard.
1827, June,	Worcester,	Samuel Osgood, D. D.	Enoch Pond, D. D.	Samuel Sewall.
1828, June,	Falmouth,	Nathan Perkins,	Luther F. Dimmick,	Lyman Beecher, D. D.
1829, June,	Andover,	Warren Fay, D. D.	Ebenezer Burgess, D. D.	Joseph Goffe.
1830, June,	Groton,	D. D. Field, D. D.	Calvin Hitchcock,	Isaac Braman.
1831, June,	Taunton,	John Codman, D. D.	David Oliphant,	Samuel Osgood, D. D.
1832, June,	Northampton,	Joseph Chickering,	Parsons Cooke,	Dudley Phelps.
1833, June,	Dorchester,	Jonathan Greenleaf,	John P. Cleaveland,	Joseph Vaill.
1834, June,	Lee,	Samuel Shepard, D. D.	Milton Badger,	Samuel Lee.
1835, June,	Framingham,	Sylvester Holmes,	Warren Fay, D. D.	——— ———.
1836, June,	Worthington,	John Brown, D. D.	S. M. Worcester,	Heman Humphrey, D.D.
1837, June,	North Brookfield,	John Codman, D. D.	George W. Blagdon,	Henry Adams.
1838, June,	New Bedford,	Luther Sheldon,	John S. C. Abbott,	Ebenezer Perkins.

Secretaries.

1804 Enoch Hale 1894.
1894 Thomas Snell.

The General Association is composed of Delegates from the following Bodies, viz.

22 District Associations in the State.

Berkshire Association
Hampshire Central Association
Hampden Association
Franklin Association
Brookfield Association
Harmony Association
Worcester Central Association
Worcester North Association
Middlesex Union Association
Middlesex South Association
Woburn Association
Andover Association
Essex North Association
Salem and Vicinity Association
Suffolk North Association
Suffolk South Association
Norfolk Association
Taunton Association
Old Colony Association
Pilgrim Association
Vineyard Sound Association
Brewster Association

Massachusetts Missionary Society.

Foreign Bodies.

General Assembly of Presbyterian Church
General Association of Connecticut
General Convention of Vermont
General Association of New Hampshire
General Conference of Maine
Evangelical Consociation of Rhode Island
General Association of New York
Congregational Union of England and Wales

Number of churches in the State, whose pastors are represented in the General Association, is 340.

LIST OF MINISTERS CONNECTED WITH THE GENERAL ASSOCIATION OF MASSACHUSETTS, JUNE, 1838.

[The following list has been prepared from the last published minutes of the Association.—*w. c.* stands for without a charge, and *s. s.* stated supply. A few alterations which have taken place since the meeting, have been made.]

Berkshire Association.

Ezekiel Russell, Adams, North.
Joseph L. Mills, Becket.
Harper Boice, Dalton.
Saul Clark, Egremont.
J. W. Turner, Great Barrington.
William A. Hawley, Hinsdale.
R. S. Cook, Lanesborough.
Samuel Shepard, D D., Lenox.
Samuel Utley New Marlborough, South.
Joseph Knight, Peru.
H. N. Brinsmade, Pittsfield.
Platt T. Holley, Sandisfield.
James Bradford, Sheffield.
Tertius S. Clarke, Stockbridge.
Alvah C. Page, Tyringham.
Philetus Clark, Windsor, 1st.
J. N. Danforth, *w. c.*
Albert Smith, *w. c.*

Hampshire Association.

Josiah Bent, Amherst, 1st.
Nathan Perkins. Amherst, 2d.
Gideon Dana, Amherst, South.
Heman Humphrey, D. D., Amherst Coll.
Jared Reid, Belchertown.
Israel G Rose, Chesterfield.
Payson Williston, East Hampton.
William Bement, do.
John Whiton, Enfield.
John C. Thompson, Goshen.
Eli Moody, Granby, East.
Joseph H. Patrick, Greenwich.
John Brown, D. D., Hadley
Ebenezer Brown, Hadley, Upper Mills.
John H. Bisbee, Middlefield.
Charles E. Wiley, Northampton.
John Mitchell, Northampton, Edwards Chh.
Luke Spofford, *s. s.*, Pelham.
Dana Goodsell, Plainfield.
Job Cushman, Prescott.
Joseph D. Condit, South Hadley.
William Tyler, South Hadley Canal.
Morris E. White, Southampton.
Amos Drury, Westhampton.
John Ferguson, Whately.
William Lusk, Williamsburgh.
Henry Adams, Worthington.

Hampden Association.

C. J. Hinsdale, Blandford.
T. M. Cooley, D. D., Granville, East.
Henry Eddy, Granville, Middle.
Hubbard Beebe, Longmeadow.
Martin Tupper, do. East.
Alfred Ely, D. D., Monson.
Caleb Knight, Montgomery.
Samuel Backus, Palmer.
Thomas Fletcher, Southwick.
S. Osgood, D. D., Springfield, 1st Society.
E. B. Wright, do. 2d do.
A. C. Baldwin, do. Hill.
Dorus Clark, do. Chickopee.
Sumner G. Clapp, do. Cabotville.
Isaac Knapp, Westfield.
Emerson Davis, do.
Hervey Smith, West Springfield, Ireland.
Reuben S. Hazen, do. Agawam.
Calvin Foote, do. Feeding Hills
John Bowers, Wilbraham, North.
David R. Austin, *w. c.*, Monson.

Franklin Association.

Burr Baldwin, Ashfield.
Bancroft Fowler, Bernardston.
Benjamin F. Clarke, Buckland.
Stephen T. Allen, Charlemont.
Horatio Flagg, Colerain.
M. G. Wheeler, Conway.
Pomroy Belden, *s. s.*, Deerfield.
Josiah W. Canning, *s. s.*, Gill.
Amariah Chandler, Greenfield.
Samuel Washburn, do. 2d Parish.
Tyler Thatcher, Hawley, East.
Theop. Packard, Jr., *s. s.*, Hawley, West.
Moses Miller, Heath.
Erastus Curtiss, New Salem.
J. H. Lombard, Northfield.
Andrew Govan, *s. s.*, Rowe.
Theop. Packard, D. D., Shelburne.
Theop. Packard, Jr., do.
William M. Richards, South Deerfield.
Solomon B. Ingram, Sunderland.
Roger C. Hatch, Warwick.
Salmon Bennett, Wendell.

Brookfield Association.

Thomas Snell, D. D., Brookfield, North.
Francis Horton, Brookfield, West.

Micah Stone, Brookfield.
Washington A. Nichols, Brookfield.
John Fiske, New Braintree.
Daniel Tomlinson, Oakham.
James Kimball, do.
Eber Carpenter, Southbridge.
Joseph S. Clark, Sturbridge.
Levi Packard, Spencer.
J. E. Woodbridge, Ware Village.
Samuel A. Fay, Barre.
William Eaton, Hardwick.
Isaac R. Barbour, Charlton.
Walter Follett, Dudley.
Joseph Vaill, Brimfield.
George Trask, Warren.
James Sanford, Holland.
Amasa Dewey, Petersham, Storrsville.

Harmony Association.

David Holman, Douglass, 1st Church.
John Wilde, Grafton.
Nathaniel Beach, Millbury, West.
D. A. Grosvenor, Uxbridge.
Hiram A. Tracy, Sutton.
Charles Forbush, Northbridge.
Kinsman Atkinson, *s. s.*, Millville.
C. B. Kittredge, Westborough.
Michael Burditt, Northbridge Village.
Seth Chapin, *s. s.*, Slatersville, R. I.
Thomas Edwards, Mendon.
Benjamin Wood, Upton.

Worcester Central Association.

Minor G. Pratt, Auburn.
William H. Sanford, Boylston.
John Boardman, East Douglass.
William P. Paine, Holden.
Samuel Gay, Hubbardston.
John Nelson, Leicester.
S. G. Buckingham, Millbury Village.
Horatio Bardwell, Oxford.
J. D. Farnsworth, Paxton.
Elijah Demond, Princeton.
Josiah Clark, Rutland.
George Allen, Shrewsbury.
Brown Emerson, West Boylston.
R. A. Miller, Worcester.
David Peabody, Worcester, Calvinist.

Worcester North Association.

Cyrus Mann, Westminster.
Sumner Lincoln, Gardner.
George Goodyear, Ashburnham.
Lewis Sabin, Templeton.
Alexander Lovell, Phillipston.
Ebenezer Perkins, Royalston.
John Stone, *s. s.*, do. South.
Mr. Smith, *s. s.*, Athol.
D. O. Morton, Winchendon.

Middlesex Union Association.

James T. Woodbury, Acton.
John S. Davenport, Bolton.
Joseph W. Cross, Boxboro'.
Preserved Smith, Carlisle.
Levi Brigham, Dunstable.
E. W. Bullard, Fitchburg.
Dudley Phelps, Groton.
George Fisher, Harvard.
O. G. Hubbard, Leominster.
Eli W. Harrington, Lunenburg.
James Howe, Pepperell.
Hope Brown, Shirley.
David Stowell, Townsend.
Leonard Luce, Westford.

Middlesex South Association.

Daniel H. Emerson, Northboro'.
Ebenezer Newhall, Lincoln.
John Wilder, Concord.
David Brigham, Framingham.
John Storrs, Holliston.
J. W. Sessions, West Needham.
Sewall Harding, Medway, 1st.
Lavius Hyde, Wayland.
Isaac Hosford, Saxonville.
Jacob Cummings, Southboro'.
William Allen, Sudbury.
John N. Goodhue, Marlborough.
Edmund Douse, Sherburne.
D. T. Smith, *w. c.*
James M'Intire, *w. c.*

Woburn Association.

Samuel Sewall, Burlington.
Jacob Coggin, Tewksbury.
Joseph Bennett, Woburn.
Aaron Pickett, Reading.
Jonathan Leavitt, Bedford.
Joseph Haven, Billerica.
Francis Norwood, Wilmington.
Reuben Emerson, South Reading.

Andover Association.

L. L. Langstroth, Andover, South Parish.
S. C. Jackson, do. West do.
Jesse Page, do. North do.
Justin Edwards, D.D., do. Theo. Sem'y
A. Blanchard, Lowell, 1st Cong. Church.
U. C. Burnap, do. 2d do.
Tobias Pinkham, Dracut, West Church.
S. G. Pierce, Methuen, 1st Cong. Chh.
John Orcutt, Reading, North Parish.
W. S. Coggin, Boxford.
Ralph Emerson, D. D., *w. c.*, Andover.

Essex North Association.

L. W. Clark, Amesbury, West.
S. H. Keeler, do. Mills.
James B. Hadley, do. and Salisbury.
Nathan Munroe, Bradford, West.
Gardiner B. Perry, do. East.
Henry Durant, Newbury, Byfield Parish.
S. H. Peckham, Haverhill, North.
J. R. Cushing, do. East.
Abijah Cross, do. West.
D. T. Kimball, Ipswich.
Leonard Withington, Newbury.
John C. March, Newbury, Belleville.
L. F. Dimmick, Newburyport, N. Church.
Randolph Campbell, do. Temple St. Chh.
W. Holbrook, Rowley, 1st Parish.
Isaac Braman, do. 2d do.
Benjamin Sawyer, Salisbury, R. Hill.
J. Q. A. Edgell, W. Newbury.

Salem and Vicinity Association.

J. Abbott, Beverly, 3d Church.
John Foote, do. 4th do.
Wm. Bushnell, do. Washington Street.
M. P. Braman, Danvers, North.
H. G. Park, do. South.
Robert Crowell, Essex.
Wakefield Gale, Gloucester, 5th Church.
C. M. Nichols, do. Evang. Chh.
G. W. Kelley, Hamilton.
Daniel Fitz, Ipswich, South.
Parsons Cooke, Lynn.
Henry S. Green, Lynnfield.
S. M. Emerson, Manchester.
M. A. H. Niles, Marblehead.
Forrest Jefferds, Middleton.

S. M. Worcester, Salem, Tabernacle Chh.
B. Emerson, D. D., do. 3d Cong. Chh.
C. F. Torrey, do. Howard St. Chh.
A. J. Sessions, do. Crombie St. Chh.
Moses Sawyer, Saugus.
J. F. M'Ewen, Topsfield.
Daniel Mansfield, Wenham.

Suffolk North Association.

Wm. Jenks, D. D., Boston, Green St.
George W. Blagden, do. Old South.
J. H. Towne, do. Salem St.
Hubbard Winslow, do. Bowdoin St.
William M. Rogers, do. Franklin St.
William W. Newell, do. East Boston.
John A. Albro, Cambridge.
William A. Stearns, Cambridgeport.
Warren Fay, D. D., Charlestown.
Dan'l Crosby, Charlestown, Winthrop Chh.
A. W. M'Clure, Malden.
A. R. Baker, Medford.
J. Homer, D. D., Newton.
James Bates, do.
L. Gilbert, do. 2d.
J. Whitney, Waltham.
Rufus Anderson, D. D., *w. c.*, Roxbury.
Jared Curtis, *w. c.*, Charlestown.
L. Ives Hoadley, *w. c.*, do.
Asa Bullard, *w. c.*, Boston.
Seth Bliss, *w. c.*, do.

Suffolk South Association.

Artemas Boies, Boston, Pine Street.
Nehemiah Adams, do. Essex Street.
Silas Aiken, do. Park Street.
D. M. Lord, do. Mariner's.
Charles Fitch, do. Free.
J. H. Fairchild, do. Phillips.
Samuel Lamson, Brighton.
Ebenezer Burgess, D. D., Dedham.
J. S. C. Abbott, Roxbury.
Christopher Marsh, Roxbury, West.
Asahel Bigelow, Walpole.
William Cogswell, D. D., *w. c.*, Boston.
Louis Dwight, *w. c.*, do.
David Greene, *w. c.*, Roxbury.
Jacob Abbott, *w. c.*, do.
Stephen S. Smith, *w. c.*, do.

Norfolk Association.

James W. Ward, Abington.
R. S. Storrs, D. D., Braintree.
Lyman Matthews, do. South.
Jonas Perkins, Braintree and Weymouth.
Ebenezer Gay, Bridgewater.
Martin Moore, Cohasset.
Calvin Durfee, Dedham, South.
John Codman, D. D., Dorchester.
Luther Sheldon, Easton.
Baalis Sanford, E. and W. Bridgewater.
Abel G. Duncan, Hanover.
S. W. Cozzens, Milton.
Paul Couch, Bridgewater, North.
John Dwight, do. South.
William M. Cornell, Quincy.
Calvin Hitchcock, Randolph.
L. R. Eastman, Sharon.
Joshua Emery, Weymouth.

Taunton Association.

J. Crane, Jr., Attleboro'.
Benjamin Ober, do. West.
J. U. Parsons, Berkley.
John Shaw, Dighton.
Orin Fowler, Fall River.
Philip Colby, Middleborough, North.
E. W. Robinson, Middleboro', Assonet.
Homer Barrows, do. Taunton Par.
W. J. Breed, Nantucket.
Cyrus W. Allen, Norton.
C. Blodgett, Pawtucket.
Enoch Sanford, Raynham.
John C. Paine, Rehoboth.
S. Raymond.
J. O. Barney, Seekonk.
Erastus Maltby, Taunton.
S H. Emery, do. Spring Street.
Alvan Cobb, do. West.

Old Colony Association.

Sylvester Holmes, New Bedford, North.
James A. Roberts, do. Trinitarian.
Daniel C. Burt, do. 1st Church.
William Gould, Fairhaven.
Jonathan Bigelow, Rochester, Centre.
Thos. Robbins, D. D., do. Mattapoisett.
Oliver Cobb, D. D., do. Sippican.
Isaac Briggs, do. North.
Samuel Nott, Jr., Wareham.
Israel W. Putnam, Middleboro,' 1st Chh.

Pilgrim Association.

Elijah Dexter, Plympton.
Gaius Conant, Plymouth, 2d Parish.
Robert B. Hall, do. 3d Parish.
Benj. Whitmore. do. 4th Parish.
Paul Jewett, Carver.
Emerson Paine, Halifax.
Elbridge G. Howe, Marshfield, North.
Ethan Smith, *w. c.*
Timothy Davis, *w. c.*
F. V. Howland, *w. c.*
John Shaw, *w. c.*

Vineyard Sound Association.

William Marchant, Barnstable, South.
Alfred Greenwood, do. West.
James Thomas, *s. s.*, Edgartown.
H. B. Hooker, Falmouth.
J. Pike, *s. s.*, do. North.
Wm. Harlow, *s. s.*, do. East.
Phineas Fish, Marshpee.
Asahel Cobb, Sandwich.
Ebenezer Chase, West Tisbury.

Brewster Association.

Samuel Williams, Brewster.
John A. Vinton, Chatham.
Philander Shaw, Eastham.
Stillman Pratt, Orleans.
Charles Boyter, Truro.
S. Hardy, Wellfleet, South.
Nathanael Cogswell, Yarmouth.

RECAPITULATION.

Associations.	*Parishes.*	*Ministers.*
Berkshire	31	18
Hampshire	34	27
Hampden	24	21
Franklin	24	23
Brookfield	18	19
Harmony	12	12
Worcester Central	17	15
Worcester North	9	9
Middlesex Union	15	14
Middlesex South	16	14
Woburn	10	8
Andover	12	11
Essex North	23	18
Salem and Vicinity	22	22
North Suffolk	15	21
South Suffolk	11	16
Norfolk	21	18
Taunton and Vicinity	18	18
Old Colony	11	10
Pilgrim	11	11
Vineyard Sound	11	9
Brewster	12	7
Total, 22	376	340

A Brief Survey of the Congregational Churches and Ministers in the County of Middlesex, and in Chelsea in the County of Suffolk, Massachusetts, from the first Settlement of the Country to the present Day.

[By Samuel Sewall, M. A., Pastor of the Church in Burlington, Ms.]

[Continued from page 55.]

Churches, when gathered; Ministers.	*Native Places.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or resigned.*	*Died.*	*An Æt.*	*Authorities. Brief Remarks.*
CAMBRIDGE; (1)								(1) History of, by Rev. Abiel Holmes, D. D.
Church of, (2)								(2) Removed to Hartford, Ct. 1636.
1633, (3)								(3) Holmes's Hist. p. 15, note.
Thomas Hooker (4)	Marfield, Leic. Eng.	about 1586	C. U. Eng.	Oct. 11, 1633 (5)		July 7, 1647		(4) Mather's Magnalia, B. iii.
Samuel Stone (4)	Hartford, Eng.		C. U. Eng.	Oct. 11, 1633 (5)		July 20, 1663		(5) Winthrop's History, by Savage, vol. i.
First Church,								
Feb. 1, 1636 (1)	[Eng.							
Thomas Shepard (2)	Towcester, N. Hptonsh.	Nov. 5, 1605	C. U. Eng.	1636		Aug. 25, 1649 (3)	44	(1) Winthrop's Hist. vol. i.
Jonathan Mitchel (4)	Halifax, Yorksh. Eng.	1624	H. U. 1647	Aug. 21, 1650 (5)		July 9, 1668	44	(2) Shepard's Autobiography.
Urian Oakes (4)	Eng.	about 1631 (5)	H. U. 1649	Nov. 8, 1671 (5)		July 25, 1681	50	(3) Mather's Magnalia, B. iii.
Nathanael Gookin (5)	Cambridge (6)	Oct. 22, 1656 (6)	H. U. 1675	Nov. 15, 1682		Aug. 7, 1692	36	(4) Mather's Magnalia, B. iv.
William Brattle (5)	Boston	Nov. 22, 1662 (7)	H. U. 1680	Nov. 25, 1696		Feb. 15, 1717	55	(5) Holmes's Hist.
Nath. Appleton, D.D. (5)	Ipswich	Dec. 9, 1693	H. U. 1712	Oct. 9, 1717		Feb. 9, 1784	91	(6) Farmer's Geneal. Reg.
Timothy Hilliard (5)	Kensington, N. H.	1746	H. U. 1764	†Oct. 27, 1783		May 9, 1790	44	(7) Sewall's Journ., Jan. 8, 1718.
Abiel Holmes, D. D. (8)	Woodstock, Ct.	Dec. 24, 1763	Y. C. 1783	†Jan. 25, 1792	Sept. 26, 1831	June 4, 1837 (9)	74	(8) Rev. Dr Holmes.
Nehemiah Adams (10)	Salem	Feb. 19, 1806	H. U. 1826	Dec. 17, 1829	Mar. 17, 1834 (8)			(9) Boston Recorder, June 9.
John Adams Albro (11)	Newport, R. I.	Aug. 13, 1800	Y. C. 1827 (n	†April 15, 1835 (8)				(10) Rev. Mr. Adams.
								(11) Rev. Mr. Albro.
Church of First Parish								
William Newell (1)	~~Littleton~~	Feb. 25, 1807	H. U. 1824	May 19, 1830 (2)				(1) Rev. Mr. Gannett, Cambridgeport.
								(2) Rev. Mr. Newell's Farewell and Dedication Discourses.
University Church,								
Nov. 6, 1814 (1)								(1) Rev. Dr. Ware, Sen.
J. T. Kirkland, D.D. (2)	Little Falls, N. Y.	Aug. 17, 1770	H. U. 1789	†Nov. 6, 1814 (1)	Apr. 2, 1828 (1)			(2) Allen's Biog., Rev. S. Kirkland.
Henry Ware, D. D.	Sherburne	April 1, 1764	H. U. 1785	†Nov. 6, 1814				

First Ch. Camb. port, Nov. 13, 1808 (1)											
Thomas B. Gannett (1)	Cambridge		Feb. 20,	1789	H. U. 1809	Jan. 19,	1814	May 1,	1833		(1) Rev. Mr. Gannett.
Artemas B. Muzzy (2)	Lexington		Sept. 21,	1802	H. U. 1824	†Jan. 1,	1834				(2) Rev. Mr. Muzzy.
Evang. Cong. Ch. Sept. 20, 1827 (1)											
David Perry (2)	Worcester		July 26,	1798	D. C. 1824	†April 23,	1829 (1)	Oct. 13,	1830 (1)		(1) Rev. Mr. Stearns.
William A. Stearns (1)	Bedford		March 17,	1805	H. U. 1827	Dec. 14,	1831				(2) Rev. Mr. Perry.
East Cambridge Ch. March 3, 1828 (1)											
Warren Burton (2)	Wilton, N. H.		Nov. 23,	1800	H. U. 1821	March 5,	1828	June 7,	1829		(1) Rev. Mr. Green.
James D. Green (1)	Malden		Sept. 8,	1798	H. U. 1817	†Jan. 6,	1830				(2) Rev. Mr. Burton.
CONCORD; (1) *First Church*, July 5, 1636 (2)											(1) History of, by Lemuel Shattuck, Esq. (2) Winthrop's History.
Peter Bulkeley (3)	Odel, Bedf., Eng. (n)		Jan. 31,	1582–3	C. U. Eng.	April 6,	1637 (2)			March 9, 1659	77
John Jones (4)	England					April 6,	1637 (2)	about Oct.	1644	about 1664 (n)	70 ab. (3) Mather's Magnalia, B. III.
Edward Bulkeley 4)	England						1659			Jan. 2, 1696	(4) Shattuck's Hist. ch. x.
Joseph Estabrook (4)	Enfield, Eng.				H. U. 1664		1667			Sept. 16, 1711	71
John Whiting (4)	Lynn		June 20,	1681	H. U. 1700	May 14,	1712	Oct. 21,	1737	May 4, 1752	71
Daniel Bliss (5)	Springfield		Jan.	1715	Y. C. 1732	March 7,	1739			May 11, 1764	50
William Emerson (5)	Malden		May 21,	1743	H. U. 1761	Jan. 1,	1766			Oct. 20, 1776	34 (5) Shattuck's Hist. ch. xi.
Ezra Ripley, D. D. (5)	Woodstock, Ct.		May 1,	1751 N.S.	H. U. 1776	Nov. 11,	1778				
Hersey B. Goodwin (5)	Plymouth		Aug. 18,	1805	H. U. 1826	Feb. 17,	1830			July 9, 1836 (6)	31 (6) Rev. Mr. Ripley, Waltham.
Barzillai Frost (7)	Effingham, N. H.		June 18,	1804	H. U. 1830	Feb. 1,	1837				(7) Rev. Mr. Frost.
Trinitarian Church, June 5, 1826 (1)											
Dan'l S. Southmayd (2)	Castleton, Vt.		Feb. 11,	1802	M. C. 1822	April 25,	1827 (1)	June 15,	1832 (1)	Jan. 17, 1837 (3)	35 (1) Rev. Mr. Wilder. (2) Shattuck's Hist. ch. xi.
John Wilder (1)	Attleborough		Sept. 12,	1796	B. U. 1822	†Aug. 7,	1833				(3) American Quarterly Register, May, 1837. "Deaths," &c.
SUDBURY; (1) *Church of*, about 1640 (2)											(1) MS. Hist. of, by Thos. Stearns, M. D. (2) Rev. Mr. Hurlbut.
Edmund Browne (2)	England					Aug.	1640			June 22, 1678 (3)	(3) Dr. Thos. Stearns, from Town Records.

Churches, when gathered; Ministers.	*Native Places.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or Resigned.*	*Died.*	*An. Æt.*	*Authorities. Brief Remarks.*
James Sherman (2)	pr. Watertown (n)			pr. 1679 (3)	May 22, 1705	March 3, 1718		(2) Rev. Mr. Hurlbut.
Israel Loring (2)	Hull	April 6, 1682 (4)	H. U. 1701	Nov. 20, 1706		March 9, 1772	90	(3) Dr. Thomas Stearns from Town Records.
Jacob Bigelow (2)	Waltham	March 2, 1743	H. U. 1766	Nov. 11, 1772		Sept. 6, 1816	74	(4) Allen's Biog.
Timothy Hilliard (2)	Kensington, N. H. (5)		H. U. 1809	June 1, 1814	Sept. 26, 1815			(5) Abr. Hilliard, Esq. Cambridge.
Rufus Hurlbut (2)	Southampton	April 21, 1787	H. U. 1813	Feb. 26, 1817				
WOBURN; (1)								(1) Dedication Sermon, 1808, by Rev. Joseph Chickering.
Church of,								(2) Town Records.
Aug. 14, 1642 (2)								(3) Chickering's Ded. Serm. Notes, p. 35, &c. [&c.
Thomas Carter (3)	England			Nov. 22, 1642 (2)		Sept. 5, 1684 (4)	74	(4) Woburn Rec. of Births, Deaths,
Jabez Fox	pr. Cambridge (n)		H. U. 1665	about 1680 (n)		Feb. 28, 1703 (3)	56 (5)	(5) Allen's Epitaphs, vol. i. Nos. 226, 238.
John Fox	pr. Woburn (n)		H. U. 1698	Nov. 17, 1703 (3)		Dec. 12, 1756 (4)	77 (5)	(6) Hon. Wm Jackson, Newton.
Edward Jackson (6)	Newton	April 3, 1700	H. U. 1719	Aug. 1, 1729 (7)		Sept. 24, 1754 (7)	55	(7) Parish Records.
Josiah Sherman (8)	Watertown	April 2, 1729	N.J.C. 1754	Jan. 28, 1756 (7)	Apr. 11, 1775 (7)	Nov. 24, 1789	61	(8) Roger M. Sherman, Esq., his son. [son.
Samuel Sargeant (9)	Worcester	Nov. 6, 1755	D. C. 1783	March 14, 1785 (3)	May 27, 1799 (3)	June 2, 1818	63	(9) Phineas O. Sargeant, Esq., his
Joseph Chickering (10)	Dedham	April 30, 1780	H. U. 1799	March 28, 1804	April 11, 1821			(10) Rev. Mr. Chickering.
Joseph Bennett (11)	Framingham	May 13, 1798	H. U. 1818	Jan. 1, 1822				(11) Rev. Mr. Bennett.
Second Church, See Burlington								
Third Church, (1)								(1) Reunited with First Church, 1760.
ab't July, 1747 (n)								(2) Rev. Mr. Patten, Sandwich, from Town Records.
Josiah Cotton (2)	Sandwich	June, 1703	H. U. 1722	†July 15, 1747 (3)	pr. July, 1756 (n)	1780 (n)		(3) Boston News Letter of July 16.
SOUTH READING; (1)								(1) Originally, Reading, S. Parish.
Church of,								(2) Winthrop's Hist. vol. ii.
Nov. 5, 1645 (2)								
Henry Green	England (n)			Nov. 5, 1645 (2)		May, 1648 (3)		(3) Church Records.
Samuel Haugh	England (n)		——— (n)	March 26, 1650 (3)		Mar. 30, 1662 (4)		(4) Winthrop's Hist. vol. i. p. 311. Note.
John Brock (5)	Stradbrook, Suff., Eng.	1620	H. U. 1646	Nov. 13, 1662 (3)		June 18, 1688	68 (6)	(6) Mather's Magnalia, B. iv.
Jonathan Pierpont (6)	Roxbury	June 10, 1665	H. U. 1685	June 26, 1689 (3)		June 2, 1709 (3)	44	(6) Farmer's Geneal. Reg.
Richard Brown (7)	Newbury	Sept. 12, 1675	H. U. 1697	June 25, 1712 (3)		Oct. 20, 1732 (3)	58	(7) John Farmer, Esq.
William Hobby (8)	Boston (7)	Aug. 13, 1707 (9)	H. U. 1725	Sept. 5, 1733		June 18, 1765	58	(8) Church Records.
Caleb Prentice (7)	Cambridge	Nov. 25, 1746	H. U. 1765	Oct. 25, 1769 (8)		Feb. 7, 1803 (8)	57	(9) Samuel Greele, Esq., from Boston Town Records.
Reuben Emerson (10)	Ashby	Aug. 12, 1771	D. C. 1798	†Oct. 17, 1804				(10) Rev. Mr. Emerson.

MALDEN; (1)											
Church of,											
about 1649 (n)											
Marmad. Matthews (n)	England					about 1650 (2)	pr. 1651	1683 (n)			(1) Rev. Samuel O. Wright's Hist. Discourse.
Mich. Wigglesworth (3)	pr. England (4)		1631	H. U. 1651		about 1654 (n)		June 10, 1705	74		(2) Johnson's W. W. Prov. B. III. ch. 7.
Benjamin Bunker	Charlestown (5)		1635 (6)	H. U. 1658		Dec. 9, 1663 (7)		Feb. 2, 1669-70 (7)	35		(3) Sewall's Journal.
Benjamin Blackman	pr. Stratford, Ct. (5)			H. U. 1663		1674 (n)	1679 (n)				(4) John Farmer, Esq.
Thomas Cheever (8)	pr. Ipswich (n)			H. U. 1677		July 27, 1681	April 8, 1686	Nov. 27, 1749 (9)	91 (9)		(5) Allen's Biog.
David Parsons (10)	Northampton		Feb. 1, 1679,	H. U. 1705		1709 (11)	May, 1721 (11)	1737 (4)			(6) Rec. of 1st Ch. Charlestown.
Joseph Emerson (5)	Chelmsford		April 20, 1700	H. U. 1717		Oct. 31, 1721		July 13, 1767	68		(7) Mem. in Rec. of 1st Ch, Roxbury.
Peter Thacher, D.D. (5)	Milton		March 21, 1752	H. U. 1769		Sept. 19, 1770 (12)	Dec. 8, 1784 (12)	Dec. 16, 1802	51		(8) Sewall's Com. Place Book.
Adoniram Judson (13)	Woodbury, Ct.		June 25, 1751	Y. C. 1775		Jan. 23, 1787 (12)	Sep. 29, 1791 (12)	Nov. 25, 1826	76		(9) See Chelsea.
Eliakim Willis	New Bedford		Jan. 9, 1714	H. U. 1735		March 25, 1792 (n)		Mar. 14, 1801 (12)	88		(10) Rev. Mr. Perkins, Amherst.
Aaron Green (14)	Malden		Jan. 2, 1765	H. U. 1789		Sept. 30, 1795 (12)	Aug. 8, 1827 (12)				(11) Town Records.
Alex'der McClure (15)	Boston		May 8, 1808	A. C. 1827		Dec. 19, 1832					(12) Church Records.
											(13) List of Ministers, &c., Essex Co. in Am. Quart. Reg., Feb. 1835.
South Church, (1)											
pr. 1735 (n)											(1) United with First Church, 1782.
Joseph Stimpson (n)	Charlestown (2)		pr. 1699	H. U. 1720		Sept. 24, 1735	pr. 1744				
Aaron Cleaveland	Medford (2)			H. U. 1735		† abt June, 1747 (3)	abt. Oct. 1750 (3)				(2) Rev. Dr. Pierce, Brookline.
Eliakim Willis (4)	New Bedford		Jan. 9, 1714	H. U. 1735		pr. 1752 (3)		March 14, 1801	88		(3) Precinct Records.
											(4) See First Church.
CHELMSFORD; (1)											
First Church, (2)											
Established 1655, (n)											(1) Hist. of, by Rev. Wilkes Allen.
John Fiske (3)	St. James' Par. Suf. E. (a)		about 1601	C. U. Eng.		1655 (n)		Jan. 14, 1677 (4)	76		(2) Gathered at Wenham, Oct. 8, 1644, removed to Chelmsford, 1655. (n.)
Thomas Clark (4)	Cambridge		March 2, 1653	H. U. 1670		1678 (n)		Dec. 7, 1704	52		(3) Mather's Magnalia, B. III.
Sampson Stoddard (5)	Boston			H. U. 1701		July 25, 1706		Aug. 23, 1740	ab. 60		(4) Farmer's Geneal. Reg.
Ebenezer Bridge (5)	Boston		Mar. 4, 1716 (6)	H. U. 1736		May 20, 1741		Oct. 1, 1792	77		(5) Allen's History.
Hez. Packard, D. D. (7)	North Bridgewater		Dec. 6, 1761	H. U. 1787		Oct. 16, 1793	Aug. 1802				(6) John Farmer, Esq.
Wilkes Allen (8)	Shrewsbury		July 10, 1775	H. U. 1801		Nov. 16, 1803 (5)	Oct. 21, 1832				(7) Rev. Dr. Packard.
William Andrews (9)	Salem		June 1, 1810	H. U. 1830		March 30, 1836					(8) Rev. Mr. Allen.
											(9) Rev. Mr. Andrews.
Second Church.											
April 27, 1824 (1)											
John Adams Albro (2)	Newport, R. I.		Aug. 13, 1800	Y. C. 1827 (n		Nov. 21, 1827 (3)	April, 1833				(1) Records of First Church, vol. iii. p. 35.
North Church.											(2) Rev. Mr. Albro.
Dec. 4, 1830, (1)											(3) Boston Recorder, Dec. 7.
Hez. Packard, D. D. (1)	North Bridgewater		Dec. 6, 1761	H. U. 1787		† Dec. 8, 1830	1836				(1) Rev. Dr. Packard.

[To be continued.]

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN MIDDLESEX, AND CHELSEA IN SUFFOLK.

CAMBRIDGE.

Church of.

The settlement of Cambridge commenced in 1631.[1] It was originally designed for a fortified town, and the capital of the colony; and was called Newtown till 1638.[1] Then, in regard to the college which was there begun, and in compliment to the English university, where many of the principal settlers had received their education, the name of Cambridge was given it.[1] The church first gathered there, was the eighth in the Massachusetts colony, in the order of time.[2] No account of its imbodying has been transmitted, to show its precise date. But this is reasonably supposed to have been October 11, 1633, the day on which its teaching officers were chosen and ordained.[2] The church however, thus organized, did not long continue at Newtown. In 1634, the inhabitants of the town complained to the General Court of the "straitness" of their territory; and continuing dissatisfied, notwithstanding some enlargement obtained from towns in their vicinity, they were at length permitted by the court to remove.[1] Accordingly Messrs. Hooker & Stone, their ministers, and "about a hundred men, women, and children, composing the whole of Mr. Hooker's church and congregation," (or at least, a majority of both,[3]) removed in a body from Newtown early in the summer of 1636; and, proceeding to Connecticut, founded the town and church of Hartford.[1] [[1]*Holmes's Hist.* [2]*Winthrop's Hist. by Savage, Vol. I. p. 95, note.* [3]*Winthrop's Hist. p.* 187.]

Hooker. Mr. Hooker had been a student, and a fellow of Emmanuel College, Cambridge; and a lecturer at Chelmsford in Essex, Eng.[1] Being silenced about 1630 for nonconformity, he fled to Holland to avoid persecution; and there preached a while at Delft, and at Rotterdam.[1] He arrived in New England September 4, 1633;[2] and was here welcomed by many of his Essex friends, who had come over the year before to prepare for his reception.[1] Shortly after, he was ordained at Newtown, as their pastor: and May 31, 1636, he removed with them to Hartford, Ct. This great divine published in his life several practical treatises;[3] and after his death, Mr. John Higginson copied from his manuscripts about two hundred sermons, nearly half of which appeared from the press in England.[4] His most celebrated work was "A Survey of the Summe of Church Discipline, &c. London, 1648." Others of his published writings were, "The soul's preparation for Christ; the soul's humiliation; exaltation; vocation; implantation; the unbeliever preparing; of self-denial; duty and dignity of saints; on the Lord's prayer; on church discipline; four treatises on the carnal hypocrite, the church's deliverance, the deceitfulness of sin, the benefits of affliction, 1638; the soul's possession; pattern to perfection; saint's guide; the application of redemption; and the poor, doubting Christian drawn to Christ. The seventh edition of this last and excellent work was published at Boston in 1743."[4] [[1]*Mather's Magn. B. III.* [2]*Winthrop's Hist.* [3]*Holmes's Hist.* [4]*Allen's Biog.*]

Stone. Mr. Stone was a student of Emmanuel College, Cambridge;[1] and a lecturer at Towcester, Northamptonshire, the native place of Mr. Shepard.[2] He came to New England in the same ship with Mr. Hooker; and was ordained the teacher, as Mr. Hooker was ordained the pastor, of the church at Newtown, on the same day. He removed with this church to Hartford, (so called, it seems, in honor of his birth place, Hartford, in Eng.) in 1636; and survived Mr. Hooker in the oversight of it sixteen years. He published a "Discourse about the Logical Notion of a Congregational Church."[1] He left also in manuscript "a Confutation of the Antinomians," and a "Body of Divinity."[1] The latter work was once held in high estimation, and was often transcribed by theological students, but never appeared from the press.[1] [[1]*Mather's Magn. B. III.* [2]*Shepard's Autobiography.*]

First Church.

The present First Church of Cambridge took the place of the preceding, which removed to Connecticut. Its founders were Rev. Mr. Shepard, then recently arrived from England, "and divers other good Christians," who purchased the houses and lands,

which Mr. Hooker and company were about to leave,[2] and were gathered into "a church body" with great solemnity "1635, Mo. 12. 1:" that is, February 1, 1636.[1] (A). In 1829, a separation took place between this church, and the First Religious Society in Cambridge, with which it had been connected from the beginning in the public worship of God. A new society, called "The Shepard Congregational Society," Cambridge, was legally formed Nov. 20, 1829: and the church united itself with it for the support of public worship the same day.[3] [[1]*Winthrop's Hist.* [2]*Holmes's Hist.* [3]*Rev. Dr. Holmes.*]

SHEPARD. Mr. Shepard was a student of Emmanuel's, Cambridge, and for three years a lecturer at Earls Colne in the county of Essex, Eng.[1] Having been silenced there Dec. 16, 1630, by Laud his diocesan, then bishop of London, and finding no liberty to preach in any other quarter of the kingdom on account of his puritanism, he at length came to New England.[1] He landed at Boston Oct. 3, 1635;[1] stationed himself at Newtown, with the good people whom he had brought over with him;[2] and being imbodied with them the February following into a church, he was shortly after ordained their pastor.[2] He preached the Election sermon in 1637: and it was, we are told, with respect to his vigilance in guarding against the antinomian errors then prevalent, and to "his enlightening and powerful ministry," that Cambridge was selected as the seat of the College.[2] The following catalogue of his printed works is from his biography by Allen: viz. "theses sabbaticæ; a letter, entitled, New England's lamentation for Old England's errors, 1645; cautions against spiritual drunkenness, a sermon; subjection to Christ in all his ordinances the best means to preserve our liberty, to which is added a treatise on ineffectual hearing of the word; the sincere convert; the sound believer, a treatise on evangelical conversion; singing of psalms, a gospel ordinance; the clear sunshine of the gospel upon the Indians, qto. 1648; a treatise of liturgies, power of the keys, and matter of the visible church, in answer to Mr. Ball, qto. 1653; the evangelical call; select cases resolved, and first principles of the oracles of God; these were republished together with meditations and spiritual experiences, extracted from his private diary, by Mr. Prince of Boston, 1747; of the right use of liberty; reply to Gauden, 1661; the parable of the ten virgins; the church membership of children and their right to baptism, 1663; the saint's jewel, and the soul's imitation of Jesus Christ, two sermons; the four last things, qto."[3] Mr. Shepherd left three sons, all of whom became ministers; viz. Thomas of Charlestown, Samuel of Rowley, and Jeremiah of Lynn.[4] [[1]*Shepard's Autobiography.* [2]*Mather's Magn.* [3]*Allen's Biog.* [4]*Eliot's Biog.*]

MITCHEL. Mr. Mitchel (sometimes called, for his eminent wisdom and piety, matchless Mitchel) came with his parents from England, while yet a youth, in 1635.[1] He was a tutor and a fellow of Harvard College at which he was educated; and a distinguished member of the Synod of 1662, the Result of which was principally composed by him.[2] He was twice called to preach before the General Court on the day of Annual Election, viz. in 1658, and in 1667; and in ecclesiastical councils, and when the Court in weighty cases consulted the ministers, "the *sense* and *hand* of no man was relied more upon than his, for the exact result of all."[2] He was also very laborious and faithful in the discharge of his pastoral duties. During the eighteen years his ministry continued, "he went through a great part of the body of divinity; made a very excellent exposition of the book of Genesis, and part of Exodus, and delivered many fruitful and profitable sermons on the four first chapters of John."[2] A few only of his writings were ever published. These were, a letter of counsel to his brother, 1664; and election sermon on Neh. xi. 10, entitled '*Nehemiah upon the wall*' &c. 1667; a letter concerning the subject of baptism, 1675; a discourse of the glory to which God hath called believers by Jesus Christ, printed London, reprinted Boston, 12mo. 1721.[3] [[1]*Mather's Magn. B. IV.* [2]*Holmes's Hist.* [3]*Holmes's Hist. and Allen's Biog.*]

OAKES. Mr. Oakes came from England to this country with his parents, when a child; and having completed his education at Harvard College, and commenced preaching, returned to England, and was settled in the ministry at Tichfield[1] in Hampshire. In 1662 he was silenced by the Act of Uniformity; but resumed preaching in another congregation, when the heat of the persecution had abated.[2] After the death of Mr. Mitchel, receiving an invitation from the church of Cambridge, N. E. to become his successor, he accepted it, returned to America, "and commenced his ministry at Cambridge, Nov. 8, 1671."[2] In 1675 he was invited to succeed Dr. Hoar in the presidency of Harvard College.[2] He entered upon the duties of that office April 7, 1675; but only as president pro tem. till Feb. 2, 1680, when at the persuasion of the corporation he consented to be formally inaugurated.[1, 2] He still however retained his connection with his people, as their pastor, till his death.[2] He preached the Artillery Election sermon in 1672, from Rom. viii. 37, and the General Election sermon in 1673 from Deut. xxxii. 29.[2] Both these discourses were published; the former by the title of, "The unconquerable, all conquering, and more than conquering Christian soldier."[3] "While very young and

small, he published at Cambridge, a set of *Astronomical Calculations*, with this apposite motto, *Parvum parva decent, sed inest sua gratia parvis.*"[2] His other publications were, a sermon at Cambridge from Eccl. ix. 11. on the choice of their military officers; a fast sermon from Isaiah xliii. 22; and an elegy on the death of Rev. Mr. Shepard of Charlestown, 1677.[1, 3] [[1]*Mather's Magn. B. IV.* [2]*Holmes's Hist. of Cambridge.* [3]*Allen's Biog.*]

Gookin. Mr. Gookin was son of the celebrated Major General Daniel Gookin of Cambridge, a younger brother of Rev. Daniel Gookin of Sherburne, and a resident fellow of Harvard College. On Mr. Oakes's permanent acceptance of the presidency of that institution in 1679, Mr. Gookin received a call from the church in Cambridge "to be helpful in the ministry, in order to call him to office in time convenient;" and after the death of Mr. Oakes, he was chosen and ordained their pastor.[1] The following notices of his ordination, and of his death, are from the manuscripts of Judge Sewall. "Wednesday, Nov. 15, 1682. Mr. Sherman ordains Mr. Nath. Gookin Pastor of Cambridge Church; Mr. Eliot gives y^e^ Right Hand of Fellowship, first reading y^e^ Scripture y^t^ warrants it. Mr. Sherman, Eliot, and Mather laid on Hands. Then Mr. Gookin ordain'd Deacon Stone, and Mr. Clark Ruling Elders. The presence of God seem'd to be w^th^ his People. Mr. Jonathan Danforth, y^e^ Dep^t^ Governours onely Son lay by y^e^ wall, having departed on Monday Morn. of a Consumption. 'Tis a comfortable day, and much People at y^e^ Ordination. I go and come on foot in Compa. of Mr. Zadori y^e^ Hungarian, whom I find to be an Arminian."[2]—"1692 Monday Aug^t^ 15. Mr. Joseph Eliot comes in and tells me y^e^ amazing News of the Rev^d^ Mr. Nath^l^ Gookin's being dead; 'tis even as sudden to me as Mr. Oakes's death. He was one of our best Ministers, and one of y^e^ best Friends I had left. Aug^t^ 16. 1692. I went to the Fast at Roxbury, and from thence to y^e^ Funeral of Mr. Gookin. Mr. Mather, Allen, Morton, Willard, Bayley, Hobart, Bearers. Has left a Widow, a Son and Daughter."[3] [[1]*Holmes's Hist. of Cambridge.* [2]*Com. Place Book, p.* xc. 2. [3]*Journal.*]

Brattle. Mr. Brattle was a tutor, and a fellow of the Corporation of Harvard College; a fellow of the Royal Society, London; and very eminent in his day both as a scholar, and a Christian. (B) In a sermon preached Feb. 21, 1717, at the Thursday Lecture after his death, Rev. Mr. Colman compared him to Moses, and Rev. Mr. Pemberton of the South Church, Boston (who died two days before him) to Elijah.[2] He compiled and published a System of Logic, entitled, "Compendium Logicæ secundum Principia D. Renati Cartesii plerumque efformatum, et catechistice propositum,"[1] which passed through several editions, and was used as a text book at Harvard College till 1765.[2] [[1]*Holmes's Hist.* [2]*Sewall's Journ.* [3]*Eliot's Biog.*]

Appleton. Dr. Appleton was a son of Hon. John Appleton of Ipswich by a daughter of President Rogers.[1] His life was prolonged to the ninety-first year of his age, and the sixty-seventh of his ministry. Nor was he more venerable for multitude of days, than for wisdom, virtue and piety. He was above sixty years a fellow of Harvard College: and at the Commencement in 1771, the University conferred on him the degree of D. D., an honor never previously conferred by it, except in a single instance, viz. upon Rev. Increase Mather, about eighty years before.[1] He preached the Artillery Election sermon 1733, the General Election sermon 1742, the Convention sermon 1743, and the Dudleian lecture 1758; all which discourses were published.[2] His other publications were very numerous: viz. 1. The wisdom of God in the redemption of man, 12mo. 1728. 2. A sermon on evangelical and saving repentance, 1741. 3. Discourses on Romans viii. 14. 12mo. 1743. 4. Eight funeral sermons; viz. at the death of President Leverett 1724; of Francis Foxcroft 1728; President Wadsworth 1737; Rev. John Hancock 1752; Spencer Phips 1757; Henry Flynt 1760; Dr. Wigglesworth 1765; President Holyoke 1769. 5. Six ordination sermons; viz. at the ordination of Josiah Cotton 1728; of John Sergeant 1735; John Sparhawk 1736; Matthew Bridge 1746; Oliver Peabody, Jr. 1750; Stephen Badger 1753. 6. Two discourses on a Fast 1748. 7. Discourses on the difference between a legal and evangelical righteousness 1749. 8. at the Boston Lecture 1763. 9. against profane swearing, 1765. 10. A Thanksgiving sermon for the conquest of Canada, 1760. 11. for the repeal of the Stamp Act 1766. 12. Two discourses on a Fast, 1770.[1, 2] [[1]*Holmes's Hist.* [2]*Allen's Biog.*]

Hilliard. Mr. Hilliard was appointed chaplain of Castle William in 1768; and chosen a few months after a tutor of Harvard College.[1] He was ordained at Barnstable April 10, 1771;[1] and having ministered acceptably several years in that place, was constrained by ill health to ask a dismission, which was granted him April 30, 1783.[2] On the recovery of his health by a change of air, he received and accepted an invitation to settle in Cambridge, as colleague with Rev. Dr. Appleton. His publications were a Dudleian

Lecture 1788; two Fast sermons 1774; a sermon at the execution of White and others at Cambridge 1785; at the ordination of Henry Ware 1788; of Bezaleel Howard; of John Andrews 1789.[1,2] [[1]*Holmes's Hist.* [2]*Allen's Biog.*]

Holmes. Dr. Holmes pursued his theological studies at New Haven.[1] Having received a call from the Congregational church and society at Midway, Ga., to settle with them in the ministry, he was ordained by a council of ministers at New Haven Sept. 15, 1785, with a special view to the service of that people.[2] He resigned his charge at Midway, June 1791, "on account of ill health (the effect of the climate);" and was installed at Cambridge the following year.[3] At the secession of the church from the First Society in 1829, Dr. Holmes adhered to the church, and continued to sustain to it the pastoral relation till September 26, 1831, when he was dismissed at his own request.[1] The publications of this learned and highly esteemed divine were very numerous. The following is a catalogue of them, taken principally from a memoir of his life, written by Rev. Dr. Jenks of Boston, and published in the Collections of Massachusetts Historical Society, Vol. vii. Series 3d. viz. Proceedings of Council at his ordination for Midway, and a Pastoral address to that people in a subsequent absence, annexed to Hart's ordination sermon, 1787. Life of President Stiles 8vo. 1798. American Annals, 2 vols. 8vo. 1805. Do., 2d (American) Edition, 2 vols. 8vo. 1829. Several articles in the Collections of the Massachusetts Historical Society: viz. a memoir of Stephen Parmenius of Buda &c. &c. 1804; of the Moheagan Indians 1804; of Rev. John Lothrop of Barnstable, 1814; of the French Protestants, who in 1686 first settled Oxford, Ms. 1826. Historical Sketch of the Eng. translations of the Bible, 1815. Address before Washington Benevolent Society, Cambridge, 1813—before Am. Antiquarian Society 1814. Sermon at the National Thanksgiving Feb. 1795; at the National Fast April 1799; at the State Fast 1809; at Christmas in the Episcopal Church, Cambridge, 1809; at the Ordination of J. Whitaker, Sharon, 1799; of O. Lane, Sturbridge 1801; D. Kendall, Hubbardston 1803; W. Bascom, Fitchburg 1805; J. Bartlett, Marblehead 1811; T. B. Gannett, Cambridge Port 1814; H. Hildreth, Gloucester 1825; at the death of Gov. Sumner 1799; of Washington 1799; recommending the counsel of Washington, Feb. 22, 1800; death of President Willard 1804; at the funeral of Rev. Dr. Tappan 1803, publ. 1807; of Rev. Dr. Osgood 1822; a Century Sermon, Jan. 4, 1801; a sermon at Plymouth on the anniversary of Landing of Forefathers 1806; two sermons at Cambridge on the completion of the 2d century from do., 1820; a sermon before the Mass. Missionary Society 1804; before Society for propagating the Gospel among the Indians &c. 1808; at the Dudleian Lecture 1810; at the Inauguration of Rev. E. Pearson, Professor &c. in Andover Theol. Seminary 1812; at Boston before the Auxiliary Society for Foreign Missions, Jan. 1, 1813; on opening the new Almshouse, Cambridge 1813; before Convention of Cong. Ministers in Mass. 1819.[4] Two sermons at the anniversary of his Installation 1829. [[1]*Rev. Dr. Holmes.* [2]*Hart's Ord. Sermon &c.* [3]*Holmes's Anniversary Sermons* 1829. [4]*Memoir of Dr. Holmes by Rev. Dr. Jenks in Collections of Hist. Soc.*]

Adams. Mr. Adams studied divinity at the Theological Seminary, Andover, in the class of 1829. He was ordained as colleague with Rev. Dr. Holmes; and being dismissed at his own request,[1] was installed as pastor of the Union Church, Essex Street, Boston, March 26, 1834.[2] [[1]*Rev. Dr. Holmes.* [2]*Boston Recorder, March* 29. *Rev. Mr. Adams.*]

Albro. Mr. Albro pursued the study of theology at the Theological Seminary, Andover, a member of the class of 1827. An honorary degree was conferred on him at Y. C. the same year. He was ordained pastor of the Second Church of Chelmsford, at the village of Middlesex, Nov. 21, 1827;[1] dismissed April 1833; installed at Fitchburg May 12, 1833; and dismissed Jan. 1, 1835.[2] [[1]*Boston Recorder, Dec.* 7. [2]*Rev. Mr. Albro.*]

Church of First Society.

Newell. Mr. Newell studied theology at the Divinity School, Cambridge. [*Rev. Mr. Gannett.*]

University Church.

The Church of the University is not strictly Congregational, in the choice of its pastors; though in all other respects it is as other churches of this denomination.[1] It originated in a vote of the Corporation of the University in 1814, to extend separate privileges of public worship and Christian ordinances to the students of that Institution, and to its instructors with their families, all of whom, with a few exceptions, had before been accustomed to worship with the First Society in Cambridge, and a considerable number of them had been members of its church. It was gathered Nov. 6, 1814, in the presence of the Pastor and delegates of the First Church, Cambridge, by whom its founders, having

with appropriate religious services entered into covenant, were recognized as a regular church; and Rev. President Kirkland and Rev. Professor Ware, having been previously chosen thereto, and approved by the Corporation and Overseers of the University, became its joint pastors without any formal installation.[1] [[1]*Rev. Dr. Ware.*]

KIRKLAND. Dr. Kirkland was a son of Rev. Samuel Kirkland, a missionary to the Oneida Indians.[1] He was ordained Pastor of the New South Church, Boston, Feb. 5, 1794,[2] and being dismissed, was inaugurated as President of Harvard University Nov. 14, 1810. At his resignation of the Presidency in 1828, he went on a voyage to Europe for his health; and since his return, has resided in Boston. [[1]*Allen's Biog. of Rev. Samuel Kirkland.* [2]*Channing's Serm. at ordination of Gannett—Appendix.*]

WARE. Dr. Ware studied divinity at Cambridge, and was ordained as pastor of First Church, Hingham Oct. 24, 1787. At his dismission, he removed to Cambridge May 5, 1805, and was inaugurated as Hollis Professor of Divinity May 14, 1805. He still continues in that office; and since the resignation of Dr. Kirkland in 1828, has been the sole pastor of the University Church. [*Rev. Dr. Ware.*]

First Church, Cambridge-port.

GANNETT. Mr. Gannett studied divinity at Cambridge; was dismissed from First Church, Cambridge-port, at his own request;[1] but still resides there, and has several years been a representative of the town in the General Court. [[1]*Rev. Mr. Gannett.*]

MUZZY. Mr. Muzzy studied divinity at the Theological School, Cambridge; was ordained at Framingham June 10, 1830; and dismissed May 19, 1833.[1] [[1]*Rev. Mr. Muzzy.*]

Evangelical Church, Cambridge-port.

PERRY. Mr. Perry studied divinity at the Theological Seminary, Andover; a member of the class of 1827. He was ordained as an Evangelist at Milford, Ct. June, 1828; and after dismission from Cambridge-port, was installed at Hollis, N. H. Feb. 23, 1831.[1] [[1]*Rev. Mr. Perry.*]

STEARNS. Mr. Stearns is the second son of Rev. Samuel Stearns of Bedford, and a brother of the late Rev. Samuel H. Stearns of the Old South Church, Boston. He studied divinity at the Theological Seminary, Andover, and was a member of the class of 1831.

East Cambridge Church.

BURTON. Mr. Burton studied divinity at the Theological School, Cambridge.[1] After dismission from East Cambridge, he officiated as "pastor of the Second Congregational Society in Hingham" from Sept. 1, 1833 to Sept. 1, 1835, but without installation.[2] He was then settled over the "Second Religious Society in Waltham," "with the exception of the formality of installation, which was omitted by vote of the Society."[2] His connection with this Society commenced Nov. 1, 1835;[2] but has since ceased. [[1]*Rev. Mr. Green.* [2]*Rev. Mr. Burton.*]

GREEN. Mr. Green studied divinity at the Theological School, Cambridge; was ordained pastor of the Second Congregational Church in Lynn, Nov. 3, 1824; and resigned his pastoral charge there Aug. 12, 1828.[1] [[1]*Rev. Mr. Green.*]

CONCORD.

First Church.

Concord was incorporated Sept. 2, 1635.[1] It was anciently the site of a principal village of the Massachusetts tribe of Indians; and was then called Musketaquid.[1] Its first English settlers were Rev. Peter Bulkeley, Major Simon Willard, and twelve others, with their families.[1] To these permission had been given by the General Court in Sept. 1635 "to begin a town at Musketaquid," to be called Concord,[2] on account (Mr. Shattuck supposes) of "the Christian union and *concord* subsisting among the first company, at the commencement of the settlement."[1] The territory granted them for this purpose, they and others who had in the interval joined themselves to them, fairly purchased of the natives, and received a deed of it from them, in 1637.[1] It was six miles square; and, together with additional grants made afterwards, included within its limits, beside the present town of Concord, the town of Acton, about half of Littleton, and a considerable part of Bedford, Lincoln, and Carlisle.[2] In 1651, when the population had been much diminished by the removal of Rev. Mr. Jones and company, there were about fifty

families in the town, and about seventy souls in church fellowship.[4] In 1837, the town contained 2,023 inhabitants; and has long been one of the shire towns of the county. The church was gathered at Newtown, now Cambridge, July 5, 1636.[2] According to Mr. Savage, it was the thirteenth church in the colony, in the order of time:[5] and from it have issued a considerable proportion of the original members in the adjacent churches of Bedford, Lincoln, Carlisle,[6] and probably Acton. During the contentions which arose in Mr. Bliss's day, a separate church was gathered Dec. 12, 1745, called the West Church, consisting originally of twenty male communicants, some of them men of great respectability, to whom others were afterwards added.[7] This church continued in existence about fourteen years, and the greater part of this time supported public worship.[7] But it never had a settled pastor: and in a few years some of its members uniting with the church in Lincoln gathered in 1747, and others returning to the first church, it gradually became extinct.[7] [[1]*Hist. of Concord, Bedford, &c. by Lemuel Shattuck, Esq. pp.* 2, 4, 5, 6. [2]*Winthrop's Hist.* [3]*Shattuck's Hist. pp.* 73, 255, 274, 294, 323. [4]*Johnson's W. W. Prov. B. I. ch.* 35. [5]*Winthrop's Hist. note, Vol. I. p.* 95. [6]*Shattuck's Hist. p.* 263, 303, 329. [7]*Shattuck's Hist. ch.* xi.]

Bulkeley. Mr. Bulkeley "was descended from an honorable family in Bedfordshire, England, where, for many successive generations, the names of Edward and Peter were alternately worn by the heirs of the family."[1] He was the son of Rev. Edward Bulkeley, D. D. of Woodhill, or Odel, as the name is otherwise, and probably, more correctly spelt by Mather;[1] there being a place by the name of Odel, mentioned by Bowen in his description of Bedfordshire, as situate near the Ouse, and the seat of an annual fair on May 13.[2] He was a student and a fellow of St. John's College, Cambridge; had the degree of B. D. conferred on him; and ministered "three prentice-ships of years," (21 years?) as the successor of his father at Odel.[1] Being then silenced for non-conformity, he came to New England in 1635, and was a principal founder of the town and church of Concord.[1] He was chosen and ordained (A) at Cambridge, as the teacher of the church of Concord, April 6, 1637;[3] and at the resignation of Mr. Jones, the pastor, about Oct. 1644,[4] he became the only teaching officer of that church till his death. At the commencement of the Synod in Cambridge, Aug. 30, 1637, he and Mr. Hooker of Hartford were appointed joint moderators.[3] He published "The Gospel Covenant, or the Covenant of Grace opened," &c. London, 1646, qto.[5] This work passed through several editions, of which the second was in 1651.[4] It was originally a series of sermons upon Zech. ix. 11, preached to his people at Concord, and at their importunity, repeated at his lectures, and prepared for the press.[1] It "is to be reckoned among the *first born* of New England:" and in giving his testimony to it, Mr. Shepard of Cambridge observed, "The church of God is bound to bless God for the holy, judicious, and learned labors of this aged, experienced, and precious servant of Jesus Christ."[1] Two manuscripts likewise of his composition, one of them on the character and government of the church, are preserved in the library of the American Antiquarian Society.[4] [[1]*Mather's Magnalia.* [2]*Bowen's Complete System of Geography, Vol. I. fol.* [3]*Winthrop's Hist.* [4]*Shattuck's Hist. ch.* x. [5]*Allen's Biog.*]

Jones. Mr. Jones received Episcopal ordination in England, being numbered by Mather among the ministers of his First Classis.[1] He came to New England, in company with Mr. Shepard of Cambridge, in 1635;[2] arrived at Boston Oct. 3d of that year;[2] assisted in gathering the church of Concord; and was chosen and ordained its pastor, at the same time that Mr. Bulkeley was ordained its teacher. After they had been settled a few years, uneasiness arose among their[2] people from disappointment in their expectations of their plantations, and from the burdensomeness of maintaining their two ministers.[4] From this cause, not improbably, Mr. Jones was led eventually to resign his pastoral charge, and to remove about Oct. 1644 to Fairfield, Ct. (B) In company with him went a portion of his flock, who having become dissatisfied with the soil of Concord, had sold their possessions there to go to some new plantation.[5] At Fairfield he became the pastor of the church recently gathered in that town, and there spent the residue of his days.[6] The first records of Fairfield having been burnt, the precise time of his induction into the pastoral office, in that place, and of his death, is unknown: but Mr. Samuel Wakeman was ordained his successor, Sept. 30, 1665.[7] Mr. Jones was the father of John, graduated at H. C 1643; and of Eliphalet, the first Minister of Huntington, L. I.[6] [[1]*Mather's Magnalia, B. III. Pref.* [2]*Winthrop's Hist.* [3]*Autobiography of Shepard of Cambridge.* [4]*Winthrop's Hist. July* 28, 1642. [5]*Johnson's W. W. Prov. B. I. ch.* 35. [6]*Shattuck's Hist. ch.* x. [7]*Trumbull's Hist. of Connecticut, B. I. ch.* 19.]

Bulkeley. Mr. Bulkeley, eldest son of Rev. Peter Bulkeley, was educated principally in England; ordained at Marshfield in 1642 or 1643; and at his father's death in 1659, was dismissed from Marshfield, and settled at Concord in his father's stead.[1] He preached the General Election Sermon in 1680; and the Artillery Election Sermon in

1679.[1] He also preached a discourse which was published, from Psalm cxvi. 12, on a day of thanksgiving held at Concord in 1675 for the safe return of Capt. Wheeler and others of that town from Brookfield fight in king Phillip's war.[2] Mr. Bulkeley is called by Mather, "the worthy son" of his predecessor.[3] He died at Chelmsford, probably while on a visit to his grandson, Mr. Edward Emerson, father of Rev. Joseph Emerson of Malden;[1] and his death and burial are noticed as follows by Judge Sewall. "1695–6. Seventh-day Jan^{y} 4th The Rev^{d} Mr. Edward Bulkly of Concord dies at Chelmsford in a good old age; is buried at Concord."[2] [[1]*Shattuck's Hist. ch.* x. [2]*Shattuck's Hist. p.* 49, 162. [3]*Mather's Magnalia, B. III. Mem. of P. Bulkeley.* [4]*Sewall's Journ.*]

Estabrook. Mr. Estabrook (or Easterbrook, as the name was formerly spelt by some) commenced his academic studies in England; but coming to this country, completed them at Harvard College.[1] He was ordained as a colleague with Rev. Mr. E. Bulkeley; and labored in the ministry about 44 years.[1] An obituary notice in the Boston News-Letter of Sept. 18, 1711, makes honorable mention of him, as "eminent for his skill in the Hebrew language;—a most orthodox, learned, and worthy divine, of excellent principles in religion, indefatigably laborious in the ministry, and of holy life and conversation."[1] His only publication that has been transmitted, is his Election Sermon, 1705, from Gen. xii. 2, entitled, "Abraham, the Passenger, his Privilege and Duty," &c. &c.[1] Rev. Benjamin Estabrook, first minister of Lexington, was a son of his; and the late Rev. Joseph Estabrook of Athol, a great grandson.[1] [[1]*Shattuck's Hist. ch.* 10.]

Whiting. Mr. Whiting was a grandson of Rev. Samuel Whiting of Lynn, and a son of Rev. Joseph Whiting,[1] who was first of Lynn, an assistant and the successor of his father there, and then minister of Southampton, L. I. until his death.[2] Previously to his ordination, Mr. Whiting of Concord had been a tutor at Harvard College, and a fellow of the Corporation.[1] After his dismission, he continued to reside at Concord, as a private citizen, the remainder of his days..[1] [[1]*Shattuck's Hist.* [2]*Farmer's Geneal. Reg.*]

Bliss. Mr. Bliss was extensively known in his day, as a warm admirer and friend of Whitefield, and as eminently zealous and active in the duties of his profession. Under his ministry, there was a remarkable revival of religion in Concord; which resulted in the unusually large additions to his church of 50 members in 1741, and of 65 in 1742.[1] "The feeling pervading society was such, that religious meetings were held every day in the week; hundreds sought advice from their pastor; and persons might often be seen, apparently suffering under extreme agony from a sense of their guilt, or in an extasy of joy under the consolations of religion."[1] But the zeal of Mr. Bliss betrayed him at times into some imprudencies of conduct; and into some expressions in the pulpit, which gave great offence to numbers of his people, and which a mutual council, convened at Concord Sept. 13, 1743, could not but disapprove in their Result, though they declared themselves persuaded of "the zeal, faithfulness, and love of souls," with which he had ministered to his people.[1] The consequences were (notwithstanding a confession by Mr. Bliss before the above council that was satisfactory both to them and the church, and notwithstanding the efforts of this and other councils to restore peace) the continuance and increase for a time of unhappy contentions in the town, a temporary division of the church into two churches, and a public withdrawing of communion with him, on the part of several of the most influential, or highly respectable ministers of the day; as Hancock of Lexington, Barnard of Marblehead, Peabody of Natick, and Cook of Sudbury.[1] But after the year 1750 however, the contentions above alluded to almost entirely ceased; and most of those persons who had seceded from the communion of his church, gradually returned to it again, or united themselves with the church of Lincoln.[1] A reconciliation likewise took place between him and his offended brethren in the neighborhood, shortly before his death; and the long inscription on his monument in the burying ground bears witness to the love of his people, and to their high estimation of his ministerial talents and graces, and of his moral worth.[1] Mr. Bliss published a treatise, entitled "The Gospel hidden to them that are lost. Being the substance of two sermons preached. Published, &c. &c. 1755."[1] His daughter Phebe was successively married at Concord to the two ministers, that next followed him in office.[1] [[1]*Shattuck's Hist. ch.* 11.]

Emerson. Mr. Emerson was son of Rev. Joseph Emerson of Malden; a direct descendant of Rev. Messrs. Peter and Edward Bulkeley, two of his predecessors at Concord; and father of the late Rev. William Emerson of Boston.[1] After he had been in the ministry about ten years, from zeal in the cause of his country, he went from Concord Aug. 16, 1776, with his people's consent, to accompany the American army to Ticonderoga, as their chaplain.[1] But ill health led him, with the advice of his physician, to resign that office September 18th: and on his way home growing more ill, he stopped at the house of Rev. Mr. Roots of Rutland, Vermont, where he died of a bilious fever

after a month's languishing.[1] His remains lie buried at Rutland; but a monument was erected to his memory on the burying hill at Concord in 1826, at the expense of the Town.[2] [[1]*Shattuck's Hist. ch.* 11. [2]*Rev. Dr. Ripley's Half Century Sermon* 1828, *p.* 30 *comp. with Shattuck's Hist. ch.* 11.]

RIPLEY. Dr. Ripley received the honorary distinction of D. D. from Harvard University, where he was educated. This venerable man has attained to the 88th year of his age, and the 60th of his ministry; and is now (August 1838) the senior clergyman in the county of Middlesex. But notwithstanding the infirmities incident to old age, he yet retains a remarkable degree both of bodily and mental vigor; and though relieved by the aid of a colleague from necessity of laboring, he still loves to be engaged in his Master's work, is still ready and active in doing good.

GOODWIN. Mr. Goodwin studied divinity at the Theological School in Cambridge, a member of the class, which left that institution in 1829; was ordained, as colleague pastor with Rev. Dr. Ripley;[1] and died at Plymouth, whither he had recently retired from his people for a season, in quest of health. [[1]*Shattuck's Hist.*]

FROST. Mr. Frost studied theology at the Institution in Cambridge; received approbation to preach July 20, 1835; and was ordained, as colleague with the venerable senior pastor of this church, who still survives. [*Rev. Mr. Frost.*]

Trinitarian Church.

SOUTHMAYD. Mr. Southmayd studied divinity at the Seminary in Andover, and was originally a member of the class which was graduated in 1826.[1] After his dismission from Concord, he became the editor of a newspaper at Lowell; resided a while, an editor and a preacher, in New York; and died at Fort Bend, Texas. [[1]*Rev. Mr. Wilder.*]

WILDER. Mr. Wilder studied theology with Rev. Samuel Austin, D. D. at Newport, R. I.[1] He was first settled, as pastor of the Congregational Calvinistic Church at Charlton, June 5, 1827; and dismissed July 2d, 1833.[1] [[1]*Rev. Mr. Wilder.*]

SUDBURY.

Church of.

The plantation of Sudbury commenced in 1639.[1] Its first settlements were apparently in its then Eastern quarter, within the present bounds of Wayland, where was the place of public worship for the whole town, till its division into parishes in 1722. (See Wayland.) The church was probably gathered in August 1640, at the ordination of its first pastor.[2] The original draught of its covenant, supposed to be in the hand writing of Rev. Mr. Browne, is still preserved, and in the possession of Dr. Thomas Stearns, physician of the place.[3] In 1651, there were "not above 50 or 60 families" in the town, and "about 80 souls in Church-fellowship."[4] In 1722, the Town was divided by the General Court into two Parishes;[5] viz. the West, now the town of Sudbury; and the East, now Wayland. In consequence of this division, the church, in compliance with the desires of the brethren in the East parish, was divided February 11, 1723 by a major vote of its members, into two distinct churches.[6] Rev. Mr. Loring, who had been settled over the whole town, and was now the minister of the West Parish, continued in his relation to the church in that quarter. Over the East Church, Rev. William Cooke was ordained, as its first pastor, March 20, 1723.[6] Since the incorporation of the East Parish, as the town of East Sudbury (now Wayland) in 1780, the West Church has been the only Congregational Church in Sudbury. And it is not a little remarkable, that this ancient church, though never destitute of a settled ministry long at a time, has had as yet but six pastors; and one of these, Rev. Mr. Hilliard, was ordained as a colleague with Rev. Mr. Bigelow, and was dismissed in a little more than a year from his ordination, before Mr. Bigelow's death. So that in fact, in the church of Sudbury, one of the earliest established in the county of Middlesex, there have been but five successive pastors, including the present, from its foundation to the present day, a period of almost two hundred years. [[1]*Winthrop's Hist. vol. I. p.* 306 *and vol. II. p.* 30 *note.* [2]*Rev. Mr. Hurlbut.* [3]*Dr. Thomas Stearns, Sudbury.* [4]*Johnson's W. W. Prov. B. II. ch.* 17. [5]*Appendix to McKean's Sermon at ordination of Wight of E. Sudbury.* [6]*Rev. Mr. Hurlbut, from the Church Records.*]

BROWNE. Mr. Browne is on Mather's Catalogue of New England Pastors, who had been ordained, and "were in the actual exercise of their ministry, when they left England;"[1] but in what church he officiated in the mother country, is not known. He

came to this country in 1637;[2] and was made a freeman of the Massachusetts Colony May 13, 1640.[3] At his settlement in August of that year at Sudbury, the town contracted to give him £40 (sterling?) per ann. one half to be paid in money; the other half in "some or all of these commodities"—"Wheate, pees, butter, cheese, porke, beefe, hemp, and flax,"—"at every quarter's end."[4] He preached the Artillery Election Sermon in 1666;[5] his name is attached to the Testimony of the seventeen ministers against the proceedings of the three Elders of First Church, Boston, about 1669;[6] and he is mentioned by Johnson, as "the reverend, godly, and able Minister of the Word, Mr. Edmond Brown."[2] His death has been sometimes erroneously stated to have occurred June 22, 1677. According to the Town Records, he was taken sick March 1677–8, and died June 22d following; viz. June 22, 1678.[4] And this latter date is confirmed by the following contemporaneous notice: "1678. June 22. Mr. Edm. Brown Pastour of Sudbury Chh. dyed."[7] The error probably originated from omitting in the Records the double date, in assigning the time of his seizure with his last sickness; writing 1677, when 1677–8 was evidently meant; a very common error in that day. [[1]*Magnalia, B. III. Introd.* [2]*Johnson's W. W. Providence B. II. ch.* 10, 17. [3]*Winthrop's Hist. Vol. II. App.* [4]*Dr. Thomas Stearns from Town Records.* [5]*Dr. Thomas Stearns.* [6]*Hutchinson's Hist. Vol. I. p.* 270. [7]*Sewall's Com. Place Book.*]

Sherman. Mr. Sherman is supposed to have been from Watertown, a son of Rev. John Sherman of that town.[1] This is intimated in the following extracts from Judge Sewall's Journal: "1685 Sabbath day, July 5. Mr. Sherman *the father* is taken delirious in Sudbury Pulpit" &c. &c.—"Satterday 8 at night August 8, 1685. The Reverend Mr. Jnº Sherman dyes." &c. &c. He was ordained at Sudbury some time after "the 30th of Xber," 1678;[2] that is, undoubtedly, in the former part of 1679. After his dismission from the pastoral office there, he continued his residence in the town;[1] but appears to have preached abroad occasionally; and at Dracut in 1715 &c. for a considerable time. "Nov. 20, 1715. Mr. Sherman began to preach with us." "Nov. 29, 1716. Voted to give Mr. Sherman 15 Shillings a Sabbath from this time." "June 17, 1717. Voted to discharge Mr. Sherman and provide a *young* Minester to preach and settle with us."[3] As no clergyman of his name had at that day been graduated at either of the New England Colleges, he was probably the old minister referred to in the above extracts. He died at Sudbury March 3, 1718.[1] [[1]*Rev. Mr. Hurlbut.* [2]*Dr. Thomas Stearns from Town Records.* [3]*Dracut Town Records.*]

Loring. Mr. Loring commenced preaching at Sudbury Sept. 16, 1705; and was settled the following year over the whole town.[1] After the division of the town into two Precincts, he accepted, July 10, 1722, the invitation which the inhabitants of the West Precinct had given him to become their minister,[1] though apparently he was not formally installed: and at the corresponding division of the church, February 11, 1723 into two distinct churches, he retained his pastoral relation to the church members who dwelt "on the West side of the river," or in the West Precinct, and who then constituted the West Church.[1] This venerable servant of Christ held the pastoral office in Sudbury above 65 years, and supplied the pulpit above 66 years, without the aid of a colleague; and though nearly 90 years of age at his death, preached the Sabbath but one before:[2] furnishing an instance of protracted life, and of long continued constant usefulness in the Ministry, very rarely equalled. For an interesting obituary notice of him, from the Boston Weekly News-Letter of March 19, 1772, see (A). He preached the Election Sermon in 1737, and the Convention Sermon in 1742; of which discourses, the former was published. His other publications were 1. A sermon entitled "The nature and necessity of the New Birth" &c. &c. 1728. 2. Three discourses on several subjects: viz. "The Glories of the heavenly world displayed, and improved," from Psal. lxxiii. 24: "Religious conversation excited and assisted," from Malachi iii. 16: "The great duty of self-examination urged upon professors of religion." 18mo. 140 pp. 1731. 3. A sermon on the death of Rev. Robert Breck of Marlborough, 1731: 4. on the Miseries of hell, preached 1731–2: 5. to a Society of young Men, 1732: 6. on the duty of private Christians to help their minister, 1735: 7. to two religious societies of young men, preached at Concord 1737: 8. "Justification not by works, but by Faith in Jesus Christ. Gal. ii. 16. 1749." 9. A Sermon at the ordination of the Rev. Gideon Richardson at Wells. 1754.[3] He also left in manucript a Journal, containing about 30 volumes of 224 pages each, 6,720 pages in the whole, closely written: but the greater part of it is now lost.[3] [[1]*Rev. Mr. Hurlbut, from Church Records.* [2]*Appendix to McKean's Sermon at ord. of Rev. Mr. Wight, E. Sudbury.* [3]*Dr. Thomas Stearns, from his Manuscript Hist. of Sudbury.*]

Bigelow. Mr. Bigelow was disabled from preaching several years previously to his death, by bodily indisposition. He was the father of Dr. Jacob Bigelow, Professor of Mat. Med. at Harvard University.

HILLIARD. Mr. Hilliard studied divinity at Cambridge;[1] and was settled as colleague pastor with Rev. Mr. Bigelow. After his dismission from Sudbury, he applied himself for some time to medical studies; obtained the degree of M. D.; and has more recently been employed as an instructor of youth. [*[1]Abr. Hilliard Esq. Cambridge.*]

HURLBUT. Mr. Hurlbut pursued the study of theology principally at Cambridge. [*Rev. Mr. Hurlbut.*]

WOBURN.

Church of.

Woburn was incorporated May 18, 1642: its settlement however had commenced in 1640.[1] It was originally a grant of land made by the General Court of the Colony in 1640 to Charlestown;[1] and, till the date of its incorporation, was called Charlestown village.[1] It anciently included Wilmington and Burlington within its bounds; and for more than 80 years had but one church, and but one place of public worship for all its inhabitants. In 1730, Wilmington was set off, as a distinct township, and the remainder of the town was divided into two parishes. And in 1746 a third Society was established by the General Court of the Province within the bounds of the First Parish.[2] But in 1759, or early in 1760, the members of the Third Society were reannexed by the Provincial Legislature to the First Parish, at the joint petition of both parties:[2] and the Second Parish being incorporated in 1799 by the present State government, as a town, by the name of Burlington, there has been since but one Congregational Church and Society in Woburn. The Records of this church previous to 1755 are missing: so that we cannot learn from this source the time of its establishment. In his Wonder Working Providence of Zion's Saviour in New England, Capt. Edward Johnson, a principal founder both of the town and of the church of Woburn, assigns August 24, 1642, as the day when the church was gathered.[3] But in the Town Records, registered by him, as Town Clerk, or "Recorder," from 1640 till 1672 the year of his death, he names August 14th, 1642, as the date of this transaction. (A) And this is doubtless the true date; the errors of the press in the History just referred to being very numerous. In 1651, the year that History was written, there were about 60 families in the town, and 74 persons in church fellowship.[3] In 1837, the town numbered 2,643 inhabitants; and the Congregational church 612 members on Jan. 1st, 1838[4] being the most numerous church in the County, connected with the General Association of Massachusetts, except First Church, Lowell. [*[1]Chickering's Dedication Sermon. [2]First Parish Records. [3]W. W. Prov. B. II. ch. 22. [4]Minutes of Gen. Assoc.* 1838.]

CARTER. Mr. Carter came to this country, "a young man,"[1] in 1635;[2] and has a place assigned him by Mather in his "Second Classis" of Ministers.[3] He was admitted a freeman of the Colony March 9, 1637;[4] resided a while at Dedham;[5] and when first invited to preach at Woburn, Nov. 3, 1641, was a member of the church at Watertown.[1] At the same time, he appears also to have been in some way employed in the service of that church or town: for the reason given in the Woburn Records of the above date for not applying to him sooner is, a doubting of "Watertown's *parting with him.*" His was an eminent instance of lay ordination. (See E. Charlestown.) Johnson speaks of him, as "a reverend godly man, apt to teach the sound and wholesome truths of Christ:" and with reference either to his personal improvement, or to his success in the ministry, observes, "The Pastor of this Church hath much encreased with the encreasings of Christ Jesus."[1] His death is erroneously stated by Rev. Mr. Chickering to have occurred Dec. 1, 1684.[6] It took place Sept. 5, 1684, as stated in the Record of Births and Deaths in Woburn: and moreover at a meeting of the Selectmen Oct. 6th, 1684. was presented an account of his funeral charges paid by the town.[7] [*[1]Johnson's W. W. Providence, B. II. ch.* 22. *[2]Johnson's W. W. Prov. B. I. ch.* 37, *and Winthrop's Hist. Vol. I. p.* 169 *note.* *[3]Mather's Magn. B. III. Introd.* *[4]Winthrop's Hist. Vol. II. App.* *[5]Farmer's Geneal. Register.* *[6]Chickering's Ded. Sermon, Appendix.* *[7]Day Book of Selectmen, Vol. II.*]

FOX. Mr. Jabez Fox was probably a native of Cambridge, (a son of Mr. Thomas Fox of that town, who was admitted freeman in 1638, and was living in 1674,[1]) and according to a tradition in his family, a lineal descendant from Rev. John Fox, the martyrologist.[2] When he had preached at Woburn upwards of a year, as an assistant to Rev. Mr. Carter, the inhabitants gave him a call Nov. 5, 1679 "to be their minister for his life time;"[3] and accepting this invitation, he was ordained shortly after, it is probable, as a colleague with the senior pastor. He died of the small pox at Boston, "Lord's Day Febr. 28, 1702–3,"[4] but was buried at Woburn. In the year of his death, assigned by the inscription on his grave stone or monument in Woburn grave yard, as copied by Alden[5] viz. "Feb. 28, 1702," there is an erroneous omission of the double date. It is not

known that he ever published any thing. But an abstract of a discourse of his at Cambridge from 2 Tim. ii. 19, taken at delivery July 28, 1678 by Nathanael Gookin, then a student at H. C. afterwards pastor of the Church in Cambridge, is published by Alden.[2] [[1]*Farmer's Geneal. Reg.* [2]*Alden's Epitaphs Vol. I. No.* 236. [3]*Town Records.* [4]*Sewall's Journal.*]

Fox. Mr. John Fox was a son of his predecessor, Rev. Jabez Fox, and was born at Woburn probably, though his name is not to be found on the Record of births &c. &c. in that town. His ordination is noticed as follows, in the diary of Rev. Joseph Green of Danvers. "1703. 17 Nov. I went with Mr. Fitch and L[d] to Mr. Fox's ordin[n] at Woburn. Mr. Peirpoint began with a prayer Mr. Fox preach'd Mr. Willard gave y[e] charge Mr. Peirpoint y[e] right hand—I came home at 7 oclock."[1] He lived long in the Ministry. But while young, he appears to have been not unfrequently disabled from preaching by sickness;[2] and the last fifteen years of his life he was entirely blind.[2] During his blindness however he would preach occasionally, and often catechise the young, who repaired to his house for that purpose.[3] Two sermons of his from 1 Sam. xiv. 15 occasioned by the great earthquake Oct. 29, 1727, are still extant.[3] [[1]*Manuscripts of William Gibbs, Esq.* [2]*Town Records.* [3]*Alden's Epitaphs Vol. I. No.* 238.]

Jackson. Mr. Jackson was a son of Deacon Edward Jackson of Newton, and a grandson of Edward Jackson, who arrived in New England about 1640, and settled in Newton between 1640 and 1645.[1] He was ordained (B) as a colleague with Rev. Mr. Fox, but died before him. There is evidence that he was a worthy minister, and well esteemed by the great majority of his people. But his ministry was rendered a very uneasy one, and not improbably was cut short, by troubles arising from a depreciating currency, from an unhappy difference with the senior pastor, and from the contentions and separations in his day among the inhabitants of the town. [[1]*Farmer's Geneal. Reg.; Hon. William Jackson, Newton.*]

Sherman. Mr. Sherman was a son of Mr. William Sherman of "Stoughton" Ms. (Newton?) and a direct descendant, of the third generation, from Capt. John Sherman, who came from Dedham, England, to Watertown, Ms. about 1634 or 1635.[1] Hon. Roger Sherman of New Haven, Ct. and Rev. Nathanael Sherman of Bedford, Ms. were his brothers.[2] He studied divinity with Rev. Dr Bellamy of Bethlehem, and with Rev. Mr. Graham of Southbury, Ct.[1] At his coming to Woburn in 1755, he belonged to "Milford" (or, as it is otherwise called in the Records, "New Milford") Ct.: and was dismissed and recommended from the church in that place to Woburn Church, previously to his ordination.[3] At his dismission from Woburn in 1775, he retired to Milford; and, after residing a while with his family at Stratford, Ct. was installed at Goshen, Ct. in 1781.[1] In 1788 he was dismissed from Goshen;[1] and after a short residence at Sheffield, Ms. he accepted an invitation from the church and society in Woodbridge, Ct. to settle with them; but died at Woodbridge a few months after his arrival there.[1] Mr. Sherman was greatly admired at Woburn for his eloquence; and is still remembered there with respect. His request for a dismission was granted with great reluctance; and in December 1778, an effort was made in town meeting, upon which the votes of the people were nearly equally divided, to procure his re-settlement among them.[3] He published, while at Goshen, a number of discourses: one, addressed to infidels, ("in consequence of the publication of 'Ethan Allen's Theology'") from those words Luke xv. 16, "And he fain would have filled his belly with the husks which the swine did eat:" another upon the redemption by Jesus Christ; and a third, entitled, "The History of Melchizedec."[1] In 1760, while at Woburn, he preached the Artillery Election Sermon from Psalm cxlix. 6: but this was not published. [[1]*Roger Minot Sherman Esq. of Fairfield, Ct.* [2]*Shattuck's Hist. of Concord, Bedford, &c. p.* 265. [3]*Parish Records.*]

Sargeant. Mr. Sargeant studied divinity under the direction of Rev. Professor Ripley of Dartmouth College. Dismissed from Woburn, he removed to Chester, Vt. and was never resettled in the Ministry. At different times however, he made several Missionary tours, in the employment of the Connecticut and Massachusetts Missionary Societies: particularly to the Northern parts of Vermont, to Wayne and Luzerne Counties, Pennsylvania, and to Oneida County, N. York. He also had the charge of the church in Chester, and at times preached in the town by contract for a longer, or a shorter period, as occasion offered; but without settlement. He died at Chester. [*Phineas O. Sargeant, Esq. his son*]

Chickering. Mr. Chickering is a son of Rev. Jabez Chickering of Dedham. He pursued the study of theology at Cambridge, under Rev. Professor Tappan: and after retiring from Woburn, was installed over the church in Phillipston, Worcester Co., Ms. July 10, 1822; and dismissed at his own request July 16, 1835.[1] He still resides at Phillipston. [[1]*Rev. Mr. Chickering.*]

BENNETT. Mr. Bennett received his theological education at the Seminary in Andover.

Second Church. See Burlington.

Third Church.

No records of this church have been transmitted. It was gathered however, not improbably, on the day of its pastor's ordination. The Society with which it was connected in public worship, grew out of the variance that unhappily existed between Rev. Messrs. Fox and Jackson of the First Church.[1] It was petitioned for to the General Court Dec. 11, 1745 by several friends of Mr. Fox;[1] and was established by the Legislature of the following year.[2] Soon after the death of Mr. Jackson, the reunion of this Society and its Church with the First Parish began to be contemplated. Proposals to this end were first made April 14, 1755: petitions were presented to the Legislature in 1759 from both parishes to be incorporated as one; and on March 10, 1760 the First Parish held its last meeting, in distinction from the Third Society, and its first, as reunited with it.[3] At present, no vestige of this Third Church remains, except the cellar of the building, in which its assemblies for public worship were held. [[1]*Petition for Incorporation in Records of First Parish.* [2]*Records of First Parish, Vol. I. p. 262.* [3]*Rec. of First Parish, Vol. II.*]

COTTON. Mr. Cotton was a son of Rev. Roland Cotton of Sandwich, a grandson of Rev. John Cotton of Plymouth, a great grandson of the celebrated Rev. John Cotton of Boston, and a brother of Rev. Messrs. John Cotton of Newton, Nathanael of Bristol, R. I. and Ward of Hampton, N. H.[1] He was ordained Oct. 23, 1728 the pastor of a Congregational church gathered that day at Providence, R. I.;[2] but when dismissed from that church is not known. The following notice of his installation at Woburn is from the Boston Weekly News-Letter of July 16, 1747. "Woburn July 15. This Day the Rev. Mr. Josiah Cotton was installed Pastor over the 3d Church in this Town.—The whole Affair was carried on with the utmost Peace and Decency." Perceiving his people inclined to reunite with the First Society, after the decease of Rev. Mr. Jackson, and the ordination of his successor, Rev. Mr. Sherman, he called a Council of the neighboring churches "to advise and direct him with respect to his removal," &c.[3] This Council assembled June 30, 1756:[3] and with the sanction doubtless of their opinion and advice, he asked a dismission.[4] He was installed at Sandown N. H. in 1759; and there died in 1780.[5] [[1]*Farmer's Geneal. Reg.* [2]*Journal of Rev. Dr. Sewall, Boston.* [3]*Burlington Chh. Records.* [4]*Chickering's Ded. Serm.* [5]*N. H. Gazetteer* 1823.]

SOUTH READING.

Church of.

South Reading was incorporated Feb. 25, 1812.[1] It was previously the South or First Parish of Reading; and its church the First Church. That ancient town was originally called Lynn Village;[2] and was at that time doubtless the Westerly part of Lynn. Its first settlements were within the present bounds of South Reading; and seem to have been commenced as early as 1640. In Danforth's Almanack for 1647, in a memorandum headed with, "The time when these Townes following began," Reading is set against the year 1640, and represented as the 24th plantation in Massachusetts proper. The date of its incorporation, assigned in a modern work, is May 29, 1644.[1] But according to Gov. Winthrop, it was not incorporated till April or May 1645. Under the date of "1645. 2. 13," (April 13th) but at the distance from it of several pages in the printed History, he observes, "A village was erected near Lynn, and called Reading; another village erected between Salem and Gloucester, and called Manchester:"[3] and a little below, under "1645. 3. 14" (May 14,) "The court of elections was held at Boston;"[3] when, according to Spofford, Manchester was incorporated. Of the gathering of its First Church, &c. we have the following notices: "1645. 5. 9" (1645, Nov. 5) "A church was gathered at Reading, and Mr. Greene ordained pastor. He was a very godly man, and died 3: 48." that is, May 1648.[4] "On the 5th day of November following" (1645) "there was a church gathered at Reading, six miles to the west of Lynn, and Mr. Henry Green was ordained pastor thereof."[5] (A)

In a day when dismissions of ministers have become matters of frequent and lamentable occurrence, it is refreshing to find a church, which has had no experience of the evil. Nearly two hundred years have elapsed since the foundation of the church at South Reading. In this long period of time, it has had eight pastors settled over it, but has dismissed none. While they, on their part, have gone on, regularly dispensing in succession the word and ordinances of Christ, and adorning their holy vocation by their lives; the church, on the other hand, has lived in perfect peace and harmony with them;

has loved and honored them in their lives, and lamented them at their deaths; and their dust now mingles with that of their people. May the time of the removal of the present incumbent, now in the 34th year of his ministry, in this church, be yet distant; and then may it be, to be laid by the side of his revered predecessors, in the blessed hope of rising with them at the resurrection of the just! [[1] *Spofford's Gazetteer of Ms.* [2] *Woburn Town Rec. Sept.* 6, 1640. [3] *Winthrop's Hist. Vol. II. p.* 220. [4] *Winthrop's Hist. Vol. II. p.* 253. [5] *Hubbard's Hist. p.* 416.]

Green. Mr. Green is numbered by Mather with the ministers of his "First Classis."[1] The following notice of him is by governor Winthrop. "1643. 10. 8.——Some of Watertown began a plantation at Martin's Vineyard beyond Cape Cod, and divers families going thither, they procured a young man, one Mr. Green, a scholar, to be their minister, in hopes soon to gather a church there. He went not." From Johnson he appears to have been an inhabitant of Reading previously to his ordination. Speaking of Reading people, that author observes, "They gathered into a church, and ordained a Pastor *from among themselves* at the same time, a young man of good abilities to preach the Word, and of a very humble behaviour, named Mr. Green," &c.[2] The date of his death in the List is from the Church Records by Mr. Brock, and agrees with that from Gov. Winthrop's History, given under the preceding head. But a different and more precise date from a very respectable authority is deserving of notice. "1648. 8. 11. (Oct. 11.) Mr. Green Pastour to the Church at Reading, dyed."[3] [[1] *Magnalia B. III. Introd.* [2] *W. W. Prov. B. II. ch.* 25. [3] *Danforth's Alm. for* 1649: *Chron. Mem. in.* N. B. This Almanac (now in the hands of the compiler) appears to have once belonged to Mr. Green's successor, having written on its title page, "Sa. Haugh 1649, 1650."]

Haugh. Mr. Haugh was probably a son of Atherton Haugh,[1] a gentleman of great influence in Boston, who arrived in this country Sept. 4, 1633; was of the Board of Assistants in 1635, a deputy from Boston in 1637, and died Sept. 11, 1650.[2] This son of his was a member of the First Class at Harvard College, and one that complained before the General Court of his treatment as a boarder in the family of its first instructor, Mr. Nathanael Eaton; but, from some cause unknown, was never graduated.[1] With allusion probably to his educatian in this country, Johnson observes of him, "After him" (Mr. Green) "succeeded in the place one Mr. Hoph, a young man, one of the first fruits of N. E. a man studious to promote the truths of Christ."[3] He came to Reading in 1648; and previously to his ordination was admitted into the church there, dismissed from First Church, Boston.[4] He died at Boston.[1] The following notice of this occurrence accounts for his absence from home at death. "1662. March 30. Mr. Samuel Haugh Pastor of y^e^ Ch. at Reading, Coming to the Synod, fell sick at Boston and died."[5] [[1] *Winthrop's Hist. Vol. I. p.* 310, 311. *Note.* [2] *Winthrop's Hist. Vol. I. p.* 108, 109. *Note;* 158, 220. [3] *W. W. Prov. B. II. ch.* 25. [4] *Chh. Records.* [5] *Mem. in Records of* 1*st Chh. Roxbury.*]

Brock. Mr. Brock came to New England 1637;[1] was admitted into Harvard College in 1643; and after a residence there of five years (or of two years from his graduation in 1646) in the pursuit of his studies, he commenced preaching.[2] He labored in the ministry first at Rowley, then at the Isle of Shoals.[3] After his settlement at Reading, he entered the following memorandum in that Book of Church Records, which was apparently begun by him: "John Brocke called by the Church to officiate amongst them after Mr. Sam. Haughs' decease at Boston, and dismissed to them from Dedham Church, was joined to them the Lord's day before y^e^ Ordination and Nov. 13, '62: he was ordain'd, and y^e^ Day after he was married to Mrs. Sarah Haugh a widdow indeed." Mr. Brock was very eminent as a devout man; and especially for what has been called "*a particular faith*" in prayer, or an assurance of being heard, which is verified in the event. Several remarkable instances of this in Mr. Brock are cited in his "Life," by Dr. Mather.[3] The notice subjoined of his funeral is from the Journal of Judge Sewall. "1688. Tuesday, June 19. Went to y^e^ Funeral of Mr. Brock of Reding, a worthy good Minister generally lamented. Was very laborious in Catechizing and instructing Youth. Mr. Danforth, Mr. Russel there. Mr. Morton, Wigglesworth, Fisk, Fox, Shepard, Lorie, Pierpont, Lawson, Carter, &c. buried between 2 and 3." &c. &c. [[1] *Farmer's Geneal. Reg.* [2] *Mather's Magnalia, B. IV.*]

Pierpont. Mr. Pierpont, previously to his ordination, was a resident fellow or tutor at Harvard College. In the course of his ministry he preached a monthly lecture to his people. "1700 (Ap^l^.?) 10. Fair w^r^.—Redding Lect^e^ I went." &c. &c. May 8. "Redding and Beverly Lecture."[1] The following notices have been transmitted of his death and funeral. "1709 2 June. Mr. Peirpoint died." 6 June. "I went to Mr. P——t's fun^l^ the bearers were Mr. Leverett, Mr. Brattle, Wadsworth, Coleman, Gr. and Fox. There was a general lamentation—he was a man of great worth."[1]—"1709 Tuesday

May 31.—This Week Mrs Blowers dies, then her Husband, Capt. Sill, Mr. Lemon, and Alass, alass, June 3. The Revd Mr. Pierpont dies at Reading; a very great Loss!" —June 6. Artillery-day. I went with Mr. John Williams of Dearfield to y^e^ Funeral of Mr. Pierpont at Reading. His Bearers were Leverett, Brattle; Wadsworth, Colman; Green, Fox. Mr. Jonathan Corwin and I followed next after the Relations: None else of the Council there."[2] [[1]*Extracts from Diary of Rev. Jos. Green of Danvers, by W. Gibbs, Esq.* [2]*Sewall's Journal.*]

Brown. Mr. Brown was only son of Mr. Richard Brown of Newbury.[1] The subjoined notice of his ordination is from Judge Sewall's Journal. "1712 Midweek, June 25. I go in a Calash with Mr. Josiah Oakes to Reading, to the ordination of Mr. Richard Brown. Mr. Green of Salem Village began with Prayer, Mr. Brown preach'd well from Acts xx. 28. prayd—Mr. Jer. Shepard Ordaind, prayd—Mr. Tappan Gave the Right Hand of Fellowship—Mr. Parsons of Maldon prayd. Sung y^e^ 122 Psalm York Tune. Mr. Brown gave the Blessing. Got home before 9. Laus Deo." [*Farmer's Geneal. Reg.*]

Hobby. Mr. Hobby belonged originally to the Old North Church, Boston, from which he came recommended to Reading Church for admission, before his ordination.[1] He was distinguished in his day for his piety, and as a zealous, successful advocate of the evangelical faith. He preached the Artillery Election Sermon in 1747, which was published.[2] His other publications were, "A vindication of the itineracy and conduct of Whitefield, 1745; self examination in its necessity and advantages, 1746;—vindication of the protest against Jonathan Edwards' dismission, 1751;"[2] a sermon at the ordination of Mr. Daniel Emerson over the Second Church in Dunstable (Hollis, N. H.) 1743. "He also wrote a letter to his people, which consisted of advice relative to the choice of another pastor, found in his study after his death, entitled *Advice from the grave*, which his people published. This letter may be seen in the Mass. Miss. Magazine, Vol. v. No. 10, March, 1808. It is worth a perusal."[3] (B) [[1]*Church Records.* [2]*Allen's Biog.* [3]*Brief Sketch of Chh. S. Reading, in Boston Recorder, June* 23, 1821.]

Prentiss. Mr. Prentiss, previously to his ordination, had been Librarian of Harvard College, to which office he was chosen in Oct. 1768.[1] He published two discourses on the truth and faithfulness of God, 1790; a sermon at the installation of Rev. Joseph Willard, Boxborough, 1785; at the installation of Rev. Elias Hull, Seabrook, N. H. 1799; before Mount Moriah Lodge, Reading, 1799. [[1]*Boston Weekly News Letter. Oct.* 27.]

Emerson. Mr. Emerson studied divinity with Rev. Messrs. Page of Hancock, N. H. and Farrar of New Ipswich, N. H: was ordained at Westminster, Vt. 1800; and dismissed, 1804.[1] [[1]*Rev. Mr. Emerson.*]

MALDEN.

Church of.

Malden was incorporated in 1649. The date of its church cannot be ascertained either from its own records, or those of the town; the former commencing with the ministry of Rev. Dr. Thacher; the latter containing no entry of ecclesiastical concern, earlier than 1673–9. According to Johnson however, the settlement of Malden commenced about 1648; and its first inhabitants "gathered into a Church some distance of time before they could attain to any Church Officer to administer the Seals unto them," and were supplied with temporary preachers, "till the year 1650."[1] Hence, as his words imply, there were a number of such preachers, it may be confidently inferred, that the church of Malden was embodied at least as early as 1649. The first person who ministered the Word to this church in their Sabbath assemblies, in the interval between its establishment, and its ordination of a pastor, was "a godly Christian named M. Sarjant,"[1] or Sargeant, a name, it is believed, yet common in Malden. He was followed by certain "young Students from the Colledg"[1] of whose names no record has been preserved. There was likewise a Mr. Upham, who preached to this people in the early period of their history. "1661–2. March—Mr—Upham, who sometime preach'd at Malden, died at Cambridge."[2] But who this gentleman was, or at what time precisely he ministered at Malden, there seem to be no means of ascertaining. As the name of Upham does not occur in the Catalogue of Harvard College till 1734, he was probably educated in England: and as the time of his death admits the supposition, it appears quite as likely, that he did not supply that desk till after the dismission of Mr. Matthews, as that he did before Mr. Matthews was called to office. A division was made in this church, in 1735, at the gathering of the South Church, which was healed by the reunion of the latter in 1792. Not long after the resignation of Rev. Mr. Green in 1827, the control of affairs in the First Congregational Society in Malden was obtained by gentlemen of the Universalist persuasion.

In consequence of this change, the Church withdrew from that Society, with which it had been connected in the worship of God from the beginning; and having united itself with "the Trinitarian Congregational Society," established July 12, 1832,[3] they now worship together in a meeting-house erected by their joint efforts. [[1] *Wond. W. Prov. B. III.* 7. [2] *Mem. in Rec. of First Chh. Roxbury.* [3] *Society's Records.*]

MATTHEWS. Mr. Matthews arrived in New England Sept. 21, 1638.[1] He was first settled in Plymouth Colony,[2] over the church of Yarmouth,[3] of which he seems to have been the first pastor, and to have had for his successor, Rev. John Miller.[1] Miller was at Rowley, Oct. 1641, an assistant to Rev. Mr. Rogers.[4] But as Morton mentions them both under 1642, among those "Godly and able Gospel-Preachers," with whom "*about these times* the Lord was pleased of his great goodness richly to accomplish and adorn the Colony of Plymouth;"[5] and as Yarmouth appears to be the only town in that Colony, in which either of these two gentlemen was ever settled, it seems reasonable to conclude, that *about* 1642 Matthews removed from Yarmouth, and that Miller leaving Rowley *about the same time*, ministered at Yarmouth in his stead. (Concerning Mr. Miller, more hereafter under Groton.) From Yarmouth, in Plymouth Colony, Matthews appears to have come to "Natascott," in the Colony of Massachusetts;[2] and is conjectured by Hon. Mr. Savage to be the minister alluded to by Winthrop, as settled in that town, when it received from the General Court, July, 1644, the name of Hull.[6] From Hull he appears to have partially withdrawn early in 1649. For at the May Session of the General Court that year, a petition was presented from the inhabitants of Hull "for the encouraging Mr. Matthews to go to them and preach amongst them:" upon which petition it was resolved as follows: "The court judge it no way meet to grant the inhabitants of Hull their desire for Mr. Matthews' *returning* to them, nor residing with them, and do declare that they find several erroneous expressions, others weak, inconvenient and unsafe, for which it judgeth meet to order, that said Mr. Matthews should be admonished by the governour in the name of this court."[6] Upon receiving this public censure, he doubtless took his final leave of Hull, and came not long after to Malden. There he became the stated preacher to the people in 1650;[2] and in the course of the same year probably, the Church ventured to call him "to the office of a Pastor," "although some Neighbour-churches were unsatisfied therewith."[2] For proceeding thus, "without the consent and approbation of neighbouring churches, and allowance of the magistrates, (if not against the same,) contrary to the approved practice of the country,"(A) the General Court in 1651 "passed an handsome fine or mulct upon all of the church that were actors therein."[7] As the people of Malden, we are told, came afterwards to see, and also were willing to acknowledge their miscarriage"[7] in calling Mr. Matthews, under such circumstances, to be their minister, they doubtless resigned him soon after. But where he went next does not appear. Farmer mentions Lynn, as one of the places at which he preached in this country; and states, that eventually he "returned to England, and, according to Calamy, died in 1683."[8] [[1] *Winthrop's Hist. Vol. I. p.* 273 *and note.* [2] *Johnson's W. W. Prov. B. III. ch.* 7. [3] *Gay's Serm. at inst. of G. Rawson at Yarmouth*, 1755, 2*d ed.* 1793, *p.* 28, *note.* [4] *Woburn Town Records.* [5] *Morton's N. E. Memorial.* [6] *Winthrop's Hist. Vol. II. p.* 175, *note.* [7] *Hubbard's Hist. p.* 550. [8] *Farmer's Geneal. Reg.*]

WIGGLESWORTH. Mr. Wigglesworth was probably born in England;[1] a son, it seems, of Mr. Edward Wigglesworth, who died at New Haven, Ct. 1654, and who is called by Rev. Dr. Stiles, "ancestor of the professor."[2] Concerning this eminent minister, the Church Records of Malden go not back far enough to show any thing, and the Town Records say nothing, till towards the close of his life; so that his early history in that place is involved in much obscurity. Even that diligent antiquary, the late lamented Mr. Farmer, was constrained to confess on this point, "Where he lived, and how he was occupied after leaving college until he was admitted freeman of the Massachusetts colony, in 1680, I have not learnt."[3] From a fragment of a sermon preached by Dr. Increase Mather at Malden shortly after his death, it appears, that he was ordained at Malden about 1654; and so continued to be the pastor of that church till his death in 1705, "*above a Jubilee of years together:*" that about 1664, in consequence of feebleness of constitution, he was taken off "from his Publick Work for *some whole sevens of years*," (say, 21 years); and that having lived "near Twenty Years" wholly secluded from the world, he about 1685 came abroad again, and lived to spend as many more in public usefulness. (B) During this long indisposition, he went a voyage for his health. The rest of the time, "near twenty years," he spent in retirement in Malden; and his pulpit was successively supplied by Messrs. Bunker, Blackman, and Cheever, the first and last of whom, at least, were settled clergymen, and the last dismissed not far from the time of Mr. Wigglesworth's recovery. Mr. Wigglesworth was a fellow of Harvard College. He was also a physician as well as a divine; and for his skill was much employed in that capacity both in Malden, and in the neighboring towns. He preached the

Election Sermon in 1686, which was published, and the Artillery Election Sermon in 1696. On the former occasion, May 12, 1686, he publicly alluded to his recent long seclusion from society. "In's prayer sd, That may know y^e^ things of our peace in y^e^ our day, and it may be y^e^ last of our days. Acknowledged God as to y^e^ Election, and bringing forth him as 'twere a dead Man, had been reckon'd among y^e^ dead, to preach."[4] His death was noticed by a friend as follows. "Lord's Day, June 10, 1705. The Learned and pious Mr. Michael Wigglesworth dies at Malden ab^t^ 9. m. Had been sick ab^t^ 10 days of a Fever; 73 years and 8 moneths old. He was the Author of the Poem entituled, The Day of Doom, which has been so often printed: and was very usefull as a Physician."[4] Beside the works above named, he published "Meat out of the eater, or a meditation concerning the necessity, end, and usefulness of afflictions unto God's children," of which there was a fifth edition in 1718.[5] He was the father of the first, and grandfather of the second Professor of Divinity at Harvard College. His name was held in great veneration at Malden long after his death; and it is not forgotten there, even at the present day. (C) [[1]*John Farmer, Esq.* [2]*Stiles's Hist. of Regicides, ch.* iv. *p.* 172. [3]*Memoirs Ministers, American Quarterly Register, May,* 1836. [4]*Sewall's Journ.* [5]*Allen's Biog.*]

Bunker. Mr. Bunker was a son of Mr. George Bunker of Charlestown, who was disarmed by order of the General Court in 1637, for espousing the cause of Mrs. Hutchinson;[1] and from whom, or some descendant, the name of Bunker's Hill was probably derived. From the following record of his baptism in the church at Charlestown, he appears to have been born in that town in 1635. "1635. 7: mo: day 20. Beniamine Buncker the Son of George Buncker and of Judith his wife was Babtised."[2] He was admitted by profession into that church April 29, 1660:[2] and the following memoranda by Rev. Samuel Danforth in the Records of First Church, Roxbury, preserve the dates of his ordination at Malden, and of his death. "1663. Decemb. 9. The ordination of Mr. Benj. Bunker to the office of a Pastor in Maldon." 2. 12^m^ 1669." (Feb. 2, 1670) "Mr. Benj. Bunker Pastor to y^e^ Church at Malden died." [[1]*Winthrop's Hist. Vol. I. p.* 248 *note.* [2]*Rec. of First Chh. Charlestown, Vol. I.*]

Blackman. Mr. Blackman was son of Rev. Adam Blackman, first minister of Stratford, Ct.[1] Whether the son was ever ordained at Malden, or only statedly employed to preach there for a considerable length of time, without ordination, seems doubtful. From the Town Records we learn, that he "supplied the desk four years and upwards, and left in the year 1679:" that while there, "he lived in the ministry house, upon which he laid out money in repairs;" and that in the "1 mo. 78-9" (March 1679) "A Committee of y^e^ Town settled with Mr. Blackman for his disbursem^ts^ on the house, & purchased what land he owned himself, wh. with the parsonage was (to be?) for the use of the Ministry (forever?)" This parsonage is doubtless that, which was recently in the occupation of Rev. Mr. Cobb, the minister of the Universalist Society. After quitting Malden, Mr. Blackman preached at Scarborough, Me.[1] "In 1683 he was a representative of Saco, in which town he was a large landholder, and owner of all the mill privileges on the east side of the river. He probably died in Boston."[1] [[1]*Allen's Biog.*]

Cheever. Mr. Cheever was a son of the celebrated schoolmaster, Mr. Ezekiel Cheever, author of the Latin Accidence; and a younger brother of Rev. Samuel Cheever of Marblehead;[1] and was probably born at Ipswich about 1658, where it appears, his father was then keeping school.[2] Mr. Cheever began to preach at Malden "14 day of February 1679" (Feb. 14, 1679–80): and at a Meeting "27. 10 mo. 1680" (Dec. 27, 1680) ("the year being neer upp") he was desired to continue.[3] He was ordained in 1681:[4] but some charges being preferred against him, which an Ecclesiastical Council assembled to examine, thought sufficiently sustained, but the justice of which he saw not cause to confess, he was dismissed in 1686.[4] After living in retirement, apparently, for many years, he recovered the confidence of the community, resumed preaching, and was *ordained* the First Pastor of the First Church in Chelsea[5] Oct. 19, 1715, nearly thirty years after his dismission from Malden; and continued in the ministry at Chelsea above thirty years more. (See Chelsea.) [[1]*Rev. Mr. Alger, Chelsea.* [2]*Allen's Biog. of Ezek. Cheever.* [3]*Town Records.* [4]*Sewall's Com. Place Book.* [5]*Sewall's Journ.*]

Parsons. Mr. Parsons was chosen by the town in concurrence with the Church of Malden, as their minister, Oct. 27, 1708; but was not ordained till the spring or summer following: for in a receipt on the Town Book, subscribed by him May 15, 1721, he observes, that he had been settled in the ministry *near twelve years;* and that his church, according to recommendation of late Council had dismissed him.[1] From Malden he went to Leicester, where he was installed Sept. 15, 1721; and dismissed March 6, 1735.[2] He died at Leicester in 1737.[3] [[1]*Town Records.* [2]*John Farmer, Esq.* [3]*Spofford's Gazetteer.*]

Emerson. Mr. Emerson, the eminently pious and devoted minister of Malden, was son of Mr. Edward Emerson of Chelmsford; a grandson of Rev. Joseph Emerson of Mendon (who was driven thence by the Indians in King Philip's War, July, 1675;[1]) and father of the ministers deceased of his name at Pepperell, Concord and Conway. His publications were, "The importance and duty of a timely seeking of God, 1727;" "Meat out of the eater, and sweetness out of the strong, 1735;" "Early piety encouraged, 1738;" and a sermon at the ordination of his son Joseph at Groton, W. Parish, now Pepperell, 1747.[2] [[1]*Spofford's Gazetteer.* [2]*Allen's Biog.*]

Thacher. Dr. Thacher was son of Oxenbridge Thacher, Esq. of Boston; a direct descendant of Rev. Thomas Thacher, first pastor of Old South Church, Boston, and of Rev. Peter Thacher of Milton; and father of late Rev. Samuel C. Thacher of the New South Church, Boston: very eminent in prayer, and called by Whitefield, "the young Elijah:" installed after his dismission from Malden as Pastor of Brattle Street Church, Boston, Jan. 12, 1785; and died Dec. 16, 1802, at Savannah, Ga., to which place he had recently undertaken a voyage for his health. He preached the Convention Sermon, 1802; and the Artillery Election Sermon in 1798, which was published. His other publications were, An oration against standing armies, March 5, 1776; a sermon on the death of A. Eliot, 1778; three sermons in proof of the eternity of future punishment, 1782; observations on the state of the clergy in New England, with strictures upon the power of dismissing them, usurped by some churches, 1783; a reply to strictures on the preceding; sermon on the death of J. Paine, 1788; of Gov. Bowdoin, 1791; of Gov. Hancock, 1793; of S. Stillman, Jr. 1794; of T. Russell, and N. Gorham, 1796; of Dr. Clarke, and Rebecca Gill, 1798; of Gov. Sumner, 1799; of Washington, 1800; at the ordination of E. Kellogg, 1788; of W. F. Rowland, 1790; of his son, T. C. Thacher, 1794; memoirs of Dr. Boylston, 1789; before the Massachusetts Congregational Charitable Society, 1795; before a society of freemasons, 1797; and a century sermon, 1799. [*Allen's Biog.*]

Judson. Mr. Judson, after his dismission from Malden, was installed at Wenham, Dec. 26, 1792; dismissed Oct. 22, 1799; and installed at Plymouth May 12, 1802.[1] Embracing the peculiarities of the Baptist denomination, he was dismissed from Plymouth, Aug. 1817;[2] and was employed afterwards in several Baptist Societies, as at Woburn, from Aug. 1821 to April 1822,[3] and at Scituate, at which latter place he died. He was father of Dr. Judson, missionary in Burmah. [[1]*List of Ministers in Essex County, in Am. Quart. Reg. Feb.* 1835. [2]*Do. in Plymouth County, in Reg. Nov.* 1835. [3]*Records of Baptist Chh. Woburn.*]

Willis. Mr. Willis was originally Pastor of the South Church in Malden: but at the union of that church with the First, March 25, 1792, he appears to have become the pastor of this united church without any formal installation; and sustained this relation till death. [*First Chh Rec.*]

Green. Mr. Green studied divinity principally with Rev. Jason Haven, Dedham;[1] was ordained as colleague pastor with Rev. Mr. Willis; and after dismision from Malden, he removed to Andover, where he still resides. [[1]*Rev. Mr. Green.*]

McClure. Mr. McClure studied divinity at the Theological Seminary in Andover. [*Rev. Mr. McClure.*]

South Church.

The South Precinct in Malden had its origin in a contest respecting the location of a meeting-house for the whole town.[1] It was incorporated by the Legislature Dec. 24, 1737: but a meeting-house had been built, and a minister settled within its bounds, a few years before.[2] Its church was probably gathered on the same day that its first minister was ordained. After a separation of nearly sixty years, it was re-united March 25, 1792, with the First or North Church, by the joint vote (D) of the brethren of both churches.[3] The Records of this church are not known to be now in existence. But the Records of the Precinct were politely put into the hands of the compiler for inspection, by a gentleman in Malden in 1834. [[1]*Wright's Hist. Discourse, pp.* 8—10. [2]*South Precinct Records.* [3]*First Church Records.*]

Stimpson. Mr. Stimpson, a second son of Mr. Andrew Stimpson of Charlestown by the name of Joseph, was baptized there by Rev. Mr. Bradstreet Feb. 18, 1699–1700; and admitted into the church by profession Nov. 11, 1722.[1] The date of his ordination is preserved in some chronological minutes by Rev. Samuel Checkley of Boston, copied by William Gibbs, Esq. as follows: "1735 Sept. 24. Mr. Stimpson ordained at Malden." In 1736, "a proposition was before the town, respecting the payment of the salaries of the *two ministers*, equally alike, by a town rate, but it was not accepted."[2]

From a vote of the South Precinct Nov. 5, 1744, to accept the terms of settlement between them and Rev. Mr. Stimpson, determined by referees mutually chosen, he seems to have been dismissed about that time.[3] Another Precinct vote, March 9, 1752, shows him to have been then an inhabitant of the Precinct: but whether he continued to be so till death, does not appear. [[1]*Records of First Chh. Charlestown.* [2]*Wright's Hist. Disc. p.* 10. [3]*South Precinct Records.*]

CLEAVELAND. Mr. Cleaveland was originally minister of Haddam, Ct., the successor of Rev. Phineas Fisk, who died 1738:[1] but when Mr. Cleaveland succeeded him in office, and when he was dismissed, does not appear. By an error of the press, he is represented, in the Catalogue of Ministers, &c. in Trumbull's History of Connecticut, Ch. 26th, to have been ordained at Haddam and dismissed at the same time that his successor was, the Rev. Mr. Elderkin; viz. in 1749 and 1753. He was chosen minister of the South Precinct, Malden, April 2, 1747, by a vote of the Precinct in concurrence with the Church.[2] Messrs. Daniel Shute and Joseph Emerson, Jr. (afterwards of Hingham and Pepperell) had been chosen to that office by similar votes, passed July 21 and Sept. 4, 1746; but had declined.[2] To encourage Mr. Cleaveland to accept his invitation, the Precinct voted April 24, 1747, the sum of £1,200 Old Tenor, for the purchase &c. of a parsonage for his use, while their minister.[2] He came with his family to Malden, to undertake the work of the ministry there, May 23, 1747;[2] and was probably installed the following month, the Precinct voting, June 19, 1747, to raise £30 "to pay the Charges of (his) Instalment."[2] From a Precinct vote, Oct. 19, 1750, he appears to have been dismissed about that time.[2] [[1]*List of Cong. Min. in Ct. in Am. Quart. Reg. May*, 1832. [2]*Records of South Precinct, Malden.*]

WILLIS. Mr. Willis was a native of that part of Dartmouth which is now New Bedford. He was chosen by the Precinct, in concurrence with the Church, as their minister, Oct. 16, 1751,[1] but the precise time of his ordination the Records do not determine. In June 1752, an attempt was made to re-unite the two parishes, which proved abortive. But Mr. Willis lived to see this desirable end accomplished about forty years after (viz. March 25, 1792); and to be for nearly nine years a minister of the whole town.[2] [[1]*South Precinct Records.* [2]*Records of First Church.*]

CHELMSFORD.

First Church.

Chelmsford was incorporated as a town in May, 1655.[1] Its first church was gathered at Wenham Oct. 8, 1644.[2] After continuing there several years, a majority of its members, with its pastor, Rev. Mr. Fiske[2] and its deacon, Cornelius Waldo,[1] removed to Chelmsford[2] and established themselves there, apparently as a church already organized.[1] Mather states this to have occurred "about the year 1656," and after Mr. Fiske had sustained the pastoral office at Wenham "for more than twice seven years."[2] But in this term he must include the whole time of Mr. Fiske's preaching there. A comparison of the following passages from Wenham Town Records, renders it highly probable, if not certain, that the removal of Mr. Fiske and his church to Chelmsford took place in 1655. "Wenham the 6 of 12th. mo. 1654" (Feb. 6, 1655) "It is ordered that the maintenance of our minister shall be £40 a year, *whether Mr. Fiske stay and settle among us, or we procure another.*"—"31 Dec. 1655. It is ordered that in case Mr. Brook" (Brock?) "*be procured to stay among us,*——be a committee to receive whatever the town has engaged for Mr. Brooks' use."[3] At Wenham, after its original church had withdrawn, another was gathered. "1663 Dec. 10. A Church was gathered at Wenham, & Mr Antipas Newman ordained."[4] With regard to Chelmsford church, its Records commence with Rev. Mr. Bridge's ministry, 1741. The following statements show its comparative numbers at different periods. "The number of church members at the commencement of Rev. Mr. Bridge's ministry was, Males 73, Females 122—Total 195. Do. of Rev. Mr. Packard's—Males 40—Females 62—Total 102. Do. of the present Pastor's—Males 39, Females 73—Total (112)—Present number" (in 1820) "Males 36, Females 72—Total 108. When there were but 853 souls in town, in 1741, there were 195 professors of religion. Now" (1820) "the population is increased to 1,450, and the number of professors, including Baptists, may be estimated at 160."[1] [[1]*Hist. of Chelmsford, by Rev. Wilkes Allen.* [2]*Mather's Magnalia, B. III. Life of Mr. John Fiske.* [3]*Allen's Hist. p.* 122, *note.* [4]*Mem. in Rec. of First Chh. Roxbury.*]

FISKE. Mr. Fiske "was born in the parish of St. James, (called for distinction, *one of the nine parishes,*) in the county of Suffolk;" (A) and is supposed to have been a student of Emmanuel's, Cambridge University, Eng.[1] Having commenced preaching, he was so opposed for his nonconformity, that he applied himself, with the advice of friends, to the study of medicine, and "upon a thorough examination" was licensed to

practice.[1] He came to New England in 1637, in the same ship with Rev. John Allin of Dedham;[1] and was admitted a freeman of the Colony Nov. 2, of the same year.[2] By the following memorandum among the collections of William Gibbs, Esq. formerly of Salem, he seems to have been received as an inhabitant of that town a few months earlier. 1637 "July 12. Fiske, Mr. John, approved into jurisdiction." At Salem he resided about three years, employed in the instruction of "divers young scholars (whereof the well known Sir George Downing was one;") and occasionally in preaching to the church.[1] From Salem he removed to Enon, afterwards Wenham, the settlement of which had commenced in 1639.[3] There he was probably employed immediately in preaching (see above, "*First Church*"); and at the gathering of a church there, Oct. 1644, he was ordained its pastor.[1] In 1655, he removed with the majority of his church from Wenham to Chelmsford,[4] where proposals for settling had been made him, Nov. 22, 1654;[5] and here he continued in the pastoral office till death, highly esteemed both as a divine, and as a physician.[4] In the course of his ministry, he expounded almost the whole of the Bible to his people; went through the Assembly's Catechism twice in expository discourses before afternoon sermon on the Lord's day; and held a monthly lecture on a week day.[1] He also composed at the request of his people, and published in 1657, at their expense, a catechism for their children, entitled, "The Watering of the Olive Plant in Christ's Garden, or a Short Catechism for the entrance of our Chelmsford children. Enlarged by a three fold appendix."[4] He was the father of Rev. Moses Fiske of Braintree, and grandfather of Rev. Samuel Fiske of Salem.[4] [[1]*Mather's Magnalia, B. III.* [2]*Winthrop's Hist. Vol.* ii. *Append.* [3]*Danforth's Almanac*, 1647. [4]*Rev. W. Allen's Hist.* [5]*Chelmsford Town Records.*]

Clark. Mr. Clark was a son of (Elder?) Jonas Clark of Cambridge.[1] Mr. Allen dates his ordination from 1677.[2] But this is a year too early. The "Articles of Agreement" between the town and Mr. Clark in order to his "settlement in the Ministry for time to Come in Chelmsford" are dated "this fifth Day of the Twelfth month, one thousand six hundred and seventy seven;"[3] that is, Feb. 5, 1677–8. His ordination must have been soon after, probably in March or April, 1678. His death was noticed at the time, as follows. "1704 Dec. 7th. Mr. Clark of Chelmsford dies of a Fever; was taken very suddenly the Friday before, after he had been at a Funeral: buried the 11th."[4] "Dorchester, 1704. Dec. 10. The death of the Rev. Thomas Clark of Chelmsford was lamented in a Sermon from Acts 20—25, &c. A great loss to all our towns, and especially to the frontier towns on that side of the country, who are greatly awakened with the loss of such a man."[5] "None of his writings have been preserved."[2] His epitaph in Latin, (composed probably by his son-in-law, Rev. Mr. Hancock of Lexington, and given at large by Allen) signifies, that he died Dec. 7, 1704, in the 52d year of his age.[2] [[1]*Farmer's Geneal. Reg.* [2]*Allen's Hist. pp.* 127, 128. [3]*Town Records, Vol.* i. *p.* 68. [4]*Sewall's Journ.* [5]*Fairfield's Man. Journ. quoted in Allen's Hist. p.* 127.

Stoddard. Mr. Stoddard was a son, probably, of Mr. Sampson Stoddard of Boston, and a nephew of Rev. Solomon Stoddard of Northampton. The City Records have been examined in vain for the time of his birth: but according to the Records of First Church, Boston, he was baptized in that church Jan. 12th (or Jan. 18th) 1691, when he was 12 years of age.[1] He preached the Artillery Election Sermon 1713. This discourse, though not published, was noticed at the time as follows, "1713 June 1. Mr. Stoddard of Chelmsford preaches the Election Sermon. 1 Sam. 2. 30. Them that honor Me, I will Honor. Made an Excellent Discourse."[2] [[1]*John Farmer Esq.* [2]*Sewall's Journal.*]

Bridge. Mr. Bridge studied Divinity under the direction of Rev. William Welsteed of Boston, who preached his ordination sermon.[1] He preached the Artillery Election Sermon in 1752, the Gen. Election Sermon in 1767, and the Convention Sermon in 1780. The two former discourses were his only publications, though he was often solicited to publish others.[1] The date assigned for his birth in the List, is on the authority of the late John Farmer, Esq. But Allen names 1714 as the year; and the Inscription on the monument, erected by his people to his memory, states that he died "Oct. 1, 1792, Æ. 78.[1] [[1]*Allen's Hist.*]

Packard. Dr. Packard studied Theology at Cambridge.[1] After his dismission from Chelmsford at his own request, he was installed at Wiscasset, Maine, Sept. 8, 1802; dismissed at his own request Aug. 5, 1830; and installed over the North Cong. Society in Chelmsford, at the village of Middlesex, Dec. 8, 1830.[1] From this last named pastoral charge he was released at his own desire in the Autumn of 1836; and now resides with one of his children at Saco, Maine. [[1]*Rev. Dr. Packard.*]

Allen. Mr. Allen, it is believed, studied Divinity at Cambridge. His dismission from his pastoral charge was at his own request, and by the advice of a mutual council,

convened Oct. 10, 1832.[1] He now resides on a farm at the North Parish, Andover. [*Rev. Dr. Packard.*]

ANDREWS. Mr. Andrews studied Divinity at the Theological School, Cambridge. [*Rev. Mr. Andrews.*]

Second Church.

This church consisted originally in great measure of inhabitants of Chelmsford, who resided at the village of Middlesex, three miles distant from the principal settlement. It was then connected with the Second Cong. Society, and met with them for public worship in a meeting-house erected in that village for their mutual accommodation. But being at length deprived of that privilege, or at least compelled to resign it, they retired to a Hall in the village for that purpose; and more recently have had their place of worship in that part of Chelmsford, known by the name of Leach's Foundry. Since the dismission of Mr. Albro, this church has had no settled pastor.

ALBRO. See First Church, Cambridge.

North Church.

This church was gathered, principally at least, out of the Second Society, after the Second Church had withdrawn from it: and meets for public worship in the meeting-house at Middlesex village, originally occupied by that church.

PACKARD. See First Church.

[To be continued.]

Errata in "the Survey" published in Register of August, 1838.

On page 45, line 6, for "County," read, *Country.*
On page 45, line 18, for "given, New Style is intended," read, given that New Style is intended.
On page 47, in Column of Authorities, the 4th, "Rev. Mr. Crosby" should stand opposite to "Jan. 9th, 1833" (1) under "Winthrop Church" in first Column.
On page 48, line 7th, for "sections of County," reads, "sections of Country."
On page 51, under Prentice, on line 5th, between "leaving his people," and, "He died at Cambridge," insert the following: "He preached the Artillery Election Sermon in 1745, and the Convention Sermon in 1766."

Graduates at Colleges and Theological Seminaries in the United States in the Year 1838.

THE FOLLOWING LIST IS AS FULL AS WE HAVE BEEN ABLE TO MAKE IT.

Colleges.	
Harvard College,	65
Yale College,	68
Dartmouth College,	42
Brown University,	30
Williams College,	23
Middlebury College,	43
Bowdoin College,	29
University of Vermont,	24
Amherst College,	42
Waterville College,	12
Washington College, (Ct.),	12
Columbian College,	15
Wesleyan University,	26
Jefferson College,	28
Union College,	92
Hamilton College,	20
New York University,	12
College of New Jersey,	75
Rutgers College,	14
Miami University,	21
University of Nashville,	20
Franklin College, (Ga.),	25
University of Pennsylvania,	22
Dickinson College,	13
Geneva College,	2
Kenyon College,	5
Augusta College,	11
Pennsylvania College,	6
Illinois College,	8
Theological Seminaries.	
Theological Seminary, Andover, Ms.	28
Theological Seminary, Cambridge, Ms.	7
Theological Seminary, Bangor, Me.	11
Theological Seminary, Gilmanton, N. H.	10
Theological Seminary, Newton, Ms.	10
Theological Seminary, New Haven, Ct.	11
Theological Seminary, East Windsor, Ct.	12

NOTICES OF NEW PUBLICATIONS.

1. *Collections of the Massachusetts Historical Society.* Vol. VII. of the third series. 1838. pp.

We feel the highest satisfaction in noticing the volumes of this, and of kindred societies. They are a connecting link with the past. They carry us back to the glorious days of our origin. They enable us to quit for a few moments, the dull realities and the wearisome labors of the present, and to converse with the pious and the heroic dead, whose names grow brighter with the lapse of each revolving year.

The present volume is the *twenty-seventh* of the collection, or the seventh of the third series, the volumes having been classed in series, each comprising ten volumes. They are sold at the very moderate price of one dollar a volume. The proceeds of the sale are devoted to defraying the expense of the annual publication of a volume. The first article in the volume before us, is the account of the Massachusetts Historical Society, prepared by the Rev. Dr. Jenks, and originally published in the American Quarterly Register. Then follow A Word to Boston, by governor Bradford, and Our Forefathers' Song; a Model of Christian Charity, by governor Winthrop, a very interesting article, from which we may make an extract hereafter; some account of the Post Office Department as it was managed in the Colony of Massachusetts Bay, derived from the archives in the State house; some account of two celebrated Frenchmen, D'Aulney and La Tour, the scene of whose history was laid in Nova Scotia; certain notices respecting Whalley and Goffe; instructions from his majesty's commissioners in England, to Edward Randolph, Esq.; papers relative to the period of usurpation in New England; a number of interesting letters of the Rev. John Higginson of Salem, son and successor of the venerable Francis Higginson, the first minister of Salem; Memorial of colonel Quarry, an admiralty judge in New York and Pennsylvania, on the state of the American Colonies; some account of Mr. Isaac Allerton, one of the first settlers of Plymouth, by the Rev. L. Bacon of New Haven; some account of Beverly, and of Rev. John Hale, a minister in that town, by the Hon. Robert Rantoul of Beverly; a memoir of the late Rev. Dr. Holmes, by Dr. Jenks; list of portraits in the hall of the Massachusetts Historical Society, etc.

2. *An Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island, by John Callender, M. A. with a memoir of the author, biographical notices of some of his distinguished contemporaries, annotations, original documents, etc. By Romeo Elton, M. A., F. S. U. S., Member of the Royal Society of Northern Antiquaries at Copenhagen, Professor in Brown University, etc.* Providence: Knowles, Vose & Co. 1838. pp. 270.

This is the fourth volume of the Collections of the Rhode Island Historical Society. It is printed with all possible accuracy, and with great beauty. The paper and typography are superior to any which we have seen employed in the publications of other Historical Societies. Professor Elton has performed his editorial labor with the assiduity and intelligence to be expected from his accurate habits, and his zeal in antiquarian researches. Of the 270 pages in the volume, Mr. Callender's Discourse occupies 137. The remainder is supplied by the editor with biographical notices of Mr. Callender, Dr. Stiles, Rev. Messrs. John Comer, Nathaniel Clap, Thomas Prince, William Blackstone, professor Wigglesworth, bishop Berkely, John Clarke, Mary Callender, Thomas Hollis, with an account of the ante-Columbian discoveries on this continent, with various deeds, forms of civil compact, patents, depositions, commissions, letters, and illustrative notes and documents. The whole volume is exceedingly creditable to the editor, his learned associates, and the printers. Mr. Callender's Discourse, of which we have not space here to give an abstract, is regarded as one of the most important documents in existence in relation to the early history of Rhode Island.

3. *The Thirty-fourth Report of the British and Foriegn Bible Society,* 1838, *with an Appendix, etc.* London: 1838. pp. 246.

For this and for some other valuable documents, we are indebted to our attentive correspondent, the Rev. Dr. Matheson of Wolverhampton, England. The amount of funds received by the British and Foreign Bible Society from all sources during the year, was £97,237 1*s* 11*d*. The expenditures amounted to £91,179 14*s* 11*d*. The issues of the Society were 594,398, being 366,764 at home, and

226,634 abroad, which is the largest number of copies circulated from the foreign depôts of the Society in any year, since its establishment. The total issues of the Society since its commencement, are 10,888,043. The Society is under engagements to the amount of £68,000. The number of societies connected with the British and Foreign, and the Hibernian Bible Societies, is 2,960. The distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society directly, in 67 languages; indirectly, in 69, total, 136.

4. *The Report of the Directors of the Forty-fourth General Meeting of the Missionary Society, commonly called the London Missionary Society, on Thursday, May* 10, 1838. pp. 208.

In the several parts of the world connected with the Society's operations, there are 455 stations and out-stations; 135 missionaries, 32 European, and 473 native assistants; making a total of 640 European missionaries and assistants. Under the care of these are 93 churches, with 7,347 communicants; and 568 schools, containing 36,974 scholars; being an increase reported during the year, of 27 stations and out-stations, 44 agents, 9 churches, 932 communicants, 52 schools, and 2,732 scholars. There are 17 printing establishments, nearly all of which have been continued with increasing activity during the past year. Income during the year, £70,255, being an increase beyond the income of the previous year, to the amount of £5,888 3*s* 7*d*. Expenditure, £76,818 16*s* 11*d*.

5. *The Twenty-sixth Annual Report of the Committee of the Congregational Union of Scotland.* 1838. pp. 40.

The receipts of this Association were last year, £1,563. Its labors appear to have been very useful in diffusing a knowledge of the gospel, by means of missionaries and books, throughout Scotland, and the Islands north and west of it.

6. *Third Biennial Report of the Edinburgh City Mission, for* 1836–7.

This Report is crowded with most affecting and interesting facts. There are some harrowing details on pp. 32—43, respecting intemperance, which is declared to be "the monster vice of Scotland, carrying in its train poverty and misery, desolation and death in their most appalling forms." The Society employs ten or a dozen missionaries, who are evidently laboring with most cheering results.

7. *The Fifth Annual Report of the British and Foreign Sailors' Society, including the Port of London and Bethel Union Society.* 1838. pp. 80.

The missionaries of this Society, during the year, boarded nearly 8,000 vessels; held above 260 meetings on the Thames, thus making known the unsearchable riches of Christ to 5,000 seamen; distributed 200,000 religious tracts; obtained 247 additional Bethel ships; dedicated 19 entirely new vessels; prevailed on more than 100 captains to attach their names to a solemn covenant to maintain the worship of God on board their respective vessels, etc.

8. *A Charge to the Grand Jury upon the Importance of Maintaining the Supremacy of the Laws; with a brief sketch of the character of William M. Richardson, late Chief Justice of the Superior Court of New Hampshire. By Joel Parker.* Concord: 1838. pp. 32.

The author of this Charge is now Chief Justice of New Hampshire. Not entertaining the same political views with those of the executive authority of the State, his elevation is alike honorable to both parties—to him whose acknowledged talents adorn the place which he now occupies, and to the candor and magnanimity of the appointing power. The Charge is a very lucid, fearless, and yet temperate exposition of a most appropriate subject. The author briefly reviews the history of our country, and shows that a great object of its first settlement, was the establishment of a government *by law*; that the upholding of the laws has been a matter of absorbing interest on the part of all patriots and good men ever since; he then graphically delineates the recent flagrant infractions of law in various parts of the country, particularly by bodies of men, or by organized associations, and closes by pointing out the dangers to our freedom and to all our valuable institutions, by allowing this lawless spirit to prevail. The Charge is very timely, and the thoughts suggested are weighty, and are expressed in good taste and style.

The closing pages of the pamphlet are devoted to a brief exhibition of the character of judge Richardson, who died at his residence in Chester, in the early part of the present year. From this biographical sketch, we learn that judge Richardson was born at Pelham, N. H., Jan. 4, 1774, graduated at Harvard in 1797, engaged as an assistant instructor in Lancaster* academy, Ms., and afterwards as principal in-

* Judge Richardson was an assistant instructor in *Leicester* academy, see Am. Quar. Reg., VII. 53.

structor of Groton academy in the same State, then pursued the study of law, became member of Congress from Massachusetts in 1811, removed to Portsmouth, N. H. in 1814, and in 1816, was appointed Chief Justice of the Superior Court, in which office he remained till his death. A deservedly high character is given to his late associate by the author, for integrity, good sense, legal knowledge, literary taste, and sound morality. "He was a firm believer in the Christian religion, and honored its precepts by the patience and resignation with which he endured the severest dispensations, and that illness which resulted in death. Patience and fortitude seemed to have with him their perfect work."

9. *Centennial Sermon, delivered before the Church and Congregation in Franklin, Ms., Feb.* 25, 1838. *By E. Smalley, pastor of the church.* Boston: Manning & Fisher. 1838. pp. 56.

This Sermon is taken up in giving an account of the church of which the author was late pastor. Of the many interesting facts which it records, we can advert to but few. Franklin was originally a part of Wrentham. The church was formed Feb. 16, 1738, O. S. The Rev. Elias Haven, the first pastor, was ordained Nov. 8, 1738. Five or six years before his death, he was compelled to desist from ministerial labor by bodily indisposition. He died Aug. 10, 1754, in the forty-first year of his age. During his ministry, 171 persons were added to the church. The second minister, Rev. Caleb Barnum, was ordained June 4, 1760. He was regularly dismissed March 6, 1768. One of the principal difficulties which occasioned his dismission, resulted from the introduction of Watts's Psalms and Hymns. Mr. Barnum was afterwards settled in Danvers, and died in 1792. During his ministry in Franklin, 47 were added to the church. The venerable Dr. Emmons, who was born in East Haddam, Ct. in 1745, was ordained the third pastor of the church in Franklin, April 21, 1773. By reason of the infirmities of age, he retired from the active services of the ministry May 28, 1827. The whole number added to the church during his ministry, was 308. There were three seasons of special attention to religion. The late pastor, the Rev. Elam Smalley, was ordained June 17, 1829. Twenty-seven persons born in the limits of the parish during the last 100 years, have been liberally educated—9 of whom entered the ministry, 13 studied law, 3 practised medicine, and 2 engaged in teaching, one of whom was professor Fisher of Yale College. The church at its formation consisted of 24 members. To this number, 676 have been added. There are now connected with the church about 225 members.

The discourse of Mr. Smalley is elaborately prepared, and is well worthy of perusal and preservation.

10. *A Discourse on the Traffic in Spirituous Liquors, delivered in the Centre Meeting-house, New Haven, Ct., Feb.* 6, 1838. *By Leonard Bacon; with an appendix exhibiting the present state and influence of the traffic in the city of New Haven.* 1838. pp. 54.

Mr. Bacon first inquires respecting the license laws of Connecticut; and secondly, in what respects, and to what extent, the business of the dram-seller is a public wrong. In the appendix are detailed some of the most startling and horrible facts in relation to the effects of ardent spirits, which we have ever seen. The author deserves great credit for the thoroughness and the boldness of his exposure. He fearlessly grapples with the wolf in the den, and drags him out to the light. The republication and the wide diffusion of this pamphlet of Mr. Bacon, would not be amiss in Massachusetts at the present moment, when the opponents of the license law are so diligently mustering their forces.

11. *A Sermon delivered before his excellency Edward Everett, governor, his honor George Hull, lieutenant-governor, the honorable Council, and the Legislature of Massachusetts, at the anniversary election, Jan.* 3, 1838. *By Richard S. Storrs, D. D., pastor of the First Church in Braintree.* Boston: 1838. pp. 46.

The text is Rom. xiii. 1. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God." The various topics suggested by this passage are handled with much ability, and in a style of fervid eloquence. The discussion was very seasonable, and we cannot but hope it will exert a happy influence throughout the Commonwealth.

12. *First Annual Report of the Morrison Education Society, and Catalogue of Books in its Library.* Canton: 1838. pp. 136.

The object of the Morrison Education Society is to improve and promote education in China by schools and other means. The Constitution was adopted Nov. 9, 1836. The Society is composed of many of the resident Englishmen and Americans in Canton. Five lads, and a school at Macao, are under the auspices of the Society. The books in the library amount to 2,310 volumes, all of which

have been gratuitously furnished, the greater part by Messrs. J. R. Morrison, Colledge and Reeves. The Report of the Society, drawn up by Mr. Bridgman, the corresponding secretary, is filled with important details respecting native education in China.

13. *An Address, delivered before the Penobscot Association of Teachers, and friends of popular education, at Levant, Me., Dec. 28, 1837. By E. G. Carpenter.* Bangor: 1838. pp. 26.

Mr. C., in this Address, gives the outlines of the character of an *efficient teacher*, under the following heads; Such a teacher attaches due importance to his station; he will be well versed in the common branches of an English education; he should faithfully study ancient and modern history; he will devote a portion of his attention to intellectual philosophy; and, if possible, to the higher mathematics, and geology and mineralogy; he should have a capacity for imparting instruction; should be a man of system, affable in his address, should know how to govern his school, and be a man of high moral character. This outline will show that the Address contains very valuable thoughts.

14. *Eester, Zweiter, Dritter und Vierter Jahrsberichten des Verwaltungs--Raths der Rettungs—Anstalt für sittlich verwahrlosete Kinder in Hamburg* 1835, 1836, 1837, 1838.

Through the kindness of Dr. Julius, our correspondent at Hamburg, we have received these Reports of the Directors of the Hamburg Asylum for neglected children. The probable expense of the establishment for 1838 is estimated at 7,900 rix dollars, (a rix dollar of Hamburg is about $1 08.) The probable expenditures for 56 children at 180 rix dollars apiece, 10,080. The Reports are occupied with many interesting details respecting the institution.

15. *Our Home Population. A Discourse delivered in Buckingham, England, on the 20th anniversary of the North Bucks Association of Independent Churches and Ministers, June 5, 1837. By the Rev. Robert Ainslie.* London: 1838. pp. 22.

The text is, "Preach the gospel to every creature." The subject, The present duty of the church in reference to our home population. Remarks, 1. A home population is not necessarily a Christian population. 2. The contiguity of such a population to Christian ordinances often causes us to mistake their real situation. 3. An unchristian home population is in equal peril, and exposed to a greater punishment than a population absolutely heathen. The best means of benefitting the home population is to preach to them the gospel. The difficulties in the way of propagating the gospel in Great Britain alluded to are, 1. Gross ignorance as to the true nature and principles of Christianity. 2. The speculating and worldly spirit of the age. 3. The jealousies of various sects. 4. Objections, on the part of many, to all excitement. This powerfully written sermon closes with appeals to various classes in the audience addressed.

16. *Fireside Education. By the author of Peter Parley's Tales.* New York: F. J. Huntington & Co. 1838. pp. 396.

A great variety of important suggestions on the subject of domestic education are here embodied in Peter Parley's usual attractive style. The contents are so diversified, that we cannot well give an abstract. We have been particularly pleased with some remarks on the subject of manners, towards the close of the volume. Were they generally copied by respectable people, the streets of our large cities, as well as our tables and firesides would present a very improved aspect. The volume is well printed, and taken in connection with the profound and philosophical work of Mr. Isaac Taylor on Home Education, will do much good.

17. *Baptism considered in relation to its mode and subjects, in a series of Discourses. By Archibald Burgess, pastor of the First Congregational Church in Hancock, N. H.* 1837. pp. 258.

The Rev. John M. Whiton of Antrim, N. H., a very competent judge, remarks as follows, in respect to these Lectures: "I have examined the greater part of a work in MS. on the subjects and mode of Baptism, by the Rev. A. Burgess, and am free to express my desire of its publication. His reasonings on the subject, are able and convincing; and in consequence of some recent occurrences in this region, a discussion of it has become *seasonable* and necessary."

18. *Precis du Système, des Progrès et de L'Etat de l'Instruction Publique en Russie. Rédigé d'après des Documens Officiels, par Alexandre de Krusenstern, Chambelian de S. M. L'Empereur de Russie, Varsovie.* 1837. pp. 430.

For this valuable document, we are indebted to our friend and correspondent, the Rev. John C. Brown of St. Petersburgh. We should give a copious abstract of it, were we not expecting an elaborate account of Russian education, similar to the histories which we have published

respecting schools and seminaries in France and Germany. Mr. Krusenstern first gives an historical account of the progress of public instruction in Russia, from the time of Peter the Great to the close of the reign of Alexander. Then succeed four chapters. Chapter I. describes the duties of the minister of public instruction; education in the public schools—parish, district, gymnasia, universities; the departments of St. Petersburgh, Moscow, Charkoff, Casan, Dorpat, White Russia, Kieff, Odessa, Trans-Caucasian Provinces, Siberia; education in special schools, domestic education, normal schools, imperial academy of sciences, Russian academy, learned societies, libraries, museums, periodical publications, and censorship of the press. Chapter II. describes the military and marine schools; chapter III., the ecclesiastical, and chapter IV., the special and miscellaneous. The following general summary is given.

Schools.	*No. of scholars.*	*Supported by pensions.*	*Sums furnished by government.*
Under Min. Pub. Ins. .	83,707	25,000	7,450,000 roubles.
Military, ...	179,981	179,500	8,697,194 "
Ecclesiastical, ...	67,024	25,915	3,000,000 "
Special & miscellan'us,	127,884	21,896	9,586,947 "
Total,	460,576	252,311	28,734,141 "

19. *A Sermon delivered by Rev. Thomas Snell, D. D., on the last Sabbath in June, 1838, which completed the fortieth year of his ministry; containing a brief history of the town, and especially of the church and parish of North Brookfield, from* 1798 *to the present time.* Brookfield: 1838. pp. 55.

This Sermon embodies a great variety of local facts; many of them, however, are interesting to the general reader. Dr. Snell is the third minister of North Brookfield. About the time the church was embodied, Rev. Eli Forbes was ordained pastor, June 3, 1752. He was dismissed March 1, 1775. His successor was the Rev. Joseph Appleton, born in Ipswich, a graduate of Brown University, ordained Oct., 1776, died July 25, 1795, aged forty-four years. The present minister is Dr. Snell. In 1798, the whole valuation of North Brookfield was $127,000. In 1835, less than two-thirds of the property was valued at $218,266. The contributions of Dr. Snell's people to general benevolent objects in 1837, was more than $1,100. The whole number who have died during Dr. Snell's ministry, is 642, 77 of whom were children, mostly under five years. About one-sixth of the whole died of fever, 76 of consumption; 50 of bowel complaints; and more than 40 of intemperance, or one in every ten of all the adults who die. Dr. Snell states the interesting fact, that for forty years, he has been disabled from preaching but four and a half Sabbaths. In that time he has preached about 2,000 written discourses. The church consisted of 80 members at the time of his settlement. Present number 242; admitted during his ministry 348.

20. *A Sermon, preached at the ordination of Rev. Robert B. Hall, over the Third Congregational church and society in Plymouth, Ms., Aug.* 23, 1837. *By the Rev. George W. Blagden, pastor of the Old South church, Boston.* 1837. pp. 45.

This is an eloquent and well written sermon from the passage, "Cry aloud! spare not! Lift up thy voice like a trumpet! and show my people their transgression, and the house of Jacob their sin." The subject illustrated is, The principles on which a preacher of the gospel should condemn sin; with some reference to existing evils.

21. *The American Almanac and Repository of Useful Knowledge, for the year* 1839. Boston: Charles Bowen. pp. 324.

The contents are arranged under the heads of calendar and celestial phenomena for 1839, miscellaneous department, United States, meteorological information, particular States, South America, Europe. The obituary department is increasingly valuable from year to year. Ten volumes of the work are now published. The tenth volume contains, besides its own Index, a General Index for the whole series. This index adds greatly to the value of the publication. It is not necessary for us to commend the American Almanac. It does honor to the author, to the publisher, to Boston, and to the whole country.

22. *Report of the Executive Committee of the American Temperance Union,* 1838. Philadelphia: 1838. pp. 100.

This Report is in substance a review of the progress of the cause of temperance in the United States during the past year. In the State of New York, 268,000 Temperance publications have been printed and circulated during the year—1,000 Societies have been organized on the total abstinence pledge, and 80,000 signatures obtained. In the State of Illinois, in the same period, 250 societies, with 18,000 members, have been organized, and about 125,000 Temperance publications circulated. There has been also much advance in legislative action, particularly in the States of Massachusetts,

Tennessee, Rhode Island and Connecticut. In Maine, a bill was reported in the legislature of 1837-8, to repeal all the license laws of the State, and forbid the sale of any ardent spirit to be used as a beverage or drink in a less quantity than twenty-eight gallons. On motion to submit the question to the people, it was lost by one vote in the Senate. In Tennessee, the retail of spirituous liquors is a misdemeanor, to be punished by fine, at the discretion of the courts. In Massachusetts, the retail of any spirituous liquors is forbidden, in a less quantity than fifteen gallons, under a penalty of twenty dollars for each offence. By a law of the legislature of Connecticut in 1838, the sale of intoxicating liquors is very much restricted and guarded. In Rhode Island and New Hampshire, laws have been enacted which leave it optional with the inhabitants of townships whether any persons shall be licensed among them for the sale of intoxicating drinks.

23. *Twenty-First Annual Meeting of the Baptist Education Society of the State of New York.* Utica: 1838. pp. 28.

The receipts of this institution amounted, during the last year, to $18,325 99; the disbursements to a little more. The debts of the Society amount to $10,850 04. The property of the Society amounts to $108,924 76. The Society has under its care the Literary and Theological Institution at Hamilton, N. Y., and devotes its funds, we believe, entirely to that seminary, evidently, with great advantage to the interests of the Baptist denomination, and to the general cause of Christ.

Gems for Christian Ministers.

A dry sermon can never be a good one.—*Blair.*

The puritans visited their flocks by house-row; the visits were short: they talked a little for God, and then concluded with prayer to God.—*Berridge.*

A good style is constituted by proper words in proper places.—*W. Jones.*

The words of a preacher should be those of a guilty man to guilty men; of a dying man to dying men; of a man who humbly hopes he has found pardon for himself, and is most affectionately anxious that his hearers may find the same blessing.—*Dwight.*

Let us speak to our people as for their lives.—*Baxter.*

Are not those ministers usually the most happy and the most successful, who display the kindest solicitude for the juvenile division of their flock?—*Dr. H. F. Burder.*

Never be anywhere, nor in any temper, that would unfit you for preaching.—*S. Bradburn.*

Mere moral preaching tells the people how the house ought to be built; gospel preaching actually builds the house.—*Toplady.*

I find I cannot study to advantage without a plan.—*Urquhart.*

My days roll away with but little done for God; and this is my burden.—*Brainerd.*

I hope I have had; and shall, if I live, still have many sermons sent down from heaven.—*J. Hinton.*

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

BENJAMIN TAPPAN, Jr. Cong. ord. pastor, Hampden, Me. Aug. 8, 1838.
WALTER T. SARGENT, Bap. ord. pastor, Damariscotta Bridge, Me. Sept. 5.
EDWARD D. VERRY, Bap. ord. evang. East Machias, Me. Sept. 10.
PAUL S. ADAMS, Bap. ord. evang. Sanford, Me. Sept. 19.
THEODORE L. PILLSBURY, Bap. ord. pastor, St. George, Me. Sept. 26.
CYRUS HAMLIN, Cong. ord. missionary, Portland, Me. Oct. 3.
O. B. WALKER, Bap. ord. pastor, Baring, Me. Oct. 24.

JOHN H. LEARNED, Bap. ord. pastor, Salisbury, New Hampshire, Sept. 18, 1838.
HENRY S. G. FRENCH, Cong. ord. missionary, Concord, N. H. Sept. 19.
JOSHUA CURRIER, Bap. ord. missionary, Canaan, N. H. Sept. 25.
EZRA M. BURNHAM, Bap. ord. pastor, Hinsdale, N. H. Oct. 10.

GEORGE C. CHANDLER, Bap. ord. evang. North Springfield, Vermont, Sept. 3, 1838.
FRANCIS P. SMITH, Cong. ord. pastor, Guildhall, Vt. Sept. 12.
J. R. WHEELOCK, Cong. inst. pastor, Barre, Vt. Sept. 26.
FISHER DAY, Bap. ord. evang. Lunenburg, Vt. Sept. 27.

ETHAN ALLEN, Epis. ord. priest, Otis, Massachusetts, July, 5, 1838.
THOMAS C. BISCOE, Cong. ord. pastor, Grafton, Ms. July 18.
J. HUMPHREY AVERY, Cong. ord. pastor, Harwich, Ms. Aug. 8.
CHARLES I. BURNETT, Unit. ord. pastor, Plymouth, Ms. Aug. 8.
SAMUEL A. DEVENS, Unit. ord. evang. Boston, Ms. Aug. 20.
JONAH G. WARREN, Bap. ord. evang. North Oxford, Ms. Aug. 28.
GEORGE A. OVIATT, Cong. ord. pastor, Belchertown, Ms. Aug. 29.
ANDREW GOVAN, Cong. inst. pastor, Rowe, Ms. Sept. 5.
SENECA WHITE, Cong. inst. pastor, Marshfield, Ms. Sept. 5.
WALES LEWIS, Cong. inst. pastor, Weymouth, Ms. Sept. 12.
W. A. NICHOLS, Cong. ord. pastor, Brookfield, Ms. Sept. 12.
ELAM SMALLEY, Cong. inst. pastor, Worcester, Ms. Sept. 19.
ROBERT F. ELLIS, Bap. ord. pastor, Chicopee Falls Springfield, Ms. Sept. 19.
JOSEPH H. CLINCH, Epis. inst. rector, South Boston, Ms. Sept. 23.
JOSIAH GODDARD, Bap. ord. evang. Shutesbury, Ms. Sept. 27.
HENRY L. DEANE, Cong. ord. evang. Newburyport, Ms. Oct. 2.
D. W. PHILLIPS, Bap. ord. pastor, Medfield, Ms. Oct. 3.
DAVID SANFORD, Cong. inst. pastor, Medway Vill. Ms. Oct. 3.
F. A. SIMMONS, Unit. ord. evang. Boston, Ms. Oct. 9.
EDMUND DOWSE, Cong. ord. pastor, Sherburne, Ms. Oct. 10.
W. V. THACHER, Unit. ord. evang. Boston, Ms. Oct. 14.

NATHANIEL S. FOLSOM, Cong. inst. pastor, Providence, Rhode Island, Sept. 6, 1838.
CHARLES P. GROSVENOR, Cong. inst. pastor, North Scituate, R. I. Sept. 12.
BENJAMIN R. ALLEN Cong. inst. pastor, Barrington, R. I. Sept. 26.

NATHANIEL RICHARDSON, Cong. ord. pastor, Terryville, Connecticut. Aug. 8, 1838.
EZRA D. KINNEY, Cong. inst. pastor, Darien, Ct. Aug. 8.
SPENCER F. BEARD, Cong. inst. pastor, Montville, Ct. Sept. 6.
LUKE WOOD, Cong. inst. pastor, West Hartland, Ct. Sept. 19.
WILLIAM A. SMITH, Bap. ord. pastor, Montville, Ct. Sept. 25.

NORMAN WOOD, Bap. ord. pastor, New Lebanon, New York, June 27, 1838.
GEORGE W. THOMPSON, Cong. inst. pastor, Munnsville, N. Y. July 11.
C. G. ACLEY, Epis. ord. priest, Watertown, N. Y. July 29.
HUMPHREY HOLLIS, Epis. ord. priest, South Danby, N. Y. Aug. 6.
ROSWELL COLLINS, Free Will Bap. ord. pastor, Charlestown, N. Y. Sept. 9.
RUFUS SMITH, Cong. inst. pastor, East Hampton, N. Y. Sept. 19.

EDWIN C. BROWN, Bap. ord. evang. Hudson, N. Y. Sept. 23.
C. S. VAN SANTVORD, Ref. Dutch ord. pastor, Canastota, N. Y. Sept. 26.
J. W. BROWN, Epis. ord. priest, Hallett's Cove, N. Y. Sept 30.
PETER LEWIS DE ST. CROIX, Pres. ord. evang. By the No. River Pres. N. Y. Oct. 2.
JOHN N. LEWIS, Pres. inst. pastor, Vill. of Geneseo, Livingston Co. N. Y. Oct. 3.
CHARLES MASHINE, Cong. ord. evang. New York, N. Y. Oct. 3.
WILLIAM J. MONTEITH, Pres. inst. pastor, Mayfield, N. Y. Oct. 4.
MERRIT S. PLATT, Cong. ord. pastor, Madison, N. Y. Oct. 5
E. H. CRESSY, Epis. ord. priest, New York, N. Y. Oct. 7.
WILLIAM BAKER, Epis. ord. priest, New York, N. Y. Oct. 7.
THOMAS TOWELL, Epis. ord. priest, New York, N. Y. Oct. 7.
JAMES I. OSTROM, Pres. inst. pastor, New York, N. Y. Oct. 12.
SAMUEL R. BROWN, Pres. ord. missionary, New York, N. Y. Oct. 14.

JOHN JONES, Bap. ord. pastor, Cape May, New Jersey, July 22.
JOSEPH L. SLAFER, Pres. inst. pastor, Newton, N. J. July 24.

JACOB ZIEGLER, Ger. Ref. inst. pastor, Chester Co. Pennsylvania, June 17, 1838.
JOHN M. KINLEY, Pres. inst. pastor, Borough of Milton, Pa. June 19.
——— HARRIS, Epis. ord. priest, Philadelphia, Pa. July 8.
——— BALCH, Epis. ord. priest, Philadelphia, Pa. July 8.
L. COVILLE, Bap. ord. pastor, West Chester borough, Pa. July 11.
N. B. TINDALL, Bap. ord. pastor, Camden, Pa. Sept. 27.

WILLIAM CAREY CRANE, Bap. ord. pastor, Baltimore, Maryland, Sept. 23, 1838.

CHARLES GOODRICH, Epis. ord. priest, Alexandria, District of Columbia, July, 1838.
WILLIAM. A. HARRIS, Epis. ord. priest, Alexandria, D. C. July.
B. M. MILLER, Epis. ord. priest, Alexandria, D. C. July.
H. B. HEPLER, Epis. ord. priest, Alexandria, D. C. July.

ELIAS DODSON, Bap. ord. pastor, Richmond, Virginia, Sept. 30, 1838.
THOMAS E. LOCK, Epis. ord. priest, Lunenburgh, Va. Oct. 7.

JOHN C. COIT, Pres. ord. pastor, Cheraw, South Carolina, June 24, 1838.
STEPHEN ELLIOTT, Jr. Epis. ord. priest, Charleston, S. C. July 22.

C. A. FOSTER, Epis. ord. priest, Randolph, Tennessee, Sept. 1838.

THOMAS E. PAINE, Epis. ord. priest, ———, Kentucky, Oct. 1838.

Whole number in the above list, 62.

SUMMARY.

Ordinations	61
Installations	20
Institution	1
Total	82

OFFICES.

Pastors	47
Evangelists	13
Priests	17
Missionaries	4
Rector	1
Total	82

DENOMINATIONS.

Congregational	27
Presbyterian	8
Episcopalian	13
Baptist	22
Unitarian	4
Free Will Baptist	1
Ref. Dutch	1
German Reformed	1
Total	82

STATES.

Maine	7
New Hampshire	4
Vermont	4
Massachusetts	21
Rhode Island	3
Connecticut	5
New York	19
New Jersey	2
Pennsylvania	6
Maryland	1
Dist. Columbia	4
Virginia	2
South Carolina	2
Tennessee	1
Kentucky	1
Total	82

DATES.

1838. June	14
July	14
August	9
September	24
October	21
Total	82

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

SENECA STANLEY, Bap. Cornville, Maine, Oct. 17, 1838.

PROSPER DAVIDSON, æt. 32, Bap. Lyme, New Hampshire, Sept. 24, 1838.

MARTIN ALDEN, æt. 66, Cong. Barnstable, Massachusetts, Sept. 1838.
AUGUSTUS B. REED, æt. 30, Cong. Ware, Ms. Sept. 30.
JOSHUA CROSBY, æt. 77, Enfield, Cong. Ms. Oct.
ORSAMUS TINKER, æt. 36, Cong. Ashby, Ma. Oct.

MATTHEW BOLLES, æt. 70, Bap. Hartford, Connecticut, Sept. 26, 1838.
ELISHA CUSHMAN, æt. 50, Bap. Hartford, Ct. Oct. 26.

FREDERICK HALSEY, æt. 77, Presb. South Hampton, New York, Aug. 6, 1838.
JESSE TOWNSEND, æt. 78, Cong. Palmyra, N. Y. Aug. 14.
CALEB BURGE, æt. 56, Cong. Warsaw, N. Y. Aug. 31.
ALLEN C. MORGAN, æt. 36, Epis. New York, N. Y. Oct. 12.
WILLIAM GIBSON, æt. 83, Pres. New York, N. Y. Oct. 15.

ROBERT LOVE, æt. 32, Pres. Harmony, New Jersey, Oct. 9, 1838.
EZRA F. DAYTON, Pres. Sparta, N. J. Oct.

THOMAS T. ROBINSON, æt. 46, Bap. Montgomery, Pennsylvania, May 27, 1838.
JOHN TAYLOR, Trinit. Chenango, Pa. Aug. 10.
JOSHUA WILLIAMS, D. D. æt. 71, Pres. Westpennsborough, Pa. Aug. 21.
GEORGE C. POTTS, æt. 64, Pres. Philadelphia, Pa. Sept. 23.

DANIEL DUFFEY, æt. 78, Meth. Epis. Crawford Co. Ga. July 28.
LAWRENCE B. CLINTON, æt. 41, Pres. Burke Co. Ga. Sept. 26.

CHARLES HARDY, Meth. Epis. Tuscaloosa, Alabama, Sept. 21, 1838.

DAVID NICENS, æt. 44, Bap. Colored, Cincinnati, Ohio, Sept. 14, 1838.

GIDEON BLACKBURN, D. D. æt. 66, Pres. Carlinville, Illinois, Aug. 23, 1838.

Whole number in the above list, 24.

SUMMARY.

AGES.

From 30 to 40	5
40 50	4
50 60	1
60 70	4
70 80	5
80 90	1
Not specified	4
Total	24
Average age	56 3-4

DENOMINATIONS.

Baptist	8
Congregational	6
Presbyterian	8
Episcopalian	1
Methodist	2
Trinitarian	1
Total	24

STATES.

Maine	1
New Hampshire	1
Massachusetts	4
Connecticut	2
New York	5
New Jersey	2
Pennsylvania	4
Georgia	2
Alabama	1
Ohio	1
Illinois	1
Total	24

DATES.

1838. May	1
July	1
August	6
September	8
October	8
Total	24

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1838.

THE CLAIMS OF THE GOSPEL MINISTRY UPON YOUNG MEN.

[By the Rev. John J. Owen, New York.]

Every pious and intelligent reader of God's word cannot but believe, that a glorious day is yet to be enjoyed by the church on earth, and that 'the heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession.' Nor is it less evident to those, who take an enlarged view of the moral, intellectual and political changes, which are taking place in the world, that a great revolution of opinion and conduct is at hand, the nature and extent of which is disclosed in the inspired volume. The kingdoms of this world are to become the kingdom of our Lord and of his Christ.

But this revolution will not take place without an appropriate instrumentality. There will be a perfect adaptation of the means to the end, and a cause fully adequate to the effect to be produced. It will result from no miraculous interposition of God, from no new or unheard of agency, but from the exercise of an instrumentality committed to the church for these eighteen centuries, and which, when rightly put in operation, God has promised to make effectual by his Holy Spirit. This instrumentality, in subordination to which other means are to be wisely employed, is the preaching of the gospel by men trained and qualified by the Spirit of the living God, and by moral and intellectual discipline. I say, qualified by the Spirit, for unto the wicked God says: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Nor must intellectual training be dispensed with; for it is through and by the truth, exhibited with skill, clearness and energy, that the triumphs of the gospel are to be achieved. An ignorant priesthood might answer for the dark ages, when the clergy had power to enforce the dogma, that "ignorance is the mother of devotion." But that starless night has passed away, and the intellectual character of the present age forbids, that we should lay

> "careless hands
> On skulls that cannot teach, and will not learn."

There is no department of the field of labor, where a thorough education is not essential to the functions of the gospel ministry. If a missionary goes among the intelligent Chinese, he ought to be an educated man. If he goes to any heathen nation, he ought to understand the philosophical structure of language, in order to translate the Scriptures into the language of the natives, and form and arrange grammars, lexicons, and elementary books. He ought to be well versed in science, in order to meet and refute the errors, which heathen teachers have promulgated by the application of false principles of science. If he goes out as a Home Missionary into the Western Valley, he will find ample scope for the exercise of the most highly cultivated intellect. And need I say that the pastors of the churches around us ought to be well educated men? Show me the church, which prefers an unlettered pastor, other things being equal, to one whose mind has been thoroughly disciplined and stored with knowledge. Such a church cannot be found. The whole community gives its suffrage in favor of a pious and well educated ministry.

The position, which I have taken, that a pious and intelligent ministry is to be the main instrument in bringing the world under the dominion of Christ, is confirmed, both by reason and the word of God.

There is great efficiency embodied in *preaching* the gospel. We are so constituted as to be greatly affected by the tones of the human voice. The same truth, which being presented to the mind through the medium of sight, has little or no effect, when expressed by appropriate tones of the voice, will find its way to the heart, and there oftentimes work an entire change. The perusal of truth, as it meets the eye in the Bible, and in the vast number of religious books and tracts, now furnished the community at so cheap a rate, often produces a happy result. But with what vast accumulation of power does it arm itself, when urged upon the conscience by the man of God, who feels the worth of souls! It was when Paul reasoned of righteousness, temperance, and a judgment to come, that Felix trembled. It was when he recounted the particulars of his wonderful conversion, that Festus, forgetful of his judicial dignity, cried out in a loud voice, "Paul, thou art beside thyself;" and the dissolute Agrippa made the memorable confession, "that he was almost persuaded to be a Christian." "The voice of man," says Baxter, "is contemptible. But the voice of God coming from the sacred desk, is awful, and terrible, and mankind dare not reject it."

The Scriptures bear unequivocal testimony to the truth we are attempting to establish. The commission, which Christ gave his followers to preach the gospel to every creature, while it involves every instrumentality, which promises auxiliary assistance, points distinctly to the living ministry, as the means by which the world is to be evangelized. So the apostles understood the commission. They engaged with great singleness of purpose in preaching, and thought that it was not reasonable, that they should leave the word of God and serve tables. Paul, with his characteristic energy, said, "necessity is laid upon me; yea, wo is me if I preach not the gospel." And again: "I am a debtor both to the Greek and the barbarian, both to the wise and the unwise." And again: "It pleased God, by the foolishness of preaching, to save them that believe."

But the apostle has left a still more lucid commentary upon the commission of the Saviour. After having asserted that "whosoever shall call upon the name of the Lord shall be saved," he proceeds: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Thus by inseparable links the salvation of the world is connected with the sending forth of a competent number of preachers.

In confirmation of this point, (if after the express declaration of the apostle any thing confirmatory be required,) let us refer to the passage in Isaiah lii. 7—9, which Paul quoted as corroborative of his argument above given. The prophet, looking in prophetic vision at the future state of the church, descries a band of the heralds of salvation, and exclaims: "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth." He next describes the unanimity with which they should preach the gospel. "The watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." The effect of this harmonious proclamation of the gospel then comes before the prophet's eye, and in view of it, he shouts in rapture: "Break forth into joy; sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

It must be evident, from the apostle's quotation of this passage to prove the point he was enforcing, viz. the connection of faith with the hearing of the word of God, that this prophecy has reference to the universal reception of the gospel by mankind, whenever it is preached with fidelity and love. In the rapid language of prophecy, we have simply the cause and effect. The *cause*, under God, is the band of watchmen, lifting up the voice together; the *effect* is, the

salvation of the ends of the earth. The apostle's argument then stands thus: The world is to be converted by sending forth preachers, for how can they hear without a preacher? and this accords with prophecy, which refers the moral renovation of the earth to the harmonious proclamation of the gospel by the watchmen of Zion. Compare also Rev. xiv. 6, 7.

I might adduce many passages of Scripture as corroborative of this position. One of the standing injunctions laid upon the ministry is, "the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Enough, however, has been advanced to show, that the preaching of the gospel is the divinely appointed instrument in converting the world. Any plan, therefore, which overlooks or undervalues this instrumentality, must necessarily prove unsuccessful. The press is a mighty engine, and in its appropriate sphere, as auxiliary to the cause of righteousness, can effect much; but it should never be substituted for the living ministry, either in our own or in heathen lands. Nor would I intimate that it is so substituted. There may be danger, however, in the enlarged and complex operations of Christian benevolence, of attempting to improve upon the simple means which God has ordained, and of relying too much upon subordinate instrumentalities. Such is our inertness in the cause of Christ, our love of ease, and want of self-denial, that we are ready to embrace almost any plan, which rids us of personal effort and sacrifice. Any device to convert the world, which dispenses with the personal dedication of ourselves, our sons, and our daughters, has much to commend itself to the carnal heart. But such plans are contrary to the word of God, and will therefore be fruitless. Our young men must not deceive themselves with the idea, that there is not a demand made upon their personal services — a demand which the devotion of prospective worldly gains will not meet, nor frivolous excuses justify in slighting, nor for which an ill-defined hope of being more useful in some secular employment can be substituted. The world will lie in darkness another eighteen centuries, unless the command, Go, PREACH THE GOSPEL, is responded to, by the personal dedication of many of the sons of the church.

Having thus briefly shown that the preached gospel is the divinely constituted means of saving men, let us look for a moment at the alarming destitution of ministers both in our own and in heathen lands. This was predicted in the word of God nearly three thousand years ago. "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, or a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii. 11, 12.

The want of ministers of the gospel is a fact so glaring, as to hardly need proof. Yet it may be well to examine for a moment this point, in order that our admission of its truth may not be vague and evanescent. Our population is about *fifteen millions*. Allowing one minister to a thousand souls, it would take *fifteen thousand* ministers to supply these United States. By referring to statistics it appears, that the number of efficient ministers of all the evangelical denominations does not exceed *nine thousand*, leaving a deficiency of *six thousand* ministers, and a population of six millions enduring the calamities of spiritual famine.

But let us look at the subject in another aspect. The Presbyterians, Congregationalists, Episcopalians, and Baptists have about *eight thousand* churches, and yet only *five thousand* of them are supplied with pastors. Connected with these four denominations, are therefore *three thousand* churches destitute of the settled ministry of the gospel. And the number of these destitute churches is continually increasing. The reason is easily explained.

The number of men who enter the ministry averages about three hundred a year. Of these, some are foreign missionaries, some are agents of benevolent institutions, and some are teachers in colleges and academies; so that not more than two hundred and fifty become pastors of our home churches. The average death of ministers is about one hundred and fifty each year; so that the yearly increase is not more than *one hundred*. So much for the supply; now let us look at the demand. Our population increases at the rate of four hundred

thousand in a year, which demands a corresponding annual increase of four hundred ministers. Looking therefore simply at the increase of our population, three hundred ministers more than we actually send into the field are required. The number of destitute churches, and the masses of population without the ordinances of the gospel, cannot therefore but be fearfully increasing every year.

But let us contemplate this destitution of ministers as it affects specific sections of our country. The Secretary of the Central Agency of the American Home Missionary Society in the State of New York, reports,* that "there are within the bounds of that agency, more than five hundred thousand inhabitants. The whole number of ministers of the gospel is about three hundred and sixty, viz. one hundred and sixty of the Presbyterian and Congregational denomination, and two hundred of other denominations. Allowing seven hundred hearers to each pastor, which is more than the average of our congregations, it will appear that but one-half of the population is supplied with the preached gospel. Not less than sixty Presbyterian and Congregational churches in this district of the State are now entirely destitute of the gospel ministry, except as they are furnished with an occasional sermon. Less than one in six of the people are professors of religion, and more than four hundred thousand are confessedly in the broad road to death."

The Secretary of the Western Agency of the American Home Missionary Society in New York, reports, that "the popululion of the seventeen western counties is now at least six hundred and fifty thousand; that, although no part of our country so new as this, is so well supplied with the stated labors of faithful ministers, yet many more laborers are needed. At least fifty men could obtain immediate employment in churches now destitute of pastors, or in places where churches might be immediately organized. In some single counties, ten missionaries are needed. The counties peculiarly destitute are Cattaraugus and Alleghany. But in almost every county from Chatauque to Cayuga, there is a loud cry for more laborers."

The Secretary of the Philadelphia Agency of the American Home Missionary Society reports, that "the State of Pennsylvania abounds with dreary moral wastes, which greatly need the labors of skillful, diligent, spiritual husbandmen. The same may be said of many parts of Delaware and Maryland. There some of the first Presbyterian churches in this county were organized. Some of these have become extinct. Others have little more than a nominal existence. Many of the houses of worship have been suffered to sink into decay. Within their once consecrated walls, the voice of God's ambassadors and the songs of Zion are no longer heard, but the bleating of flocks, the lowing of herds, the chattering of swallows, and the hooting of the bird of darkness."

Did our limits permit, we could show an equally sad destitution of preachers of the gospel in every section of our country, with the exception of some parts of New England. And even in that highly favored portion of our country, there are many destitute churches. The deplorable deficiency of religious teachers in the newly settled portions of these United States, has by no means been overrated.

In view of these desolations, who can refrain from saying with the prophet: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We are debtors to these famishing churches in our midst. Wo, wo, unto us, if we send them not the gospel.

Such are the wants of our own country; and yet, compared with the spiritual dearth of heathen lands, our dwelling is the fatness of the earth. There is hardly one of our eastern or middle States, which has not a greater number of ministers than the whole heathen world. Six hundred millions of dying heathen are perishing for the bread and the water of life. Every day consigns nearly sixty thousand to the grave, who have never heard of the Saviour. Let imagination carry us for a moment to Asia. Follow its mighty rivers, along the banks of which not a Christian temple is erected. Traverse its vast central and

* These extracts are taken from reports of 1835.

northern deserts, the stillness of whose solitudes has hardly been interrupted, by the prayers or praises of a Christian worshipper. Stand up on Himmaleh's lofty summit, and let the eye look in vain for a single trace of the religion of Christ. Enter the rich and splendid cities of India, and of the Chinese Empire; coast along the countries of Asia Minor; explore Persia, Armenia, and Independent Tartary; and alas, what a frightful picture of moral death every where appears! And need I say any thing of Africa, over which an almost unbroken cloud of darkness rests; or of the islands of the sea, most of which are yet peopled with the most degraded class of idolaters? The facts are well known. So small a portion of the earth is supplied with the means of grace, that it may well be said, that "the *whole* creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."

Our Lord Jesus Christ, after having said that the harvest was great, and the laborers few, commanded his disciples to "pray the Lord of the harvest to send forth laborers into his harvest." If there ever was a subject which ought to be commended to the blessing and guidance of God, it is the training up of young men for the holy ministry. It ought to be remembered in the closet, where no ear, but that of the Most High, hears the outpourings of the heart. The parent, in the hour of family devotion, with his beloved children around him, should pray that God will raise up an intelligent and holy ministry. In the circles of social prayer, it should be made an object of supplication. And it should by no means be overlooked, when the people of God meet in the sanctuary, to pray for the extension of the Redeemer's kingdom.

If this were made a more earnest and frequent subject of prayer, would not many young men, who are eagerly pursuing wealth, honor, and pleasure, give up all for Christ, and enter into his service? Would not many youth in our colleges and academies be converted to God, and go forth in due season to build up, and not to destroy, the Redeemer's kingdom? Would not hundreds of young men, now at ease in Zion, agonize in prayer over the question of their personal duty to preach the everlasting gospel?

Prayer, however, without appropriate and accompanying means, is of no avail. Vigorous and personal efforts must be made to increase the number of well qualified ministers, or the work will never be accomplished. It is a duty of common obligation. Parents, guardians, Sabbath-school teachers, church ministers, and pious young men, all share the responsibility of supplying a famished world with the bread of life.

The parents of pious sons, having suitable natural endowments, ought to encourage them to seek the office of the ministry. I do not mean that they should be compelled or urged to study against their will. But a judicious parent can in various ways so place this subject before a son, as to guard the sanctity of the ministerial office, and also incite in him a strong desire, if it be the will of God, to enter the ministry. He ought to be taught from his childhood, that having the requisite qualifications, he can be more useful in the ministry than in secular employments. There ought to be a free interchange of sentiment between the parent and son upon this subject. And as the ungodly son ought to know the strong desire of his parent for his conversion; so the pious son should be made acquainted with the feelings of his parent, in relation to his becoming a minister of Christ.

Pious parents ought to consecrate their children to the service of God. Hannah consecrated her son Samuel before his birth. "I have lent him," said she, "to the Lord, and as long as he liveth, he shall be lent unto the Lord." The mothers of Schwartz and Samuel J. Mills made a similar dedication of their sons. Had they given millions of dollars to the cause of benevolence, the offering would not have been so valuable. Had Schwartz and Mills engaged in secular employments, the conversion of the world would have been retarded, and millions, who will now be saved, would have perished in the darkness of heathenism.

A pious widow in Vermont had no money, but she loved her Saviour. As she laid down the memoir of Harriet Newell, and took up her Bible, she resolved to give her children, two sons and two daughters, to God. One of them now is a preacher of the gospel in this country, and the other three have

gone to tell the story of the cross to the dying heathen. How soon would there be an adequate supply of ministers, did all pious mothers thus consecrate their children to the service of God!

Parents should feel that the Lord has special claims upon their children. If a beloved son has been converted, it is the duty of the parent to enlighten his mind in respect to the nature and extent of his obligations to Christ. He ought to say: My son, it would afford me great pleasure to have you live with me, and share in the labors and profits of my business. But it has long been my prayer, that the Lord would convert you. He has answered my request. My claims upon you must now give place to those of the Saviour. I freely give you to his service. Although by engaging in secular avocations and devoting all your gains to Christ, you can do much good; yet I have no doubt, but that you can be far more useful as a minister of the gospel, than in any other calling. I wish you to reflect upon this subject, and seek the guidance of the Holy Spirit; and should you feel it to be your duty to prepare for the ministry, I shall rejoice, and will aid you to the extent of my ability.

But I seem to hear some poor and pious father or mother faintly ask: And shall I give up my son, who is the staff of my old age, and my only dependance? I answer, most certainly. If he wishes to study, and has the requisite qualifications, it is your duty cheerfully to give him to the service of Christ. God will take care of you. He will raise up friends to you, and prepare food, and raiment, and house, and home.

Brothers and sisters and other relatives not unfrequently throw obstacles in the way of those, who desire to study for the ministry. Sometimes they resort to jeers and taunts, and thus wear out the patience and break down the spirit of the young man. I have know several instances, where a young man has been induced to abandon his studies, on account of threats from his brothers, that they would withhold assistance from their aged and dependent parents, unless he would engage in such pursuits as would enable him to share in the burden which filial duty imposed upon him. It is easy to see how a remark of such a kind would affect the mind of a tender hearted son. But when the world is starving for the bread of life, and a young man has been convinced by reflection and prayer, that it is his duty to preach the gospel, and has received the advice of his pastor; when his heart is throbbing for the work, and he has lost all relish for secular employments, and cries out, "wo is me if I preach not the gospel;" it is dangerous for a brother, or sister, or any pious friend, to make opposition. It is proper for them to advise with him; and if they think that he is mistaken in regard to his talents, or the nature of the holy office to which he aspires, kindly and firmly to expostulate with him. But to oppose him for no other reason than a preference to his becoming a merchant, or mechanic, or entering upon a more lucrative profession, is wrong, and will meet with disapprobation at the bar of God.

Ministers and churches have no small responsibility resting upon them in relation to this subject. Whenever a young man is examined by them for admission into the church, they ought to mark well his moral and mental qualities. If his religious experience be clear and satisfactory, his natural endowments good, his health unimpaired, and his deportment amiable and prudent; they ought to pray and converse with him, and endeavor to awaken in him the spirit of self-consecration. I have no doubt that the time will come, when every church organization will feel as sacredly bound to furnish *men*, as they now do *funds*, for the service of the Lord. When they begin to see the wheels of benevolence dragging heavily, if not wholly retarded, by the want of men to go forth on errands of mercy, they will consecrate their pious youth to the work of the ministry.

This subject cannot occupy too high a place in the prayers and efforts of our churches. Were they to appoint a day of fasting and prayer, on account of the lukewarm and worldly minded spirit of pious young men; if these young men knew that their negligence of duty was borne on the wings of prayer before the eternal throne, and that the church was groaning in anguish of spirit, because her sons did not make a personal dedication of themselves to the Lord; might we not hope for great accessions to the ministry? And would not the

Lord of the harvest send forth laborers of such an apostolic spirit, that one would do the work which it now takes many to perform?

In addressing pious young men on the claims of the gospel ministry, I think it unnecessary to consume time in proving, that they are bound to their utmost ability to advance the Redeemer's kingdom. This is one of the fundamental principles of their covenant vows. It has been fully settled by the word of God, and is the great thing in an intelligent dedication to the Lord Jesus Christ. The inquiry with which we have to do is, *How this may best be effected.*

I commence then by assuming this position: that every pious young man ought to make the solemn inquiry, how he can live most to the glory of God. If circumstances conspire to make out some secular employment as best adapted to effect this object, let him unhesitatingly enter upon it. If, on the contrary, it appears to be the mind of the Spirit, that he should seek the office of the gospel ministry, let him yield prompt obedience. In making this inquiry, it is not safe to consult his inclinations, or supposed tastes. Almost every young man of energy and industry has a natural desire to amass wealth; and were this to be the governing principle in arriving at a decision, few would study for the ministry. A question of duty is never to be settled by a reference merely to natural inclinations and desires. The only point to be considered is, in what sphere a young man can do the most good.

Now it cannot be doubted that, other things being equal, a youth can now do more good in the ministry of the gospel, than in any other avocation. And this will hold true until the time comes, when there shall be a minister to every thousand souls upon the globe. No young man should therefore engage in any secular employment, until, after prayer and deliberation, and consultation with pious friends, he becomes convinced that he has not the requisite qualifications for a minister of Christ. If a young man, at this time, when so many are perishing who have never been taught the way of salvation, engages in worldly pursuits, without having prayerfully inquired whether he ought not to preach the gospel, he has shrunk from the examination of a momentous question, and ought to fear lest the blood of souls will be required at his hands.

It is estimated that twenty thousand young men have been hopefully converted, during the last seven years; and that not less than fifty thousand, between the ages of fourteen and thirty-five, are now enrolled in our churches. Probably not more than four thousand of this number are studying for the ministry. Is it a reasonable supposition that of fifty thousand youth, only four thousand have the proper qualifications to become candidates for the ministry? Is it a fact that but *one-twelfth* of our pious youth have the prudence, energy, diligence, talents, and piety, which would make them useful ministers of Christ? It cannot for a moment be believed. No, we must come to the heart rending conclusion, that very few of these young men have examined the question of personal consecration to the gospel ministry; and while the cries of millions, ready to perish, are wafted upon every breeze, they have never seriously inquired, whether they ought not to give up all for Christ, and obey his command to preach the gospel to every creature.

Pious young men, are these things so? Is there not more than *one* in *twelve* of your number, who has the heart and talents to engage in the blessed work of carrying the bread of life to the destitute? Is the moral renovation of the world to be retarded thirty years, until another generation of pious youth rises up, having more of the spirit of Christ? How can you meet at the bar of God the *six hundred millions* of heathen, whose urgent claims you disregard? What plea can you offer, when you hear them say: "We had none to tell us of Christ, and had the pious young men of America done their duty, we might have been saved. They had bread enough and to spare, but left us to perish with hunger. They knew our condition, but commiserated it not, and through their neglect we must for ever be separated from God." Will you respond to this heavy charge, that you were in prosperous business, and could not forego the pleasures of wealth and worldly ease, for the sake of preaching the gospel; or that you feared a personal dedication to the Saviour would wound the feelings of your friends; or that you never seriously reflected upon the subject? Your would neither dare nor have the disposition, amidst the terrors of the

judgment, in the presence of the heart-searching God, and in the hearing of the poor heathen, to offer such wicked and frivolous excuses.

But I seem to hear you say; it cannot be the duty of all the pious young men to prepare for the ministry. I freely admit this. Does it however follow, that all or the greater part are to be excused? Is it not the duty of all to examine and settle the question of personal consecration? How shall it be known whose duty it is to preach the gospel, and whose to engage in secular avocations, unless each one examines the subject in reference to himself? If a young man acts as a judge in the case of others, and lays heavy burdens upon their shoulders, and does not make an honest and prayerful investigation of his own duty, he betrays a criminal desire to rid himself of personal responsibility, and like Jonah, flees from the presence of the Lord. Let every one do all he can to excite his young companions to the work, but never imagine that he will be thus exonerated from the duty of a thorough examination of the subject, in reference to his own personal obligation to preach the gospel.

[To be concluded.]

LETTER FROM ONE OF THE SECRETARIES OF THE AMERICAN HOME MISSIONARY SOCIETY, TRAVELLING IN THE WEST.

Want of Ministers.

Since I have been on my present tour, I have been most painfully affected with the want of *men*—of more educated and holy men of God, to fill the pulpits of the West. We think that our beloved Society has done much, and so it has. But our efforts at the moral cultivation of this vast field, are much like the beginnings of the farmers in the newer districts. The land may be all taken up, the owners may be here and there scattered over it, and thus, in a sense, it may be said to be settled. But the dense forest is there, and many is the weary month which must wear tediously away, ere the farms are made—ere the heavy growth can be removed from one field after another, and the soil broken up, fenced and subdued, and the wild products of nature displaced by the cultivated fruits which furnish food for man and beast.

Under God, we have been the instruments of doing much—more, dear brother, than I ever anticipated. But O, the work is large. The *vastness* of this country—the wide extent of surface—the frequency with which it is dotted over with important points of influence—the immense number of the people—force upon the mind an overwhelming idea of the *magnitude* of that moral change which Home Missions must produce.

The Churches to be aroused.

In contemplating this long, laborious, and yet indispensable work, I am led, at every step, to exclaim: "O that the churches could but be waked up to see the claims of this cause!" Surely, we are, as a nation, asleep over our dearest interests, and that, too, in the crisis of their destiny—the hour of hope, and the hour of peril! Every stroke now struck is of incalculable importance in the building of Zion. But the Christians of this country do not half understand this subject, they do not realize the preciousness of these passing years. They are waiting till the wilderness is filled with towns, till the towns are filled with infidels, errorists, vice and debauchery; and one or two generations of enterprising emigrants and their young families, are hopelessly poisoned with the direful contagion; and then, at length, after all this waste of soul and body and treasure—this immortal, irreparable ruin, the tardy church comes timidly forward with her *remedy* for evils which she might have *prevented*, but cannot fully *cure*.

I have seen towns that have sprung up in four years—and which are evidently born to no ephemeral existence, but, according to all the laws of social economy, must flourish and increase—where every evil thing that pollutes our cities is rank and riotous; and, for want of timely planting and efficient culture, gospel institutions must languish. In such cases, it is enough to break one's heart to see how immortal souls are thrown away by neglect.

Has the Missionary spirit fled?

I said, the *church* is asleep on this subject. But I must confess my apprehensions that much of the blame lies upon the ministry. I would not be censorious, and yet we have much reason to fear the missionary spirit is declining, especially in the rising ministry. Some years since, the choicest sons of the church offered themselves willingly for the hard fields of the West. Said one of those noble spirits to the Executive Committee of the A. H. M. S., "*If you have any station so difficult that*

no one else will go to it, SEND ME." Such was the feeling, and well has it been acted out, in the lives and labors of the men whom it moved. That it was no romantic, transitory glow, or youthful love of adventure, is proved by the fact that it has stood the test. Those men have been our best missionaries. They have remained firm in trials and dangers; they have been apostles of salvation to the dark regions around them.

But whither has that spirit of enterprise fled? Why do not the young men in our seminaries *now* come forward and desire to be sent to the fields of labor and self-denial? I will not venture an answer to these questions, though my fears suggest one. If they think they are *not needed*, they greatly mistake the fact. They *are* needed, and more than ever. Ten years ago, men were needed for hamlets; now cities cry for help. Then, here and there counties were open for their labors; now, whole States demand a supply. "When can you send us a good man for ———?" has been the constant inquiry wherever I go. Even the never-failing theme of "the currency," is scarcely more frequent in men's mouths, in the circles where I have moved, than the question, "Where can we get a good minister?" This is not the result of purely a religious feeling; even wordly men, who have any regard to the authority of law, and the decencies of society, are convinced that an evangelical, permanent ministry, is essential to the life that now is, as well as that which is to come.

Tell the committee, and tell the churches, and especially tell the *young ministers* of the East, that they must redouble their interest, their efforts and their prayers for the West.

Anniversaries of Societies, connected with the American Education Society.

CONNECTICUT BRANCH.

AN account of the last Annual Meeting was given in the Journal for August. Extracts from the Report prepared by the Secretary, the Rev. Mr. Riddel, follow:

In looking back through a period of twelve years, which has elapsed since the organization of this Branch of the American Education Society, the friends and patrons of the cause find much to excite their grateful sense of the goodness of God, and to encourage them to the utmost fidelity in their benevolent work. The Great Head of the church has been pleased to cause the efforts in which they have been engaged to prosper, even beyond their most sanguine expectations. The number of young men preparing for the ministry, under the patronage of the Parent Society, at the date referred to, was *one hundred and fifty-six;* of whom *twenty-five* came under the care of the Connecticut Branch. During the year just closed, the Parent Board have embraced in their list nearly *twelve hundred* beneficiaries; and the whole number to whom appropriations have been made by the Branch, during the year, must be something over a *hundred.* The number of literary institutions enjoying the important benefits afforded by these facilities of education for the ministry, has increased within these twelve years, from *twenty-one,* to *one hundred and sixty.* These results are such, it is believed, as sufficiently demonstrate the wisdom and usefulness of the general system adopted by the Society, and such as may be regarded, we trust, without any arrogant or presumptive claims, as a satisfactory indication of the favor of God towards the department of Christian enterprise in which we are engaged.

In closing the labors of the present year, the Directors are constrained, by peculiar considerations, to renew their acknowledgements of the divine goodness. It has been a year of unprecedented pecuniary embarrassment. Little has been given to any benevolent object, which has not cost the giver more than an ordinary sacrifice. A multitude of the little streams which, by their accumulation, once contributed to swell the tide of charitable munificence, have been at length dried up. Not a few of the larger tributaries, also, have been suddenly cut off. In these circumstances, the Directors have been under the apprehension from time to time, that the resources of the Society might so far fail, that it would no longer be in their power to fulfil their pledges to more than a small part of the beneficiaries under their care. They have been obliged, in two instances, to postpone the payment of the quarterly appropriations, until near the expiration of the quarter; to the very serious embarrassment of the young men, whose straitened circumstances do not, in general, admit even of such a derangement in their supplies, without involving them at once, in much perplexity.

But notwithstanding these trials and discouragements, we have been enabled, thus far, to keep along with every department of the work. Although some young men, through a knowledge of our difficulties, have withdrawn their applications, and suspended their studies; and others, doubtless, have been deterred from applying to the Society, and from all present hope of preparation for the ministry; yet no one continuing worthy of our support, has been by us refused the usual amount of assistance.

In the course of the year, thirteen new applications have been received by this Board, through the several committees for examination in the State.

The object which the Education Society is intended to promote, is confessedly one

of the highest importance. A pious and enlightened ministry is the leading instrumentality which God has ordained for the salvation of sinners of the human race, and for the ultimate redemption of the world from the degrading thraldom of ignorance and guilt. Humble and feeble as this instrumentality is in itself, its design is the most exalted, and its efficiency, through God, the most mighty, of all the agencies committed to the hands of men. Our prayers for the glory of God, and the coming of the Redeemer's kingdom on earth, for the defence and propagation of the pure doctrines of Christianity, and even for the converting and sanctifying influences of the Holy Spirit, would, to say the least, be fruitless as to the objects sought, were we wholly to overlook the duty of sustaining the ministry of reconciliation. We may properly embrace the whole world in our imagination and desire when we pray, but we have no ground to expect an answer in behalf of any portion of its perishing millions, until this instrumentality of God's express appointment, and others, which, according to the divine plan, must accompany it, shall have been faithfully provided and applied. Much that is denominated prayer for the conversion of the world, evaporates in poetic sentiment and melodious sound. It is only as the multiplied and united prayers of the church are seen to be connected with a scriptural and healthful spirit of activity *in guarding, sustaining and extending the truth and ordinances of God*, that they exhibit any cheering sign of the approach of that happy day when the earth shall be filled with the knowledge of the Lord. It is important to be distinctly understood, that the responsibility of the church in relation to this glorious consummation of her hopes, attaches peculiarly *to the use of her power and resources for the propagation of the gospel, through the simple means of Christ's appointment*. The church, then, is to see to it, as a duty of primary importance, that her consecrated sons are trained and devoted, in sufficient numbers, and with competent qualifications to the work of the ministry. If God is pleased to renew them by his Spirit, he will call as many of them to the sacred office as shall be needed, for the work which he has assigned to their generation; and there will doubtless be satisfactory means, if the hearts of all concerned are right, for ascertaining from time to time who are the subjects of this call.

If, now, with an established conviction of these general truths, we cast our eyes abroad upon the moral and social condition of the world; if we remark the extraordinary developments of divine providence among all nations, whether called Christian or pagan, apparently opening the way for the gospel to have free course in every direction; if, in connection with these interesting movements without, we consider the movements within the bosom of the church, the awakened spirit of Christian commisseration and benevolence, and the diversified forms of missionary operation, which have sprung up, we surely cannot fail to perceive the necessity which exists for correspondent, special exertion in the department of labor in which the Education Society is employed. It is impossible to suppose that the sudden and extraordinary demand for ministers of the gospel, which the pressing exigencies of our own country and the numerous openings in the foreign field have simultaneously created,—a demand too, which must be continued, perhaps increased for a long period to come—could ever be supplied if no greater facilities were provided for the education of pious youth than were enjoyed thirty years ago. What proportion of the educated youth of this land, at that period, were willing to go into the ministry? Only about one-sixth, as statistical tables have shown. What would our churches do at this day—what would foreign and home missions do, with such a meagre supply? Every one of these important interests is painfully stinted and circumscribed even now, although, in consequence of special efforts for the education of pious youth, from one-quarter to one-third of those in a course of liberal studies, are destined for the sacred office.

The Education Society possesses some features which must always peculiarly recommend it to the favor and confidence of the best portion of the people. It operates beneficially upon the highest interests of a most numerous and respectable class of Christian families, who, by their circumstances, would, otherwise, be almost wholly excluded from participating in the higher benefits of education; and would know, in but few instances comparatively, the benevolent satisfaction of consecrating their sons to the service of Christ and the church. It is designed, also, to give to the country a class of ministers who will have their sympathies and attachments with the people, and who will bring into their holy and responsible vocation those very principles and habits, and that peculiar modification of character, which are demanded in order to their general acceptance and usefulness in a community like this. If, among our benevolent societies, there is one, more than the others, which in its structure and operations recognizes the great popular principle of our social institutions; and, in its tendencies and results, more effectually contributes to carry down, and extend, and equalize, among all classes of our most worthy citizens, the best privileges of our common inheritance, it is the American Education Society.

As the year now closing has been distinguished by the effusions of divine influ-

ence, in which a large number of our youth have shared, let us anticipate the appeal which may soon come to us in behalf of many of them, whom the Lord designs to send as laborers into his harvest. Arduous as our work has already become, our prayer is that we may still find it increasing and prospering in our hands, so long as there remains one heathen tribe to be evangelized, or one desolation of Zion to be repaired.

Maine Branch.

Extracts from the last Annual Report of the Directors of the Maine Branch, prepared by the Rev. Dr. Tappan. An account of the Anniversary was given in the last Journal.

The whole number of young men, aided by this Society during the year past, has been 94. Of these—two have died; twelve have completed their course at Bangor, of whom three are already settled in the ministry in Maine, one is upon his way, as a missionary to the Indians beyond the Rocky Mountains, and two others are waiting until they can be sent to the heathen; ten, of whom six completed their collegiate course the last year, have ceased applying for aid; and from three, appropriations have been withheld, for want of the necessary testimonials of talents and scholarship. During the year, six have been added in the third stage of their education; four in the second, and nine in the first. The whole number of beneficiaries at present is 72; 22 at the Theological Seminary, 27 in College, and 23 preparing for College.

The amount appropriated to those under our patronage during the year, has been $5,268. In many instances, the payment of quarterly appropriations has been delayed, for months after it was expected, occasioning to some of our beneficiaries very serious embarrassment.

It is not believed, that the churches have ceased to think favorably of the object contemplated by this Society, nor have they lost the disposition to contribute to its promotion. Taking into view the very peculiar difficulties of the times, the receipts of the past year have been as large, perhaps, in comparison with those of former years, as could reasonably be expected. Not improbably, were we acquainted more minutely with facts, we might speak of individuals and churches, whose holy joy and deep poverty have abounded to the riches of their liberality. Several of the churches have had great occasion for joy in the spiritual blessings, which it has pleased God to bestow upon them. And while to Him they have given all the glory of that efficiency, which commands success, have they not felt more deeply than ever, the preciousness of the Christian ministry? Have they not esteemed the faithful servants of Christ very highly in love for their works' sake? And have not their tenderest compassions been excited, in view of those wide-spread wastes and deserts, where every thing evil flourishes in rank luxuriance, and every thing good withers and dies for want of appropriate culture? Can the Christian sit down at his father's table where there is bread enough and to spare, and have no kind remembrance of those who are suffering a famine of the Word of the Lord? While led to the green pastures and beside the still waters, will he not think of the sheep scattered upon the mountains without a shepherd? And while he prays, that they may be brought under some shepherd's care, will he not, should opportunity offer, do his part towards the fulfilment of his petition? For this purpose a much greater number is needed of good and faithful men in the shepherd's office. It is God's province to give the necessary endowments of nature and grace; it is man's, with the Divine aid and blessing, to give the necessary training, and in many cases this must be done by the hand of charity. Of the 1,200 men, whom the Education Society has already assisted in bringing forward into the holy ministry, most of them would have spent their days in other employments, but for the aid which that Society afforded them. They would indeed have desired the good work of the ministry, but they would have seen no way of obtaining the object of their desire. A wilderness would have intervened, and no pillar of cloud and of fire going before to encourage them in attempting a passage, they would have concluded, that it was not their duty to attempt it. But they heard of the Education Society, and now a preparation for the ministry seemed attainable. They applied for aid, were received, went forward in their studies, were instrumental of much good in the academy, the college, became at length preachers of the gospel, and now in their native land, or afar off among the Gentiles, are telling the story of the Cross, and guiding their fellow men to heaven. It is not improbable that many of the churches in this State and other States which have been recently blessed with revivals, are indebted for that blessing under God to the labors of men, whom the Education Society has given them. And could other places which resemble the mountains of Gilboa, without rain or dew, be favored in the same way with the appointed means of cultivation and fruitfulness, the Lord might there also command his blessing. It is one way of testifying our gratitude for the mercies of God, to do what we can for imparting those mercies to others. Freely ye have received, freely give. Does any one inquire, what shall I render for the blessing of a suc-

cessful ministry? Give up yourself, or your child, or give of your worldly substance to aid in bringing forward some other suitable person, who shall be the instrument in God's hand of conferring that same blessing upon some other portion of the world. Your heart made glad in seeing the moral desert, under the hand of the faithful cultivator, rejoice and blossom as the rose.—Give your assistance then in raising up other faithful men, under whose cultivation other deserts shall rejoice and blossom. But your joy is accompanied with poverty, and you cannot do what you would. Do what you can then, with a willing mind, and it will be accepted. We read of one so poor, that He had not where to lay his head, and there were certain good women who ministered to His necessities, and those of the students in theology, preparing for the sacred ministry, under his instructions. And yet in this family a bag was kept, from which, in obedience to His orders, donations were made to the poor. It is true, that our community has been in some degree impoverished, and many who heretofore could give of their abundance, and not be conscious that any thing was lacking, now cannot give without something of retrenchment and self-denial. And is it not well to practice retrenchment and self-denial for Christ's sake? How much of benevolence is there in giving that which costs us nothing? The poor widow's two mites in view of the Searcher of hearts were *more* than the rich had contributed of their abundance; and in the same sense, the donations of hard times may be more, though less in pecuniary value, than those of years more prosperous; and more may be effected by them, for those who give, and for those who receive. Thus seasons of poverty—deep poverty—may occasion greater riches of liberality in the churches, and the gift of more abundant grace from their all bounteous Head. Such instances, we trust, have not been wanting among us. The friends of Zion are beginning to learn from disappointments and privations in their secular concerns, what will be of more value to them, than would have been the fulfilment of their golden dreams. Beginning to learn. We are not usually very swift to receive instruction in the school of self-denial. No one believes, that the funds collected during the past year for the several objects of Christian benevolence, presented before the churches have been equal to their ability. Why should the burden, or the privilege of sustaining the sons of Zion in Maine in their preparation for the ministry be transferred from us to the churches of Massachusetts? For such an object cannot the 15,000 members of our churches raise $5,000 a year? Ought they not to do it? Will they not do it? We are not willing to believe that the churches from which during the past year nothing has been received, have forgotten this Society; have no sympathy with its beneficiaries; or that they do not recognize the obligation and the privilege of doing their part for the accomplishment of its object. They will, we trust, come up to this work of the Lord; and the churches that have contributed—let them not be weary in well doing, for in due season they will reap, if they faint not, the reward, to be conferred upon all, who give to a disciple in the name of a disciple; the blessedness of which all will partake who having aided, from love to the Saviour, in bringing forward his ministers, will meet them and the multitudes saved by their instrumentality on the hill of Zion, to rejoice together in the presence of their King.

Rhode Island Auxiliary.

The following is the last Report of the Education Society, connected with the Consociation of Rhode Island, prepared by the Rev. Thomas Shepard, who is the Secretary.

The Education Society connected with the Consociation of Congregational Churches in Rhode Island, beg leave to submit the following report of their operations during the first year of their new organization. The following contributions have been made to the cause during the year, chiefly under the agency of Rev. S. H. Riddel, secretary of the Connecticut Branch of the American Education Society.

Beneficent Cong. Soc.	Providence	$25 00
Richmond Street	"	23 00
High Street	"	30 50
Pawtucket	"	13 00
North Scituate	"	5 52
Washington Village	"	9 75
North Kingston	"	10 00
Bristol	"	21 35
		$138 12

In addition to the above, we are happy to understand that the ladies of the Beneficent Society, Providence, have pledged themselves to sustain one temporary scholarship; and also, that the members of the Richmond Street Church sustain one; and that the ladies of this church contribute the same amount annually, to sustain one young man, who is studying for the ministry, but is not a beneficiary of the Education Society.

The ladies of the Congregational Church in Bristol, have selected their beneficiary, a true native son of Rhode Island, and have resolved, by the blessing of God, to carry him through into the gospel ministry.

This effort among our few churches, we cannot but hope, is but the beginning of more extended operations in this important branch of Christian benevolence. Certain it is, that within our own bounds, we greatly need those very results to which

this system is tending, viz:—the rearing up of a learned, pious and active ministry for the supply of the destitute. There are, it cannot be denied, widely extended moral wastes within this State, very inadequately supplied with the ministry of any denomination. These destitutions, it must be obvious to every reflecting mind, can best be supplied by a ministry born and trained up for the work from among our own population. If this may be said generally of other places, it may be emphatically said of Rhode Island. Such are the peculiar habits of our population, and especially those living where the influence of the ministry is most needed—that all other things being equal, the labors of a stranger and a foreigner, will be less acceptable and less efficient, than of one trained up to the work from their midst, and acquainted with their peculiar habits and associations. Ought we not, then, to turn our thoughts and our resources more especially to this work with reference to the supply of our own State? Have we not pious young men belonging to our churches in sufficient numbers and of sufficient promise, to supply all our wants in the best manner, if they were but looked up and aided in obtaining the necessary qualifications? But we are not permitted to confine ourselves to the narrow circle of our own wants. The field is the world. The immense valley of the West—Africa, Southern India, China, the isles of the sea, are all uttering in our ears the Macedonian cry. And the burden of that cry is for *men*—for *pastors*—for *missionaries*. "Faith cometh by hearing." "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

We must be aware that it is by the foolishness of preaching, that God is determined to save them that believe. An able, devoted ministry is what the church has always needed in promoting her enlargement and purity; and it is what she will continue to need down to the end of the world. Facts are abundant, in proof, that in the ordinary means of preparation, the requisite number of laborers cannot be brought into the field. For many years previous to the present system of Education Societies, there were scarcely enough brought into the ministry to supply the places of those who were called away by death. Since these efforts have been made, hundreds have been introduced into the sacred work, and are now active pastors of churches at home, or self-denying missionaries abroad, who otherwise would have lived and died in those private circles from which they were drawn forth.

That this system of Christian efforts is attended with its difficulties, peculiar difficulties, it would be in vain to deny. Still, we know of no better way. And so long as no more excellent way offers, so long we feel bound to give our influence and our money to further the objects of the American Education Society.

We would notice, with sentiments of high commendation, the course adopted by those ladies who have selected their beneficiaries, and have resolved, by the blessing of God, to carry them forward into the sacred ministry. To our beloved sisters in other churches, we would say, *Go ye and do likewise.*

May the year to come, opening as it does under more favorable commercial auspices, find us advancing onward in this good cause. Let every one who feels it his privilege to pray that the Lord of the harvest would send forth laborers into his harvest, feel it equally a privilege to contribute freely, that his prayer may be answered. Let all who prefer Jerusalem above their chief joy, and who know from long experience, the value of a pious and learned ministry, withhold not their contributions until the destitute in every continent, and kingdom, and island, and tongue, shall lift up their voices together and sing, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

Mr. Isaac Wilcox of Providence, is Treasurer of the Society.

Worcester North Auxiliary.

The following communication is from the Secretary of the Society.

The Worcester North Auxiliary Education Society held its Annual Meeting at Hubbardston the 26th April, 1838, attended to the usual business of the Society, and heard an able and interesting sermon on the occasion by Rev. Samuel Austin Fay of Barre, and the report of the Executive Committee. The collections were not all taken up for the present season within the bounds of our Society, of course we could not have a full report from the Treasurer; but should the amount fall short of what it has been in some preceding years, it would not, considering the commercial embarrassments of the country, afford conclusive evidence of diminished interest in the cause. There must be an *increase* of interest and effort to keep the collections up near to what they have been in more prosperous times. I think the cause is gaining upon the affections and confidence of the churches in this vicinity, although we are very far below the standard of duty, which we ought to have attained long ere this, especially since the Parent Society is so much

embarrassed in its operations for want of funds.

I send you one or two extracts from the report presented at the annual meeting.

"The design and operations of the Education Society are such that it must necessarily depend more than most other societies on the moral worth and importance of the object it aims to accomplish in order to gain the sympathies and co-operation of a certain portion of the community. It has no splendid and soul-stirring achievements to report;—no conquests gained over the darkness and superstition of paganism in foreign lands—no churches formed and revivals promoted under their immediate direction and supervision in the destitute portions of our land. Such facts belong to our missionary reports and give a thrilling interest to the subject, that will occasionally draw forth liberal contributions from a class of people, who give from the impulse of the moment, and not from settled convictions of duty. Large communities are brought under their happy influence, and favorable changes take place under the labors of the missionaries. The facts become extensively known; they are seen and felt, and have an influence to awaken a deeper interest, and excite the friends of the Redeemer to continued and increased exertions to sustain a society that is manifestly doing so much good. When feeble churches are seen destitute of pastors, and holding out imploring hands for the bread of life, it awakens a sympathy in the Christian's bosom that is irresistible. To withhold aid under such circumstances would manifest a want of the Christian spirit. The common bond of union among the churches makes the sufferings of one felt through the whole body. It is seen and acknowledged to be a public benefit when a missionary is sent to preach the gospel to the destitute in our own country, or to the perishing heathen abroad. And the supporters of the cause expect in return for their contribution to hear some grateful intelligence of good accomplished. They need not wait long before some favorable return is looked for.

But it is not so with the Education Society. Their labors are more silent and unobserved, and the good to be accomplished is more distant in the prospect; and *when* accomplished it does not stand out so prominently to public view as the result of *their* efforts. The effects are remote and not so readily traced to their cause.

Here and there in our churches an individual young man is found in possession of piety and talents, but of obscure birth and indigent circumstances. He is sought out by his pastor or some Christian friend, who knows his worth, and encouraged to commence a course of study in preparation for the ministry. He listens to the advice of friends in whose judgment he has confidence, and enters with trembling on the great enterprise. Unable to meet the necessary expenses, he applies to the Education Society for assistance and places himself under their patronage. The assistance rendered is designed to be no more than is necessary with untiring industry and strict economy on his part to prevent his sinking under disheartening embarrassments, that would paralize the energies of his mind and drive him from the object of his pursuit. With this he is enabled to overcome obstacles, which would otherwise have been insurmountable, and to pass with credit through the several stages of an education preparatory to the gospel ministry.

But his *preparatory* course has not been a *fruitless* one. The same desire for usefulness, which induced him to prepare for the ministry, inclined him to do good as he had opportunity during his course of preparation. In the academy and the college he does much to elevate the standard of science and piety. It is an influence that is *needed*, and is highly appreciated by the guardians of our literary institutions. In the Sabbath school and the day school he has given instruction that will have an influence in training up some of the rising generation for the kingdom of heaven. A revival of religion among his fellow-students may have been, as is the case in many instances, the fruit of his prayers and efforts for their salvation. And numbers in a course of study are converted and ultimately enter on the work of the ministry, who but for his pious influence would have had no heart to it. So that when prepared for his commission to preach the gospel, he comes to the work not alone. He brings others with him into the field. And if in the providence of God he is cut off before his studies are completed, he has not lived in vain, nor has the money expended on him been thrown away. It has put in operation a train of influences, which will bless the world for generations yet to come. And who can estimate the amount of good accomplished by *one* such man even during his *preparatory* course? And should he live to pursue his labors in the pastoral office or on missionary ground for twenty years, it is no improbable supposition that he may have been the means of the conversion of one or two hundred souls and of bringing into the ministry four or five individuals, and thus making his influence more deeply and extensively felt on the next generation than it is on the present.

During all this time it is forgotten, or is not known to any considerable extent, that he was a beneficiary of the Education Society, and yet but for the assistance received from them, he would still have remained in obscurity, and his hallowed influence would not have been felt beyond the little circle of his own neighborhood. But instead of *one* such man, the American Education Society has in its noiseless progress aided

hundreds in their preparation for the ministry. About *one thousand* of their beneficiaries have already completed their course of study, and are now occupying important stations of usefulness as pastors of churches, officers in literary and theological seminaries, or missionaries on heathen ground."

The Rev. Samuel Gay, of Hubbardston, is President of the Society, the Rev. Alexander Lovell, of Phillipston, is Secretary, and Dea. Justus Ellingwood, of Hubbardston, is Treasurer.

Barnstable Auxiliary.

The following account is taken from the minutes of the Conference of Churches in Barnstable county.

The *Education Society of Barnstable County*, held its third annual meeting at Falmouth, April 18, 1838. The President and Vice President being absent, Rev. Stillman Pratt was chosen President pro tem.

The Treasurer's Report was read and accepted.

The Secretary's Report was read, and its acceptance moved by Rev. Mr. Emerson, Agent of the American Education Society, who made an interesting address, urging the claims of the Society, and describing its present embarrassed condition for want of funds in a manner calculated to effect every Christian's heart. The report was accepted and referred to the standing committee for publication.

The report, for which we have not room to publish entire, states, that more than five hundred dollars were reported last year as raised in the county, and that less than one hundred dollars this year; that the difference is at once attributed to the "*hard times*," but in reality is owing to the want of more efficient efforts, and the practice of more genuine self-denial on the part of the friends of the cause. The fact also that no agent had visited the county during the year may account in part for the smallness of the amount raised. The report urges the claims of the Society upon the churches, and adds, "The cause of the American Education Society must be sustained, its embarrassments must be relieved, its beneficiaries must not be retarded for want of help. If we suffer this cause to languish, and this Society to die, we shall blot out one of the brightest stars in the constellation of benevolent enterprise."

The following resolutions were passed:

By Rev. John A. Vinton: *Resolved*, That the pecuniary embarrassment of the American Education Society calls loudly upon us to renew and increase our efforts in this cause.

By Rev. H. B. Hooker: *Resolved*, That the ministers of this county be requested to bring the wants and claims of the American Education Society before their respective congregations from time to time, to prepare them to contribute to this cause when collections are called for.

By Rev. Alfred Greenwood: *Resolved*, That as the silver and the gold are the Lord's, and the hearts of all men in his hands, the present deranged state of the currency of our country ought not to discourage our efforts in the cause of benevolence.

The following officers were chosen for the ensuing year:

Hon. Elijah Doane, President; William Fessenden, Esq., Vice President; Rev. Charles S. Adams, Secretary; Dea. Joseph White, Treasurer; Rev. John A. Vinton, Rev. Nathaniel Cogswell, Rev. Samuel Williams, Directors.

Essex North Auxiliary.

Report for 1838.

It was well said by a father to a young brother in the ministry, "At the present day, when a sinner is truly born into the kingdom of Christ, he is born right into the Bible Society, into the Foreign and Home Missionary Societies, into the Tract and Education Societies, into the Seamen's Friend and the Temperance Societies, and into all the benevolent institutions of the day. His understanding in reference to these operations is previously enlightened; and the moment his heart is regenerated he cordially approves and identifies himself with them." If this remark be correct, he is an unnatural son who, while he sustains a place in the visible church, takes no interest in these objects, particularly in that of the Education Society.

As many persons at present excuse themselves from contributing to the object of this and its kindred societies on account of the pecuniary pressure of the times, let me call your attention to the question, Should the existing pressure lessen the efforts in behalf of this cause?

I admit that the pressure referred to is very heavy. A dark cloud hangs over our prospects. Many of our benevolent citizens are deprived of the means for aiding these objects with their usual munificence. Confidence in all that is human is shaken. Men's hearts fail them in view of the evils which have come upon the land, and which are apprehended. In every part of our country and among every class of our citizens, it is a time of deep depression. While merchants and mechanics hold down their heads with discouragement and almost with despair, husbandmen, husbandmen, on the banks of this beautiful river, (the Mer-

rimack,) the cultivators of the rich soil around us, happy men, if they know what happiness is theirs, participate in a degree of the general depression.

It is said, that a time of such pecuniary pressure calls for great retrenchment in our expenditures. The remark is most true. Retrenchment must be made, and made by persons in all the employments and in all the ranks of life. A system of severe economy must be instituted. But where shall retrenchment be made? With what objects? With those which relate to the body and to time, or with those which relate to the soul and to eternity? A moment's attention to the comparative importance of these objects will furnish an answer.

The body, it is admitted, is a noble work of God. It displays his intelligence. A human countenance, attentively viewed, strikes atheism dead. Who can examine such a countenance, and observe the evidences of contrivance and design by which it is so strongly marked, and not confess a God? Let not the body be neglected. Let it be fed, exercised and clothed, in a manner best adapted to its strength, beauty, and usefulness. Let it be treated in a manner best suited to render it a fit habitation for an intelligent mind, a fit temple for the Holy Spirit. The soul is a more noble work of God. It *resembles* his intelligence. It is spiritual in its nature, and immortal in its destiny. It is susceptible of endless advancement in knowledge, happiness and glory. Through grace it is capable of the pure, the perfect, and the endless enjoyment of God. Let not the soul be neglected. Let it be fed with gospel truth, and clothed with gospel grace.

Time is valuable. It gives a favorable opportunity for improving the mental powers, for enjoying the society of friends, for promoting the welfare of fellow beings, and for preparing for immortal glory. Let time be duly valued. Let every portion of it be wisely improved. As to all the proper concerns of this life, let our motto be, "diligent in business." The soul gains nothing by neglecting our temporal pursuits. Indolence is a foe to grace. It was a remark of a man of great observation as to things of this nature, I refer to Dr. Dwight, that "among all who within his knowledge appeared to become sincerely penitent, he could recollect only one lazy man, and he became industrious from the moment of his hopeful conversion." But eternity is more valuable than time. It is infinitely more durable. And to the blessed, each portion of it affords unspeakably greater enjoyment than an equal portion of time. Eternal things therefore deserve far greater attention than temporal ones. If we ought to be diligent in seeking temporal good, how diligent should we be in seeking a far more exceeding and eternal weight of glory.

As that object which relates to the soul and to eternity is infinitely more important than that which relates to the body and to time, it is perfectly reasonable, that the former receive greater attention than the latter. Since then, retrenchment must be made, it should be made in those things which relate to the body and to time, rather than in those which relate to the soul and to eternity. Now the Education Society, as well as its sister associations, aims to promote the eternal welfare of souls—the eternal salvation of an innumerable multitude of immortal souls, of the present and of all succeeding generations. Its operations bear powerfully on this momentous object. This Society therefore should be encouraged in proportion to the superior importance and magnitude of its object. Many precious souls have already been converted through its instrumentality, some of whom are already before the throne of God, and others are serving him on earth, and exerting a happy influence on the minds of their fellow men. And a multitude which no man can number, doubtless will be converted and brought home to glory through its instrumentality. The whole world will one day be converted, for the mouth of the Lord hath spoken it. The preached gospel will be one of the principal means of its conversion. It pleases God by the foolishness of preaching to save those who believe. The Education Society will raise up a multitude of able and efficient men for this work. It has already brought into the ministry more than a thousand young men, whose labors have been blessed to the conversion of many souls. Full nine hundred are now laboring in various parts of our country and world, as ministers of reconciliation. As future years revolve, beneficiaries will be multiplied, and their moral influence will be most powerful and happy. This Society, through the instrumentality of its beneficiaries, it is confidently believed, will bear an important part in introducing the great day of Zion's glory. Shall retrenchments then be made in the means of sustaining the operations of this Society? Shall they be made in an object involving the salvation of precious souls?

Let retrenchments be made in things relating to the body and to time, and the avails of that retrenchment be appropriated to the soul with reference to its immortal welfare. But in what shall this retrenchment be made? In that drink, which is prejudicial rather than salutary to the body. Let all such drink be entirely relinquished. Let that which God has made for the refreshment and comfort of man, pure water, take the place of all those beverages, which men have factured, and substituted for it. In those articles of food which are expensive, but not healthful. Let these give place to those less costly but more whole-

some. In the *quantity* of wholsome food which is used. Most persons consume a third more food than is conducive to health and activity of body and of mind. Let all surfeiting be done away. Let it be felt through the community, that gluttony is as great a sin against the body, as drunkenness. Let a voracious appetite be restrained; and the luxury of the table pass away. In articles of dress. Let those articles, whose excellence consists in their costliness rather than in their comeliness, be exchanged for those less costly and more comely. Let all superfluous ornaments be laid aside. Let those articles be preferred which are at once economical and useful; such as are in unison with the ornaments of a meek and quiet spirit. Let the bodies of Christians be clothed in a manner most accordant with the thought, that they are one day to appear in the likeness of the Saviour's glorious body. Thus, instead of making it the inquiry, what shall we eat, and what shall we drink, and with what shall we be clothed, in order to gratify our pride, and indulge a voracious appetite, and gain the admiration of the lighter portion of the community; let us inquire, what retrenchment we can make in drink, food, and clothing, consistently with the health, strength, and beauty of the body, by which we may secure means for promoting the spiritual and immortal welfare of our fellow beings in Christian and in pagan lands. In this way, difficult as are the times, and scarce as is money, means may be redeemed for procuring Tracts and Bibles, for sustaining missionaries, and educating young men, to act as stated pastors and missionaries for this and for all countries. The times call, and call loudly for strict economy in all temporal concerns, to furnish the means requisite for sustaining the various benevolent operations of the day. And the question comes home, especially to the pious portion of the community, Will you not, at this time of pecuniary scarcity, and of general depression, practice the economy in food, drink, and clothing, necessary, in order that you may be able to furnish the means of gospel instruction to all those who are sitting in the region and shadow of death? Which is better, in taking an extensive view of things, to dispense with the luxuries of life, to divest ourselves of all superfluous ornaments, to deny ourselves many things which are generally thought desirable, and to practise a very rigid economy; or to have young men whose hearts are burning with the love of souls, and with a desire to preach the gospel to their fellow men, denied that education which is requisite to their highest usefulness; to have those who are well prepared to bear the messages of grace and salvation to their fellow men in heathen lands, prevented from entering on their work; to have millions and hundreds of millions of the human family denied the privilege of reading the sacred Scriptures and religious Tracts; and to have schools in pagan countries, which have been gathered by our missionaries, and instructed in the principles of Christianity, dispersed, and the children who have begun to enjoy their advantages, sent back to their heathen teachers? Which will afford us the higher satisfaction, when our bodies shall be food for worms, and our spirits shall have gone to him who gave them; when we shall meet at the judgment seat of Christ those who perished for lack of vision; to have provided amply for our bodies, and to have bestowed sparingly upon the souls of others, or to have practised great self-denial, as to our bodies, and to have bestowed bountifully upon the souls of those in the destitute parts of our country or in the realms of heathen darkness?

We call upon the friends of religion and of humanity in Essex North, especially on those of them who own and cultivate its fertile soil, to practise that self-denial and economy which are requisite, in order that at a time of general depression, *they* may give very efficient aid to the benevolent enterprises of the day. From whom can more substantial help be reasonably expected at this time? We ask, that there may be bestowed upon those objects for which we plead, what can be spared, as the result of a well regulated economy, without any injustice or injury to the body. Let this be done through Essex North the present year, and far more will be contributed at a season of pecuniary embarrassment and depression, than has been contributed at times of the highest prosperity. The present pressure then, heavy and general as it is, should not lessen in the smallest degree the efforts in behalf of the Education Society and its kindred institutions. Retrenchment in less important things should secure ample means for sustaining these institutions.

Give us for the Bible, and Missionary, and Tract, and Education Societies of Essex North all that can be saved by such retrenchment in drink, food, and clothing as will leave for the body that which is necessary for its strength, beauty, and usefulness, and as solicitors for these benefactions, we ask no more. The avails of such retrenchment will be amply sufficient to educate all the pious young men within our limits, who may possess the qualifications and the disposition to come into the ministry; to sustain our part of the men, who are needed, as domestic and foreign missionaries, and furnish our full proportion of Tracts and Bibles for every destitute region of the globe.

WORCESTER SOUTH AUXILIARY.

EXTRACTS from the Eighth Annual Report of the Worcester South Auxiliary Edu-

cation Society, read at Worcester May 8, 1838, by the Secretary, Rev. J. D. Farnsworth.

This Society has been in successful operation eight years, and has thus far to considerable extent accomplished the object for which it was formed. The parent acknowledges this as a dutiful child. May future obedience answer all reasonable parental expectation. Although the Treasurer's Report may be less animating than in former years, it is by no means discouraging. Benevolent institutions feel in common with all branches of business the pecuniary embarrassments of the country. But these hard times will not continue forever. Business will again revive. The banks have already shown their confident expectation in regard to the future. Creditors are expecting that their debts will be paid, and debtors are expecting to pay them. Let us increase our deposites in the bank of faith, which can never fail, and whose circulating medium is good in all countries and ages, and which is always ready to pay spiritual specie to all who need it, and inquire for it.

The circumstances of the Parent Society are now exceedingly trying, and we are called upon to make increased effort to relieve it from its present embarrassments and increase its continued operations. It has been in trying circumstances before; its wants were then made known, and it soon found relief. We trust in God that it will be so now.

For the encouragement of this Society and all who love a pious, learned, and efficient ministry, your Directors would, in the remaining part of this Report, ask your attention to the influence which Education Societies exert upon the ministry.

1. This influence is seen in the increased number of ministers. More than 1,000 young men have pursued their studies under the patronage of the American Education Society alone, who have entered on the active duties of their profession, and are now laboring for Christ in different parts of the globe, and a greater number still are now on their way to the ministry under the patronage of the same Society; so that this Institution alone adds about one hundred annually to the candidates for the ministry. Other Education Societies add a large number.

2. Education Societies strengthen and bring out the physical energies of young men. About one-half of all, who now come into the ministry, are aided directly or indirectly in this way, and the character and habits of these have a great influence upon the rest. Circumstances exert great influence upon men. They are a powerful auxiliary in making or destroying them. Such men are not born in affluence, nor brought up in abundance. They early learn that they are not to expect to have every desire gratified. They are early taught to exert their strength. By such means their health is promoted, their strength increased, and their physical energies brought out.

3. The systematic and thorough course pursued by Education Societies in preparing men for the ministry, disciplines and strengthens the mind as well as the body.

4. Education Societies promote economy in the ministry.

5. They promote a thorough education for the ministry. They require those whom they aid to go through a regular, full course of study.

6. They promote the efficiency of the ministry in an eminent degree. The beneficiaries are thrown upon their own resources and must help themselves. Their course of discipline tends to make them hardy, active, efficient.

7. Such societies tend to promote and elevate the piety of the ministry, which should be eminently holy. Their pastoral supervision is highly favorable to this. Every beneficiary is to regard it an object of primary importance to grow continually in a spirit of enlightened devotion and of fervent piety.

Lastly. Education Societies tend to make the ministry more devoted to the great and responsible work of preaching Christ and saving souls. This great work is kept constantly in view and the most solemn considerations move them on to untiring effort to make full proof of their ministry.

Alfred D. Foster, Esq. is President of the Society, Rev. James D. Farnsworth, Secretary, and Hon. Abijah Bigelow, Treasurer.

FOR WHAT ARE YOU STUDYING?

The following remarks, says the Christian Watchman, were recently forwarded by the Rev. Amos Sutton, of Cuttack, addressed to the young men in ——— Academy, a Freewill Baptist institution, we believe, in New Hampshire.

"My dear young brethren: To you my heart often turns with intense interest. Could my voice reach you, I would entreat you, for Christ's sake, by all your hopes of salvation through him, and for the sake of an innumerable multitude of wretched dying men, who will soon all be in eternity, to ask yourselves if God does not bid you come out and help us. For what are you created? For what are you studying? Is it to sit down in inglorious ease and selfishly drag out your existence amidst voluptuous sweets, or is it that you may co-operate with Christ

in subjugating this revolted world to his dominion? What a career of godlike benevolence is presented you! Enter on it, I beseech you, with all your heart and all your powers. When I look on to the termination of our world's probation, and behold the ransomed millions thronging the gates of glory, I can conceive of nothing half so glorious, as to have been instrumental in augmenting that multitude, and nothing so ignoble as to have had the opportunity of doing this and yet not to have improved it. Brethren, resolve nobly to live not for yourselves, but for Christ, the *commands* of Christ, the cry of dying souls, the untold miseries of man. Cry aloud and spare not."

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held October 10, 1838. The usual appropriations to beneficiaries were made, though the present heavy debt of the Society was thereby increased. How long will the churches of the Lord Jesus permit this state of things to continue!! *Forty-one new applicants* were admitted to the patronage of the Society.

The following vote was passed:

Voted, That the Quarterly Appropriations now reported by the Secretary be made, and be paid when the Financial Committee shall direct.

REV. MR. NASH'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,

SINCE my last report I have spent most of the time in visiting the churches in different parts of Massachusetts. Besides this, I have gone into some neighboring States to attend the anniversaries of different branches of the Education Society. It has been somewhat painful and disheartening to hear from all these the statement that the amount of funds which they have raised, during the year past, is much below what has been expended on their own beneficiaries. In each State I have also heard it observed, that within its limits the churches have more than their share of young men looking to this institution for aid in preparing themselves for the Christian ministry. Hence has naturally arisen the inquiry, Whence are the eleven or twelve hundred young men under the care of the Education Society to derive the means of their support? Have the churches in Massachusetts only, the ability to support their own beneficiaries, and to afford assistance to their neighbors? But who will pretend that these churches have not their proportion of indigent promising young men in training for the gospel ministry?

I trust that what I now say will not be regarded as the language of unreasonable complaint. Most obviously from some source the means of the Education Society must be much increased, or it cannot long continue to make good its engagement to the Christian public. I have been many times interested and cheered to hear it expressed, that for this institution to fail of redeeming its pledge would produce most disastrous effects. Not a few have said with emphasis, this must not be suffered to take place. The impression is evidently extending and gaining strength, that a pious educated ministry is indispensable to the support and extension of our holy religion, and that special effort is needed to provide such a ministry. From the expressions of sympathy and kind regard which I have heard in all quarters I cannot believe that the Christian community will allow this Society to be driven to the necessity of withholding its stated appropriations. Plainly, however, if this is not to be realized, its debt, already swolen to a fearful amount, must not long be suffered to accumulate. Though the amount given in some quarters has been diminished, the disposition to give has, unquestionably, been increased. What has been given, though perhaps less in amount than the donations made in more prosperous times, has cost the givers efforts and sacrifices to which they were not formerly accustomed. Hence the hope is not without reason indulged, that as the prosperity of the country begins again to flow, larger revenues will soon be furnished to the treasury of the Lord. There are individuals in the land, and their number is every year increasing, who have a practical conviction, that they may not live for themselves; that to do good and to communicate is an indispensable part of the religion which fits the soul for heaven.

Still it is painful to observe that the spirit of worldliness and of speculation continues so prevalent in the country; that it does indeed seem hardly checked at all by all the calamities and disappointments which have been experienced. When the hope of gain is gone in one quarter, our countrymen may be seen rushing, as it were by an instinctive impulse, after their favorite object in some new direction. Alas, how few of them make the conversion of the world the great object of their earthly existence. We have sometimes heard individuals say that their object in seeking gain is that they may cast it into the treasury of the Lord. That this is mere pretence I presume not to assert. Still I fear that under this cover persons have many times concealed their avarice from their own view, imagining they were aiming at their Maker's glory when in truth their ultimate object has been their personal aggrandizement or interest. In most in-

stances, if I am not mistaken, they who have professed to make money for the Lord have appropriated a very large share of their gains to themselves. He who studies to know how small an amount of this world's goods may suffice his own purposes, and how much he can devote to objects of Christian benevolence, this man does in truth evince the sincerity of his declaration when he says the object of his efforts and his gains is to promote the divine glory and to save the world. But to how small a part even of the visible church will this statement apply. Unless a spirit of worldliness shall abate in the land, unless our recent pecuniary embarrassments shall have a marked influence in raising the standard of piety, and increasing their zeal for the Lord in the minds of the faithful, we may well tremble for our country and for the church. If what we have experienced shall be without the desired result, we have cause to fear lest heavier judgments await us. The symptoms which I have recently witnessed excite the painful apprehension, that the work of reformation from worldliness and selfishness is much less marked and decisive than is to be desired. It surely becomes every one who has tasted that the Lord is gracious, to seek for more of the grace which bringeth salvation. The time has come when every follower of Christ should make it a primary object of his prayers and efforts, that the standard of holiness may be greatly elevated in the church. Till this is done, its members cannot be expected to come up to the measure of their duty. But till they do this, no reasonable hope can be indulged of the speedy conversion of the world.

Among the hindrances to the success of the aggressive movements in our community against moral darkness and sin, may be mentioned as not the least the frequency of changes in the pastoral office. That good and sufficient reasons may many times arise why a Christian pastor should be dismissed from his flock, can by no means be denied. But that this should take place from every slight and trivial reason which is now suffered to produce it, affords painful cause of disapprobation and regret. By the frequent and uncalled for removal of ministers from their appointed fields of labor, very much is done to impair the confidence and the influence which should ever be attached to the ministerial character. In very numerous instances, time is not afforded to generate those feelings of attachment and respect for a pastor, without which he can never be in the highest degree useful, before he is removed, and his charge are called upon to transfer the regards which they had begun to cherish for him to a stranger. As I have gone up and down among the churches and seen a large part of them continually in agitation from the cause to which I refer, I have been severely pained at what I have witnessed. What a pity, I have often exclaimed, that an institution which Heaven has established to bless and to save lost men, and so well adapted to this great end, should be robbed of half its power of doing them good, by a cause which needs not exist. Let every minister give himself wholly to his people for the Lord's sake, let him study as he ought to do, their good, and thus to secure their love and confidence, and let them esteem him highly in love for his work's sake, and it will soon cease to be told so frequently as it now is, that this and that faithful servant of the Lord has been dismissed from his charge. Whether ministers or people are to be charged with the larger portion of blame in the case before us, I shall not attempt to decide. Whether the evil in question arises from a desire to be freed from troubles and difficulties or to rise to distinction on one side, or from a captious spirit or a wish for change on the other, or from any other source, it is to be most deeply lamented. It is quite time that the whole Christian community should take alarm, and employ its united influence that this evil may be checked. If I have been in some instances cheered with symptoms that it begins to be less prevalent than in times past, I have been oftener pained that these symptoms are not more decisive. There are indeed individuals who speak of the frequent dismission of ministers as matter of serious regret. And still the practice is one of almost daily occurrence, and neither ministers nor people seem properly aware of the mischievous consequences which it is adapted to produce. Not unfrequently I have seen this practice operating to the disadvantage of the cause which I am endeavoring to lay before the Christian public. I have heard many assert with peculiar significancy, We should feel more interest in assisting to educate ministers, were it possible after they are educated to keep them at their posts. It ought surely to be felt that a sacredness and an importance are attached to the relation of a minister to his charge, and consequences are depending upon it, which forbid that it be trifled with; that it be made a mere matter of convenience or of caprice. It ought to be impressed on the minds of all, that till this relation is regarded in its proper light, as well as its appointed duties properly fulfilled, the inestimable benefits to the world for which it was instituted cannot be realized.

Worcester, September, 1838.

REV. MR. HALL'S REPORT.

To the Secretary of the American Education Society.

Rev. and Dear Sir,—Since I have been employed as an Agent of the Education Society, I have labored principally in Sullivan and Grafton counties, New Hampshire. It need not be repeated that

our country in every branch of business for some time past, has been greatly embarrassed by the derangement of our currency. This derangement at first affected our cities more than the country, but recently it has been perhaps reversed. It cannot be doubted that the scarcity of money in our country towns during the past summer has been very great. It has been often repeated, and I presume with truth, that it never was so difficult to raise money in the country towns as during this summer. The season of the year also is one in which money does not generally circulate so freely as in either of the other seasons; and especially among those who are employed in agriculture. These circumstances have made it very difficult to raise funds for benevolent purposes where I have labored.

But though it be difficult to procure means to contribute for benevolent purposes, yet where there are benevolent hearts, something will be done as an expression of the feelings fondly cherished. The churches which I have visited, without an exception, exhibited a disposition to do something for charitable objects, and manifested a deep interest in the prosperity of the Education Society. When they listened to a recital of the wants of this Society, it was evident that they were anxious to afford it relief. It often has been deeply affecting to my mind to witness the efforts some have made for the benefit of this Society. An individual in a place which I visited, and his circumstances were by no means affluent, sent to the distance of ten miles that he might procure money for this Society before I left town. The rich generally have given of their abundance, and sometimes according to their abundance. The poor have given of their penury, and often so liberally as to evince fully that they believed it to be more blessed to give than to receive.

It is very evident to my mind that the Education Society holds an important rank among kindred societies of the day in the estimation of the good and the benevolent. I have often heard such remarks as these, "We cannot do any thing without the Education Society. The other benevolent societies do and must depend upon this for men to carry forward the enterprizes in which they are engaged. This Society brings forward men inured to hardship, disappointment and toil, which qualify them for the labors of the ministry and the trials of a missionary life."

An acquaintance with the young men aided by the Education Society, generally contributes to its prosperity. I frequently have heard it said, If you will bring into the ministry men equal to one aided by your Society with whom I am acquainted, you shall have my support. If there ever should be occasion to call forth an expression opposed to this, it must be the cause of universal regret among the guardians and patrons of this Institution.

But though there be an interest generally in the prosperity of the Education Society and the other benevolent societies of the day, I am fully convinced that there is but little done for the cause of benevolence to what ought to be and may easily be done.

If Christians generally gave with the liberality for the support of religious institutions that some are in the habit of giving, there would be no want of means to sustain all our benevolent societies, and to keep them in constant and vigorous operation. In a small town which I visited, one man, reputed to be worth five or six thousand dollars, gives annually sixty dollars to support preaching in his own society — another worth fifteen hundered dollars gives annually twenty-five—another worth one thousand dollars gives annually twenty—and a lady worth only eight hundred dollars gives annually twenty-four dollars for the same object—and yet this people contributed to the Education Society. I could not perceive that these families which gave so liberally for the support of the gospel, were consequently deprived of any of the comforts and conveniencies of life. They appeared to be truly prosperous and happy. I could not but be reminded while in that place of the precious promises contained in God's word to the liberal and benevolent. "Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine." "There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." And why is it that all Christians cannot give with the same liberality, and still greater than these few to whom I have referred? Have we not reason to believe that such liberality, instead of making poor, would make rich? Would not unnecessary expenses consequently be avoided, and those habits confirmed, and feelings cherished, which contribute to our prosperity for time and eternity?

I think that it cannot be reasonably doubted that the liberal give more from principle and less from impulse and circumstances, than formerly. It must be highly important for the stability and prosperity of our benevolent societies to advance still farther in this way of giving. How much labor and effort on the part of clergymen and agents would be avoided, if all were governed by principle on the subject of giving to aid benevolent objects. A man who gave liberally for the Education Society, said to me after he had made his contribution, "My course is to decide first what I *ought* to give to each benevolent society, and when called upon to contribute,

if I have not the money on hand, I borrow it as I would to pay a debt, and one too which I must pay without delay." This example I regard as truly worthy of imitation.

Wells, Me., October, 1838.

Mr. Hall is now laboring in York county, Maine.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

Extracts from the Annual Report of the Board of Education of the General Assembly of the Presbyterian Church in the United States of America. Presented May, 1838.

We are warranted by the word of God to believe that the church as an organized agency is that by which God will convert the world unto himself. *If so* it has *ample resources* both of *men* and *means*. The General Assembly has appointed the Board of Education to bring these resources, as far as the Presbyterian church is concerned, into active and extensive operation. And although the Board has doubtless come very far short of what the Head of the church requires, yet he has prospered the efforts that have been made to a degree that demands our devout gratitude, and that of the Assembly whose agents we are. The Board present to the Assembly a summary statement of their labors and their success during the past year.

Candidates.

The number of the candidates for the ministry under the care of the Board during the past year, and under the care of its auxiliaries as far as reported to us, are	526
Of these there are under private tuition and in academies, ...	136
In colleges, ...	268
In theological seminaries, ...	122
Total, ...	526

These Institutions are located as follows:

In New England, ...	7
In New York, New Jersey and Pennsylvania, .	35
Delaware and Maryland, ...	2
Southern Atlantic States, ...	32
Western States, ...	19
Total Institutions, ...	95

Of the whole number of candidates now reported, fourteen have declined further aid; one has been transferred to the American Education Society; four have been placed on permanent scholarships at Princeton, New Jersey; three have ceased to prosecute their studies for the ministry, and thirty-one are absent, teaching. The patronage of the Board has been withdrawn from six for conduct unbecoming candidates for the ministry; from five for refusing to sign the pledge which we require of candidates; from forty-four for not reporting for a year or more; and four have been removed by death.

Agents Employed during the Year.

The Rev. Francis McFarland, Corresponding Secretary; the Rev. William Chester, General Agent; the Rev. James A. Peabody, Financial Secretary; the Rev. James Wood; the Rev. Thomas A. Ogden; the Rev. Robert B. McMullen; the Rev. S. S. Davis; the Rev. Daniel Deruelle; and the Rev. James Stafford. Some of the above Agents have been employed only a part of the year.

It is a matter of extremely doubtful experiment whether the work can be carried on with efficiency and success in any section of the church without the services of agents to some extent. Thus far, *uniform experience is against it*. *All the facts* forbid us to depend exclusively on voluntary agencies. And this is not the experience of our Board *alone*, but of all similar institutions, whether civil or ecclesiastical. Where the machinery has been well constructed by a skilful agent, and a strong impulse given, it will continue to move on for some time; but the friction of indolence and avarice will stop its motion. We find it extremely difficult to obtain suitable agents, and equally difficult to retain them in the service of the Board after we have procured them. The service is so laborious, requiring the agent to be so much absent from his family, meeting frequently with unpleasant repulses where he thought he had a right to expect a different reception, and finding none of the dear delightful sympathies that cling around the pastor, and that bind him to the flock for whose souls he watches, as soon as he can do it with a good conscience, he retires and takes a pastoral charge.

There is no class of ministers in the church whose labors require more self-denial, and who need to be cheered in their work by the General Assembly, and all the pastors and churches under their care, more than the agents of your Boards.

AGE OF EARLY RISERS.

The following is a catalogue of above twenty early risers. Their age has been mentioned, when it was known. The average age, so far as ascertained, is about 70.

Franklin was an early riser. He died at at the age of 84 years.

President Chauncey, of Harvard college, made it his constant practice to rise at four o'clock. He died at 81.

Fuseli, the painter, rose with or before the sun. He died at 81.

Wesley rose at three or four o'clock, and slept but six hours. Died at 88.

Buffon, the celebrated naturalist, says he was indebted to the habit of early rising for all his knowledge and the composition of all his works. He studied fourteen hours a day. Died at 81.

Samuel Bard, M. D. of Hyde Park, rose at daylight in summer, and an hour before in winter (say about five) through life. Died at 79.

Dr. Priestly was an early riser. He died at 71.

Parkhurst rose at five in the summer and six in the winter. Died at 74.

Bishop Jewel rose at four o'clock.

Bishop Burnet commenced rising at four while at college, and continued the practice through a long life. Died at 72.

Sir Matthew Hale rose at four or five. Died at 67.

Dr. Adam rose at five, and for a part of the year at four. He died at 68.

Paley, though naturally indolent, began early to rise at five, and continued the practice through life. Died at 63.—*Library of Health.*

FUNDS.

Receipts of the American Education Society, for the October Quarter, 1838.

Boston, Bequest of Miss Susan C. Hunt—real estate, for the permanent fund	$7,000 00
INCOME FROM FUNDS	580 23
LOANS REFUNDED	2,026 00

AUXILIARY SOCIETIES.

Essex County South.

[David Choate, Esq. Essex, Tr.]

Beverly, Dane St. Soc. Gent. 48 05—Lads. 20 Fourth Cong. Ch. and Soc.	68 05 11 25	
Danvers, Rev. Mr. Braman's parish, in part, 15 of wh. from Mr. Gilbert Tapley, to const. himself a L. M. of Co. Soc. by the hand of Rev. Mr. Park	79 37	
Do. from the Rev. Mr. Park's parish	127 33	
Gloucester, Sandy Bay,	72 00	
[The above by Rev. J. Emerson, Agent.]		
Lynn, Rev. Mr. Cook's Soc. by Dea. Richard Tufts	13 50	
Salem, Tabernacle Ch. and Soc. by Rev. Mr. Worcester	121 70	—496 20

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Boxford, 1st Par. 40 of wh. is by the Fem. Ben. Soc. to const. their Pastor, Rev. Wm. S. Coggin an H. M.	45 57	
Bradford, West, Cong. Soc.	42 00	
Haverhill, Centre Ch. and Soc. of wh. 29 50 is from Ladies' Ed. Soc. and 30 of wh. is to const. Mr. David Marsh and Mrs. Lydia Boardman L. M's. of the Co. Soc.	109 05	
Newbury, Byfield Cong. Soc. in part	12 19	
Topsfield, collections	42 00	
West Newbury, in part	54 50	—296 31
[The above by Rev. Mr. Emerson, Agent.]		

Franklin County.

[Mr. S. Maxwell, Jr. Greenfield, Tr.]

Ashfield, Gent. 4 19—Ladies 7 70	11 89	
Colerain, 1st Cong. Soc.	4 00	
Rowe	6 00	
South Deerfield, Cong. Soc.	21 75	
Sunderland	82 80	—126 44

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, Ladies' Ed. Soc. by Mrs. H. P. Washburn, Tr.	28 00	
Cummington, by Mr. Wm. Packard	1 20	
Hatfield, Gents. Ed. Soc.	18 25	
Hadley, North Soc. by Mr. E. Brown	7 50	
Worthington, by Rev. Mr. Adams	53 17	
From the disposable fund of Hampshire Ed. Soc.	402 20	—510 32

Hampden County.

[Mr. Samuel Raynolds, Springfield, Tr.]

Longmeadow, 1st Ch.	13 00	
Southwick, a few individs. by Rev. A. Nash, Gen. Agent	3 48	
West Springfield, 1st Parish	20 00	
Chicopee, Gent. and Ladies' Asso.	14 25	
Westfield, Ch. and Cong.	39 98	
Rev. George Nichols	2 00	—92 66

Middlesex County.

Medford, Evan. Soc. by Dea. James, thro' Mr. E. Hayden	73 41	
Newton, Dea. Benj. Eddy	3 00	
Woburn, East Side Shoe Binding Soc. by Miss Almira Richardson	9 00	—84 41

Religious Char. Soc. of Middlesex North and Vicinity.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Ladies' Ed. Soc. by Miss Sarah Woods, Tr.	19 00	

South Conference of Churches, Middlesex County.

[Mr. Patten Johnson, Southboro', Tr.]

Framingham, Evan. Soc.	38 75	
Sherburne, Soc. of Rev. Daniel T. Smith, part of wh. is the bal. to const. him an H. M. by Mr. A. Lawrence	32 16	—70 91—174 32

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb, by Rev. C. A. Thomas	80 00	
Dedham, a Lady, by Mr. Nathaniel M. Guild	1 00	—81 00

Old Colony.

[Col. Alexander Seabury, New Bedford, Tr.]

Dartmouth	80 33	
Easton, Evan. Cong. Soc. 100 of wh. is to const. Lincoln Drake, Esq. an H. M. and 15 to const. Mrs. Drake a L. M. of Norfolk Co. Soc.	185 95	
Fairhaven, Fem. Ed. Soc.	24 00	
New Bedford, Trinitarian Ch.	14 03	—294 98

Plymouth County.

[Dea. Morton Eddy, Bridgewater, Tr.]

Abington, individs. in Soc. of Rev J. W. Ward, incl. bal. to const. Mr. Joseph Cleverly an H. M.	34 00	
Middleboro', 1st Soc. by Rev. A. Nash, Gen. Agent	71 91	
Plymouth, Rev. Mr. Whitmore's Soc. bal. of coll. by Rev. J. Emerson, Agent, thro' Rev. Mr. Hall	17 25	
Plympton, Rev. E. Dexter 1, Dea. C. Bumpus 1	2 00	
Rochester, Centre 18, Sippican 31 07, Mattepoisett 22 75, North 3 50, by Rev. A. Nash, Gen. Agent	85 32	
Wareham, in part, by do.	35 00	—245 48

Taunton and Vicinity.

[Charles Godfrey, Esq. Taunton, Tr.]

Attleboro', 2d Cong. Ch. 15 of wh. is to const. Maj. Jonathan Bliss a L. M. of the Co. Soc.	70 00	
Berkley, Cong. Soc. in part to const. their pastor, Rev. John U. Parsons an H. M.	19 50	
Fall River, Rev. Mr. Fowler's Soc. of wh. 15 each, is from Col. Richard Borden, Dr. Nathan Durfee, Maj. Bradford Durfee, and Mr. Shadrach Scholes, to const. themselves L. Ms. of the Co. Soc.	150 00	
Freetown, an individ. in Rev. Mr. Robinson's Church	1 25	
Pawtucket, Cong. Soc. to const. their pastor Rev. Constantine Blodgett an H. M.	41 50	
Rehoboth, Rev. Mr. Paine's Society,	6 00	
Seekonk, Cong. Soc. in part 24 56, John Shorey, to const. himself a L. M. of Co. Soc. 15 00	39 56	
Taunton, Soc. of Rev. Alvan Cobb, to const. him an H. M.	40 00	—367 99
[The above by Rev. Joseph Emerson, Agent.]		

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, Sab. School 5 17
Milford, Rev. Mr. Long's Soc. by Mr. C. B. Long 18 81
North Brookfield, an individ. by Rev. A. Nash 20 00
Uxbridge, Evan. Cong. Soc. by Mr. Amos Dudley 82 77
Worcester, Lunatic Hospital, by Dr. Woodward, thro' Rev. A. Nash 10 00
Centre Ch. and Soc. an individual, by do. 5 00
A friend 20 00—186 75

Worcester County North.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Hubbardston, Ladies' Sewing Soc. 4 25
West Boylston, Soc. of Rev. Brown Emerson, bal. of subs. 16 69—20 94

$12,398 45

New Hampshire Branch.

[Hon. Samuel Morril, Concord, Tr.]

Claremont, avails of two gold rings 1 25
Dublin, Trinitarian Ch. 6 52
Gilsum 3 50
Henniker, Fem. Ed. Soc. 17 25—Hon. Joshua Darling 5 00—Mr. Abel Conner 5 00 27 25
Keene, Ladies' Ed. Soc. 13 00
Londonderry, Pres. Soc. bal. of subs. by Rev. A. Nash, Gen. Agent 3 00
Nelson, Rev. Gad Newell, by do. 1 00
Peterborough, Ladies' Ed. Soc. by Miss Elizabeth S. Wilson, Sec. and Tr. 7 00
Stoddard, Cong. Ch. and Soc. 12 04
Winchester
Warner, Dea. E. Barrett 1 00—Challis F. Kimball 1 00—Rev. B. Salisbury 1 00 3 00

[The following by Rev. Job Hall, Agent.]

Bath, Rev. Mr. Sutherland's Soc., 75 00 of wh. by Ira Goodall, Esq. Sec. 115 37
Do. West, Rev. Mr. Nichols's Soc. 6 37
Canaan, Rev. Mr. Conant's Soc. 2 50
Campton, Rev. Mr. Beach's Soc. 29 75
Hanover, Rev. Mr. Wood's Soc. 56 55
Do. East, Rev. Mr. Berkley's Soc. 3 00
Haverhill, Rev. Mr. Fleming's Soc. 40 of wh. is to const. Rev. Mr. Fleming an H. M. 45 07
Hon. S. F. Webster, to const. himself a L. M. of the N. H. Br. 15 00—60 07
Lyme, Rev. Mr. Tenney's Soc. 75 00
Lancaster, Rev. Mr. Richardson's Soc. 18 50
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Plymouth, Rev. Mr. Punchard's Soc. 50 29
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Augusta 12 91—*Amboy*, Lads. Char. Soc. 9 50 22 41
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Clinton 54 66—Yo. Ladies' Dom. Sem., 5 59 66
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Livonia, coll. 25—*Lyons*, coll. 33 47—*Newark* 15 73 47
Penn Yan, coll. 84 82—*Phelps*, coll. 4 50—*Prattsburgh*, coll. 52 52 141 84
Richmond, coll. 38 82—*Rushville* 28 66 82
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$1,323 01

Whole amount received $16,907 62.

Clothing received during the Quarter.

Boston, Mrs. Christian Baker 6 shirts and 6 pr socks, valued at 10 50.
Bethel, Vt. Lads. Soc. of Industry, a Box, valued at 11 00.
Dedham, Ms. a few Ladies, 9 shirts and 3 vests.

D. D. H. HAMER, M. A.

Cor. Secry. L. H. Historical Society.

From a miniature painted in 1824.

Engraved for the American Quarterly Register.

AMERICAN

QUARTERLY REGISTER.

VOL. XI. FEBRUARY, 1839. No. 3.

BIOGRAPHICAL NOTICE OF JOHN FARMER, M. A.

LATE CORRESPONDING SECRETARY OF THE NEW HAMPSHIRE HISTORICAL SOCIETY.

[By Hon. JACOB B. MOORE, of Concord, N. H.]

JOHN FARMER, the distinguished New England antiquary, whose decease has recently been announced, was born at Chelmsford, Ms., 12th June, 1789. He was the eldest son of John Farmer of that place, and a lineal descendant of Edward Farmer, who emigrated to this country from Ancely, in Warwickshire, England, about the year 1670, and settled at Billerica. The youngest son of Edward Farmer, was Oliver, born 2 Feb. 1686, from whom, of the fourth generation, the subject of this notice descended.* "There seems," says a late writer, "to be implanted by nature in the human mind a strong desire to become acquainted with the family history of our ancestors. Hence Sir Isaac Newton left in his own hand-writing a genealogical account of the pedigrees of his family, made in the sixty-third year of his age, and caused the result to be entered on the books of the herald's office. Such also was the curiosity of Dr. Franklin, who, while in England, as he himself informs us, undertook a journey to Eaton in Northamptonshire, for the purpose of obtaining information." The late Mr. Farmer was exceedingly curious in matters of this sort, not only respecting his own ancestors, but those of every family of note in New England. He traced his own ancestry as far back as the reign of Henry VII; and it may possibly interest some of his surviving friends to have a more particular notice of his family.

The family of the Farmers, from whom the first who settled at Billerica descended, were living about the year 1490, at a village called Ratcliffe-Cuiley, which is in Leicestershire, adjoining the counties of Warwick and Strafford. One of them was a judge in the common pleas courts, and another† was Chancellor of the Cathedral Church at Salisbury.‡ The name of the Chancellor was Edward Farmer, a name which has been perpetuated in the family for three centuries, and he is the most remote

* The writer would here take occasion to acknowledge his obligations for a portion of the facts he has embodied, to the Address of the Rev. NATHANIEL BOUTON of Concord, N. H. at the funeral of Mr. Farmer, and to a well written notice, (presumed to be from the pen of JOSEPH WILLARD, Esq. of Boston, Ms.) in the Worcester Ægis, of 22 August.

† Mentioned by Anthony Wood, in vol. i. p. 672, of his *Athenæ et Fasti Oxonienses.*

‡ The duties of a Chancellor of a Cathedral, were "to hear lessons and lectures read in the church, either by himself, or his vicar; to correct and set right the reader when he reads amiss; to inspect schools, to hear causes, apply the seal, write and despatch the letters of the chapter, keep the books, take care there be frequent preachings both in the church and out of it, and assign the office of preaching to whom he lists."

ancestor of whom on this side the Atlantic there is any account. He succeeded to the chancellorship in Dec. 1531, and retained that dignity until his death in 1538. Of the intermediate ancestors between him and John Farmer, who was living at Ancely in 1604, we have no record. John Farmer of Ancely, the father of Edward, died prior to 1669. His wife, after his decease, came to New England, where she married the Rev. Thomas Wiswall, of Cambridge-Village, [Newtown]; and after his death, which occurred 6 Dec. 1683, she removed to Billerica, and there died 21 May, 1686.

Edward Farmer, son of John, was born at Ancely about 1640, and emigrated to New England prior to 1671. He fixed his residence at Billerica, where he was "admitted to town rights and privileges," 11 Jan. 1673. He was a resident for a year or two at Woburn, and one of his children was born at that place. He possessed a large landed property in Billerica, of which, the homestead farm he gave to his youngest son, Oliver, and we believe it still remains in possession of some of the family. Edward Farmer was a man of some distinction in his day; and, at a time when it was an honor to receive a municipal trust, he was chosen to several of the most important and responsible offices of the town in which he lived. He died at Billerica, 27 May, 1727, aged about 86.

Oliver Farmer, the youngest of the eight children of Edward, was born 2 Feb. 1686, and married Abigail Johnson on the 24 Jan. 1717. She was daughter of Ebenezer Johnson, who was son of Hon. William Johnson, and grandson of Capt. Edward Johnson, author of the book entitled "Wonder-Working Providence," &c., and was born in that part of Woburn, now Burlington, 13 June, 1697. Oliver lived on the homestead farm, and died at Billerica, 23 Feb. 1761, aged 75. His widow, after having married a second husband, Capt. James Lane of Bedford, died there, 25 Feb. 1773, aged 75.

Oliver, son of the preceding, was born 31 July, 1728; married 5 April, 1757, Rachel Shed, of Pepperell, who was born 29 Jan. 1736, and died 23 Sept. 1764, leaving three children.—Oliver married a second wife, by whom he had three other children, and died at Billerica, 24 Feb. 1814, aged 85.

John Farmer, son of the last named Oliver by his first wife, was born 1 Dec. 1762, and married 24 Jan. 1788, Lydia Richardson, daughter of Josiah Richardson, who was son of Capt. Zachariah Richardson, son of Josiah, son of Capt. Josiah Richardson, all of Chelmsford. The last named was son of Ezekiel Richardson, who came over in the fleet with Gov. Winthrop, and in 1635 was representative of Charlestown. She was born 7 Dec. 1763, and is still living. The family resided at Chelmsford, where all their children were born, until Sept. 1803, when they removed to Lyndeborough, N. H. From the last named place, they removed to Merrimack, in the same State, where he died, 17 Nov. 1814, aged 52. He was deacon of the first church in Chelmsford, from 1797 until the period of his leaving town. His eldest son, JOHN, was the eminent antiquary recently deceased.

The male descendants of Edward Farmer, particularly those who have resided at Billerica, have been nearly all engaged in the business of agriculture. Though the family of the patronymic name, in its several branches in England, has produced a number of eminent literary characters, it is believed that but one individual* of the Billerica family has

* Rev. William Farmer, grad. Harv. Coll. 1819; ord. at Belgrade, Me. 18 May, 1831, is great-great-grandson of Edward, of Billerica.

received a college education. There have been several, however, in the female line of descent, who have had superior literary advantages and who have made considerable figure in the world. Of the same stock with Edward Farmer, having John as the common ancestor, was the learned Richard Farmer, D.D., Master of Emmanuel College, Cambridge, who died 8 Sept. 1797.* The celebrated Dr. Samuel Parr, who entered Emmanuel College while Dr. Farmer was tutor, and was well acquainted with him, made this remarkable observation concerning Dr. Farmer: "With much seeming negligence, he understands more, and remembers more, about common and uncommon subjects of literature, than many of those who would be thought to read all the day, and meditate half the night. In quickness of apprehension, and acuteness of discernment, I have not often seen his equal." The same observation, with this alteration only, that he was never negligent in person or in his duties, might be applied to the late JOHN FARMER.

Mr. Farmer inherited a feeble constitution of body. He was of middling stature, and erect in person, though to the eye of the stranger, he presented, for more than half of his life, the figure of a consumptive person in the last stages of emaciation. From earliest youth he was fond of books and study; ever diligent as a scholar, and excelling most of his school fellows in his acquisitions. Hours which, during recess or vacation, the more hardy and robust would spend in athletic games and youthful sports, he was wont to employ in poring over books of history, geography and chronology, inquiring after ancient records and papers, looking into the genealogy of families, and copying out and treasuring up anecdotes and traditions of Indian and revolutionary struggles. A favorite with the clergyman and literary people of his native town, he was allowed free access to their books and papers; and he there imbibed those impressions of filial respect for the ministers of the gospel, which he exhibited on all occasions throughout life. He regarded, almost with reverence, the clerical profession—looking upon the ministers of the Cross, as indeed "the messengers of God," and "legates of the skies." Mr. Farmer may be said, in the strictest sense, to have been a self-educated man. The common schools, which, in the present day, under improved systems and better skill in the business of instruction, are exerting wide spread and powerful influences on society, were forty years since comparatively feeble. The minds of magistrates and citizens were not then, as at the present time, employed in devising the best means for the general education of the people. Patriots and public men of that day, were almost exclusively engaged in fitting the mosaic of our civil institutions, in bringing together a great people, and uniting them under the restraints of wholesome and equal laws. Upon the ministers of the cross, until the opening of the nineteenth century, devolved almost exclusively the superintendence of our public schools; and to their pious zeal and untiring efforts it is in a great degree owing, that the philanthropist, the moralist, the statesman and political economist, now meet upon common ground, to unite with enlightened Christians in measures for the education of the people. And when the History of Education in New

* He was distinguished as a scholar, and for skill as a critic;—and on the publication, in 1766, of his celebrated "Essay on the Learning of Shakespeare," in which he undertook to show, that, in the time of the bard, there existed translations of most classical writers, and that Shakespeare knew little or nothing of the ancients but by translations,—he received from Dr. Johnson the following compliment upon that work; "Doctor Farmer," said Johnson, "you have done that which never was done before; you have completely *finished* a controversy beyond all further doubt." "I thank you," answered Doctor Farmer, "for your flattering opinion of my work, but still there are some critics, who will adhere to their old opinions; certain persons that I could name." "Ah!" said Johnson, "that may be true; for the limbs will quiver and move, after the soul is gone."

England shall be truly written, the diligent and faithful labors of her clergy will be known and appreciated.

Young Farmer, notwithstanding his limited advantages, made rapid improvement. In his fondness for writing, and copying curiosities in literature, he almost insensibly acquired a beautiful style of penmanship, which gave to all his manuscripts a peculiar air of neatness and grace. We have said that Mr. Farmer was self-educated. He was a respectable scholar, familiar not only with works of history, but with standard works in other branches, and the literature of the day. His praiseworthy example may serve to show how much can be accomplished by perseverance, even under extreme bodily infirmity and disease. Had he been favored with greater advantages, more liberal culture, and vigorous health, he might have taken a high standing in any department, but would not probably under their influence, have become so distinguished as he ultimately rose to be in his peculiar department.

At the age of sixteen, we find him entered as a clerk in a store at Amherst, N. H., and an inmate of a highly respectable family there, between whom and himself the most cordial and affectionate friendship subsisted until the period of his death. Here he remained five years, rendering diligent attention to the affairs of his employer, and giving up his leisure hours to literary studies and correspondence. In a letter to the Rev. Dr. Packard, of Wiscasset, who had been his teacher before he went to Amherst, Mr. Farmer spoke with affection and gratitude of his early instructor; and in a reply, dated 4 Dec. 1809, the Doctor says:—"If any of my friendly and religious counsels, or any books I put into your hands, made deep and lasting impressions upon your tender mind, you will join me in giving praise and glory to God and the Redeemer. I can truly say of my pupils, as St. John did of those he had converted to the Christian faith, "I have no greater joy than seeing them walking in the truth." I am much pleased with the account you give of your industry and progress. If you have no idea of a college education, it might perhaps be as useful to you to become more familiar with your favorite branches, geography, history, the constitutions of our State governments, and that of our common country, as well as with the origin and progress of wars and other calamities of the eastern world." No pupil, perhaps, ever more highly valued an instructor, than did young Farmer; and that he placed a high estimate upon the teachings of Dr. Packard, is sufficiently shown by his affectionate remembrance of him, and by his pursuits, in after life, and the results of his many labors.

In the course of the year 1810, finding the labors of his station too arduous for his feeble health, Mr. Farmer left the store, and engaged in teaching school, an employment in which he is said to have greatly excelled. Two or three years previous to this, a literary association for mutual improvement was formed at Amherst—the members of which met weekly for debate, the rehearsal of pieces, and reading of original compositions. Of this society, Mr. Farmer was for about eleven years the chief supporter, contributing largely to the interest and usefulness of the meetings by his own performances, and by inviting and attracting to it the young men of promise that were about him. The neighboring clergy were made honorary members, and frequently attended their meetings, and participated in the discussions.*

* As this was one of the earliest literary associations of the kind in New Hampshire, and one to which Mr. Farmer often adverted with evident pleasure in subsequent life, it may not be irrelevant here to give

While engaged in school-keeping, Mr. Farmer cultivated his natural taste, and pursued with great industry his historical inquiries. In 1813, becoming known to some of the members of the Massachusetts Historical Society, he was elected a corresponding member, and immediately became a contributor to their published Collections. In 1816, he published in pamphlet form his Historical Sketch of Billerica, and contributed many valuable facts towards the materials for the History of Chelmsford, afterwards published by the Rev. Mr. Allen. In 1820, he published "An Historical Sketch of Amherst, from the first settlement of the town," in pamphlet form. In these two publications, the marked peculiarities of his mind were strongly exhibited. He evinced a memory wonderfully tenacious of particular facts, dates and names, sound judgment in collecting, selecting and arranging his materials, and an exquisite niceness and exactness in all the details of his history.

About this time, Mr. Farmer commenced the study of medicine with Dr. MATTHIAS SPALDING, an eminent physician of Amherst; but after a few months, foreseeing that he should be unfitted to discharge the laborious duties of the profession, he relinquished the study; and in 1821, removed to Concord. He there formed a connection in business with Dr. SAMUEL MORRIL, and opened an apothecary store, whence he received the title of *Doctor*, though he never entered the medical profession.

From the period of his removal to Concord, Mr. Farmer devoted himself principally to what had become his favorite studies and pursuits. His feeble health not allowing any kind of hard manual labor, or exposure to the changes of weather out of doors, he partly of necessity, and partly of choice, adopted a very sedentary mode of life. He was rarely away from his place of residence. He deemed it hazardous for him to leave home. In 1836, however, after a lapse of eighteen years, he visited Boston, where he was treated with marked respect and attention by the literati of that city; but was quite ill, while there, and unable to enjoy very much of what he expected from his visit. He soon after returned home, restored to comparative health.

From the time of his removal to Concord, in the most quiet and retired dwelling he could select, he pursued his unpretending labors. He gathered together books of ancient date, early records of the towns, and notices of the first settlers of the country; inquired into the names, ages, characters and deaths of distinguished men of every profession; and entered into extensive correspondence with men who might be able to furnish him with facts relating to the subjects of his inquiry. In short, he soon became known as an ANTIQUARY, distinguished beyond most of his fellow-citizens, for exact knowledge of facts and events relative to the history of New Hampshire, and in general of New England. His mind was a wonderful repository of names, and dates, and particular incidents; and so general and well established was his reputation for accuracy of memory, that his authority was relied on as decisive in historical and genealogical facts.

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the names of the acting members, especially as several of them have since risen to distinction in public life.

Samuel Abbot,	Elisha E. Elam,	Isaac Hill,	Edmund Parker,
Herman Abbot,	Caleb Emerson,	Jacob Holmes,	James Perkins,
Abraham Andrews,	Luther Farley,	Joshua Holt,	Robert Read,
Charles H. Atherton,	John Farmer,	Eugene Hutchinson,	David Secombe,
John P. Batchelder,	Allen Fisk,	George Kimball,	Matthias Spalding,
John Burnham,	Benjamin F. French,	Joseph B. Manning,	Gustavus Swan,
Joseph Bell,	William Gordon,	David M'G. Means,	Ebenezer Taylor,
William Claggett,	Alonzo S Grenville,	William F. Morrison,	Henry J. Tudor,
Nathan K. Clough,	Levi Hartshorn,	Harrison G. Otis, Jr.	Andrew Wallace.
Joseph Cushing,			

In 1822, Mr. Farmer became interested with the writer of this memoir, in the publication of a periodical miscellany, devoted principally to the collection and preservation of historical facts, anecdotes and memoranda illustrating in particular the history of New Hampshire.* The first number was issued in April of that year; and though the patronage received never remunerated the publisher, the work was continued until three volumes were completed, embracing a great variety of rare and curious matter. To these volumes Mr. Farmer contributed his full share of original and selected matter. During the same period, he was also associated with the writer, in preparing for publication a Gazetteer of New Hampshire, intended to embrace, not mere skeleton sketches, but to comprehend, 1. A concise description of the several towns in the State, in relation to their boundaries, divisions, mountains, lakes, ponds, &c. 2. The early history of each town; names of the first settlers, and what were their hardships and adventures; instances of longevity, or of great mortality; and short biographical notices of the most distinguished and useful men. 3. A concise notice of the formation of the first churches in the several towns; the names of those who have been successively ordained as ministers, and the time of their settlement, removal or death. Also, notices of permanent charitable and other institutions, literary societies, &c. For this work, which, for its size, was one of immense labor, Mr. Farmer furnished sketches of the towns embraced in the counties of Hillsborough, Cheshire and Grafton, and many useful facts and dates towards the history of the other towns. The work, though considerably delayed in its publication, was well received by the New Hampshire public, and favorably noticed elsewhere. "To have completed it (say the editors in their preface) at an earlier period, was originally our intention; and it was not until several months of diligent inquiry had passed, that we understood the difficulty of the task in which we had engaged. Though in many cases, we have had prompt and able assistance, the difficulty of procuring the necessary information in others, has caused no inconsiderable anxiety and delay. Few men are intimately acquainted with the early history of their own towns—the generation active in the first settlements having passed away, and little pains being taken to preserve their history. Fewer still have the leisure or patience necessary to pore over musty records or ancient files, for the gratification of their curiosity, or the mere chance of finding perhaps some single fact, buried like the diamond in a mass of rubbish. While, on the one hand, our anxiety increased to finish the work, and be rid of its labor; we felt, on the other, a strong obligation to retain it in our hands, until we could give it at least a tolerable degree of accuracy. The book is at length completed. And embracing, as it does, a great variety of information, we cannot but hope it may be useful to the public."

In 1822, Mr. Farmer received the honorary degree of Master of Arts, from Dartmouth College; and in the following year he was complimented with the appointment of Justice of the Peace for the newly constituted county of Merrimack, but he did not deem the office of sufficient importance, ever to act under his commission.

The New Hampshire Historical Society was established on the 20th May, 1823, and although Mr. Farmer was unable to be present at any of the early meetings of its founders, he took a deep interest in its establishment, and contributed much towards its organization and success.†

* See Amer. Quart. Reg. vol. x. p. 229.

† See Account of the New Hampshire Historical Society, by Rev. Mr. BOUTON, in Amer. Quart. Reg. vol. x. p. 229.

Through life Mr. Farmer was never more than once or twice present at the meetings of the Society, but never failed to communicate with the members, by letter or otherwise, on such occasions. He was chosen Recording Secretary, on the first establishment of the Society, an office which he declined to accept when an organization took place under the charter. But in 1825, the late lamented Nathaniel A. Haven, Jr. Esq. of Portsmouth, having resigned that office, Mr. Farmer was elected Corresponding Secretary of the Society—an office which he filled, and the duties of which he discharged with rare ability and fidelity until the period of his last illness. Of the five volumes of Collections published by that Society, Mr. Farmer was on the publishing committee of four of them. The fifth volume was wholly compiled by him, and all the preceding volumes are enriched by his contributions.

Mr. Farmer's published works were numerous; and, considering his infirm state of health during the whole seventeen years of his residence in Concord, those who best knew him, were surprised at the extent and variety of his labors. The following is believed to be an accurate list of his productions, with the exception of his occasional contributions to the newspapers, or other ephemeral publications.

1. A Family Register of the Descendants of Edward Farmer, of Billerica, in the youngest branch of his Family. 12mo. pp. 12. Concord, 1813; with an Appendix, 12mo. pp. 7. Concord, 1824. The same work, with some additions, was re-printed at Hingham, in 1828.

2. A Sketch of Amherst, N. H., published in 2 Coll. Ms. Hist. Soc. ii. Boston, 1814.

3. A Topographical and Historical Description of the County of Hillsborough, N. H., published in 2 Coll. Ms. Hist. Soc. vii. Boston, 1818.

4. An Historical Memoir of Billerica, Ms., containing notices of the principal events in the Civil and Ecclesiastical Affairs of the Town, from its first settlement to 1816. 8vo. pp. 36. Amherst, 1816.

5. An Historical Sketch of Amherst, N. H., from the first settlement to 1820. 8vo. pp. 35. Amherst, 1820. A second edition, much enlarged, was published at Concord, in 1837. pp. 52. 8vo.

6. An Ecclesiastical Register of New Hampshire, containing a succinct account of the different religious denominations; their origin and progress, and present numbers; with a Catalogue of the Ministers of the several Churches, from 1638 to 1821; the date of their settlement, removal, or death, and the number of communicants in 1821. pp. 36. 18mo. Concord, 1822.

7. The New Military Guide, a compilation of Rules and Regulations for the use of the Militia. pp. 144. 12mo. Concord, 1822.

8. The New Hampshire Annual Register and United States Calendar, published annually at Concord, from 1822 to 1838, inclusive, seventeen numbers, each consisting of 144 pages, 18mo. excepting those for 1823 and 1824, which were in 12mo. pp. 152, 132.

9. A Gazetteer of the State of New Hampshire, with a Map, and several Engravings, (in conjunction with Jacob B. Moore,) 12mo. pp. 276. Concord, 1823.

10. Collections, Historical and Miscellaneous, (in connection with J. B. Moore,) 3 vols. 8vo. pp. 302, 388, 388. With an Appendix to Vols. II. and III. pp. 110, 97. Concord, 1822, 1823, 1824.

11. Memoir of the Penacook Indians, published in an Appendix to Moore's Annals of Concord, 1824. pp. 7. 8vo.

12. A Genealogical Register of the First Settlers of New England, &c.

To which are added various Biographical and Genealogical Notes. 8vo. pp. 351. Lancaster, 1829.

13. A Catechism of the History of New Hampshire, from its first settlement, for Schools and Families. 18mo. pp. 87. Concord, 1829. Second edition. 18mo. pp. 108, in 1830.

14. The Concord Directory. 12mo. pp. 24. 1830.

15. Pastors, Deacons, and Members of the First Congregational Church in Concord, N. H., from 18 Nov. 1730 to 18 Nov. 1830. pp. 21, 8vo. Concord, 1830.

16. An edition of the Constitution of New Hampshire, with Questions; designed for the use of Academies and District Schools in said State. 18mo. pp. 68. Concord, 1831.

17. A new edition of Belknap: containing various corrections and illustrations of the first and second volumes of Dr. Belknap's History of New Hampshire, and additional Facts and Notices of Persons and Events therein mentioned. Published in 1 vol. 8vo. pp. 512. Dover, 1831.

18. Papers in the second and third series of the Massachusetts Historical Collections.

19. Papers in the five published volumes of Collections of the New Hampshire Historical Society.

20. Papers in the American Quarterly Register, viz: Sketches of the First Graduates of Dartmouth College, from 1771 to 1783; List of the Congregational and Presbyterian Ministers of New Hampshire from its first settlement to 1814; List of the Graduates of all the Colleges of New England, containing about 19,000 names; List of eight hundred and forty deceased ministers who were graduated at Harvard College from 1642 to 1826, together with their ages, the time of their graduation and of their decease; Memoirs of Ministers who have graduated at Harvard College, to 1657.

It will be obvious that these works required severe labor and unwearied care in the preparation. Of his edition of the historical portion of Belknap's History of New Hampshire, it is sufficient to say, that this truly classical work is very much improved by the annotator, who has embodied a great mass of valuable matter in his notes relative to the subjects treated of in the text. It was Mr. Farmer's intention to have prepared a second volume for the press, and he had collected a mass of materials for the work, but did not live to accomplish his design.

The Genealogical Register is a wonderful monument of patient industry. It may be called his great work, both on account of the quantity of matter which it contains, and the difficulty of tracing out branches of families, where we have no regular genealogy. It embraces many thousands of names of persons, with dates of birth, death, offices sustained, place of residence, &c. chiefly through the seventeenth century. For one who is fond of genealogical investigations, there is no treasure-house like that; for he will find, on examination, that there are but few names of the men of New England, during the two centuries of our existence, that may not there be found. Had Mr. Farmer published nothing else, this would remain a lasting monument of his patient research and marvellous accuracy. In his preface to this work, he says, "We are all anxious to know something respecting those who have preceded us on the stage of action; and there has begun a curiosity among many of the present generation, to trace back their progenitors, in an uninterrupted series to those who first landed on the bleak and inhospitable shores of New England. It is not improba-

ble that the arrival of the Puritan fathers of New England, will form a more memorable epoch in history than the conquest of England does in that country; and that posterity a few centuries hence, will experience as much pleasure in tracing back their ancestry to the New England colonists, as some of the English feel in being able to deduce their descent from the Normans." Mr. Farmer has left a corrected copy of his Register, greatly enlarged by successive additions, corrections and illustrations. He has also left several valuable manuscripts, more or less complete, containing Sketches of deceased Lawyers, Physicians, Counsellors and Senators in New Hampshire; Tables of Mortality and Longevity, &c. of which the public we trust will hereafter reap the advantage; List of the Graduates at the Colleges in the States of New York and New Jersey; (this List was not entirely completed by him;) also ten bound volumes, of duodecimo size, of Memoirs of more than two thousand graduates at Harvard College; and two bound volumes, of duodecimo size, of Memoirs of graduates at Dartmouth College.*

A great labor, and the one on which Mr. Farmer had been engaged for a considerable time previous to his death, was the examining and arranging the State Papers at Concord. Under a resolution of the Legislature of New Hampshire, approved Jan. 3, 1837, he was appointed to "examine, arrange, index, prepare for, and superintend the binding, and otherwise preserving, such of the public papers in the archives of the State, as may be deemed worthy of such care." Of this species of labor, no one knows the extent and difficulty, unless he has either himself been versed in it, or has frequently watched its progress when undertaken by others. Mr. Farmer, in a letter to a distinguished literary friend in Massachusetts, written in August, 1837, says, in reference to it, "that he has had a great burden resting on him for the last four or five months:—" and adds, "the records and files were in great confusion, no attempt having been made for arranging and binding a regular series of the former, or for properly labelling and classifying the latter. In a few cases, I believe, there were papers of three centuries in the same bundle. This will serve to give you an idea of the confusion in which I found them. I began first with the province records, arranged under three different heads:—1. Journals of the House; —2. Journals of the Council and Assembly;—3. Journals of the Council. The Journals of the House received my first attention. These I found to commence in 1711, and from that time to 1775, they existed in twenty different portions, some in leaves, and in mere paper books, of a few sheets each. Only three or four were bound volumes. I arranged the whole so as to make eight volumes; copying about three hundred pages, which would not conform in size. These have been bound in Russia leather, with spring backs, and make a handsome array of folios, containing 3,813 pages. The Council and Assembly records, beginning in 1699 and ending 1774, in five volumes, large folio, and containing 2,260 pages, next were arranged, and are now ready for the binder. The Council records are imperfect, and it will be necessary to copy much from the files before they are ready to bind. Besides these, I have collected the speeches and messages of the Provincial governors, from 1699 to 1775, arranged them in chronological order, and have had them bound in three handsome volumes of about 1,500 pages. I will not mention the amount of papers in files which I have been over, new-folded, and labelled."

* These Memoirs of graduates at Harvard and Dartmouth Colleges, are, agreeably to the desire of Mr. Farmer, placed in the hands of the Rev. Dr. Cogswell of Boston, for his disposal.

Governor Hill, in his annual message to the legislature, in June, 1837, says:—

"Under the resolution of the last session, John Farmer, Esq. has for several weeks been engaged in arranging for binding and preservation the scattered records and public papers in the archives of this State. The Records of the Assembly, by copying from decayed portions and from sheets of large size which could not well be bound in volumes, to the amount of about three hundred pages, have been made up in eight good sized volumes, containing upwards of 3,400 pages, and embracing the period from 1711 to the dissolution of the British government. The Council and Assembly Records are contained in five folio volumes, of large size, and fill up 1,768 pages, extending from the year 1704 to 1774; but from the year 1731 to 1742 they are missing, although it is believed the papers on file will be sufficient to fill this hiatus. The Council Records, extending from 1704 to 1774, although from 1722 to 1742 they exist only in the files, the books having been lost, and very probably for the greater part of the period they were consumed when Secretary Waldron's house was burnt in 1736. It is highly desirable that the Council Records and the Council and Assembly Records, as well as the Assembly Records, should be made up entire from 1704. This it is supposed may be done by copying those portions which are on the files.

"Perhaps a century may occur before another person with the peculiar tact and talent of Mr. Farmer shall present to undertake this work. Although of extremely feeble health, there is not probably any other person in the State who can readily perform so much—none so well versed in its history, and who has like him traced from the root upwards the rise and progress of government in the land of the Pilgrims, and the origin and spread of every considerable family name in New England."

And in his message of June, 1838, governor Hill thus speaks:—

"In my last annual communication to the legislature, the progress made in the examination and arrangement of our public archives by Mr. John Farmer, was mentioned. Since that time, with a method and perseverance deserving high praise, Mr. Farmer has prosecuted his labors, until the appropriation then made has been exhausted, and a small additional expense incurred. It can hardly be necessary, although it might show the great difficulties which presented themselves at the commencement of the enterprise, to describe the scattered condition of the early records, and the confused state of the Province and Revolutionary papers, and the perplexity experienced in reducing them to some sort of order and method. Nearly ten thousand separate papers, of all kinds, have been more or less examined; but the examination has been principally confined to the Province and Revolutionary papers. Besides those selected for binding, a great portion has been new folded and labelled, and done up in bundles of nearly uniform size. Twenty-three volumes have been bound in a neat and substantial manner. Fourteen of these are Province Records in large folio, containing the Assembly Records from May 9, 1711, to July 18, 1775, in eight volumes of 3,813 pages; the Council and Assembly Records from October 4, 1692, to June 8, 1774, in five volumes of 2,458 pages; and one volume of Council Records from Nov. 3, 1696, to March 13, 1722, of 479 pages. The other nine volumes contain 3,650 pages, making the whole number of pages bound to be 10,400. Among the last named volumes, is one containing the Associated Test Returns, which has the original signatures of 8,199 citizens of this State, above the age of twenty one years, who 'solemnly engaged and promised that they would, to the utmost of their

power, at the risk of their lives and fortunes, with arms, oppose the hostile proceedings of the British fleets and armies, against the united American colonies.' This pledge, it should be remembered, preceded the Declaration of Independence several months. It was, therefore, in the language of a note prefixed by Mr. Farmer, to this volume, 'a bold and hazardous step, in subjects, thus to resist the authority of one of the most powerful sovereigns in the world. Had the cause in which these men pledged their lives and fortunes failed, it would have subjected every individual who signed, it to the pains and penalties of treason; to a cruel and ignominious death.'

"There have been nearly 1,000 pages copied, and there remain several hundred more to be copied, to complete the series of Council Records, and then our Province Records, although the portion previous to 1692 is still missing, will probably be more perfect than any others of the kind in the country. The Revolutionary Papers, among the most valuable in our State archives, now nearly arranged, remain to be bound. A large mass of other papers, the value of which can be hardly estimated, are selected, and many of them nearly prepared for binding.

"In my opinion, the cost to the State of this enterprise, by the man of all others best qualified for such an undertaking, bears no comparison to its importance: it is hoped the legislature will direct Mr. Farmer to persevere until he completes the work. Let every fragment of our history be preserved; let us suffer nothing to be lost."

The legislature wisely responded to the suggestions of the governor. Mr. Farmer was continued in the work; and his life was prolonged until he had accomplished the most difficult portion of the task confided to him.

We know that Mr. Farmer placed a humble estimate upon his labors. He well understood the general indifference of the public to pursuits of this nature. The direction of the living and moving crowd is onward; and he who busies himself in gathering up the memorials of the past, will be left behind,—himself and his labors too generally unrewarded and forgotten. Mr. Farmer has done perhaps more than any other individual in collecting and preserving the materials for our local history, and establishing accuracy in its details. He investigated faithfully—took nothing upon trust—and rested on reasonable conclusions only where absolute certainty could not be attained. Many have expressed surprise that Mr. Farmer could have been so indefatigable and pains-taking in his pursuits. But the fondness for these investigations grows with indulgence. Success in establishing an old fact, is a triumph over time. Facts established are the warp and woof of history; and the diligent antiquary thus gives to history its main materials, veracity and fidelity—when enlightened philosophy steps in, and completes the work.

We have already mentioned, that Mr. Farmer was one of three or four gentlemen only in New Hampshire, who have been elected Corresponding Members of the Historical Society of Massachusetts. He was also a Corresponding Member of the Rhode Island and Maine Historical Societies, and of the American Antiquarian Society. He was also elected in August, 1837, a member of the Royal Society of Northern Antiquaries at Copenhagen.

There was scarcely a lovelier or more prominent trait in his character, than the ever fresh and affectionate interest which he took in the intellectual improvement and moral culture of the young. Having no family and children of his own to engage his kind and generous affections, a chief source of happiness to him seemed to be, to act the part of a father and

teacher to all the youth who were about him. He encouraged lyceums, and literary associations for mental improvement; often heard recitations in private; examined compositions written by his own suggestion; and directed the studies of such as applied to him. And such was his suavity of manners, his instructive conversation, and inexhaustible store of historical anecdote, that he scarcely ever failed to inspire his pupils and intimate acquaintances with a portion of his taste for literary and historical pursuits. Those who knew him, respected him. Those who knew him intimately, and were his friends, loved him. He was no dogmatist—never a violent partisan—although decided in his opinions on whatever subject he expressed them. He possessed native delicacy and refinement of character. No harsh expressions fell from his lips, or proceeded from his pen. He was nevertheless quick and sensitive to the distinctions between right and wrong, and steadily threw his influence into the scale of truth. His was a gentle spirit, seeking quiet and affection, like Cowper's—though without his vein of melancholy; and though instinctively shrinking from vice, he was not disposed harshly to visit the offender. He had zeal, but it was the zeal of a catholic spirit, and of kind affections—the spirit of the Christian and gentleman, which respected the feelings of others, in whatever situation or circumstances of life.

The last conversation which the writer had with the deceased, was but a few days before he was seized with his fatal illness. He then seemed in as good health as usual, and in good spirits, and was more than usually animated in his conversation. He spoke with evident pleasure of his success in restoring to order and method the Public Records; enlarged upon their inestimable value; and expressed the most earnest wish that the legislature should complete the good work they had so liberally begun, by providing a fire-proof building for the safe-keeping and preservation of the public records and papers. He spoke of the great enterprises of the day; particularly that which points to the total abolition of slavery in our country. On this subject, he exhibited a zeal and ardor, which he was not wont to express on any other. His whole soul seemed to be enlisted in behalf of the slave. The cause of Abolition never had a more faithful laborer, or more discreet champion. He was until his death the Corresponding Secretary of the New Hampshire Anti-Slavery Society; and to the cause, in which he felt so deep an interest, it was his dying wish to appropriate a portion of the moderate property which he had accumulated.

All who were acquainted with Mr. Farmer, will respond to the affectionate and just tribute, which fell from the lips of the Rev. Mr. BOUTON, on the occasion of his funeral:—"We believe our departed friend and fellow-citizen possessed the spirit of a Christian. Owing to bodily weakness and infirmities, he could not attend public worship on the Sabbath, or be present at any public meeting. But we know he was a firm believer in the doctrines of Christianity; a regular contributor to the support of divine worship; an intelligent and frequent reader of the Holy Scriptures; and that he ever cherished and manifested the profoundest reverence for the institutions and ordinances of religion, and particularly a respect for Christian ministers of every denomination, whose conduct became their profession. His spirit and views were eminently catholic. He loved the good of every name, and cheerfully united with them in all approved efforts and measures for the advancement of truth and righteousness." He annually contributed to the Bible, Missionary, and other Charitable Societies; and no man living perhaps felt a deeper interest in the success of the great enterprises of Christian benevolence, than did Mr. Farmer.

His last sickness was short. Few of his friends were aware of his danger, till it was evident that he could not long survive. Many gladly offered their services to wait upon him, and watch around his dying bed; but the privilege of this was reserved to a few, early-chosen friends. He wanted to be still and tranquil. To a dear friend, who stood by him, to watch every motion and meet every wish, he expressed peace of mind, and consolation in the hope of eternal life through Jesus Christ. On the evening of the Sabbath before he died, he desired the same friend to sing to him a favorite hymn, which she did. His reason remained unclouded to the last, and he gently fell asleep in death, at a few minutes past 6 o'clock, on Monday morning, the 13th of August, 1838, in the 49th year of his age.

HISTORY OF THE UNIVERSITY OF OXFORD.

[Concluded from Vol. X. p. 181.]

In the tenth volume of our work we commenced a History of this venerable seat of learning. We have just received the Oxford University Calendar for 1838, the year which has just closed.* It is an interesting duodecimo volume of more than four hundred pages. We now propose to condense the most important facts contained in it, and thus complete our view of this renowned institution.

Principal Officers.

The *Chancellor* of the University of Oxford is elected by the members of convocation (regents and non-regents.) His principal duty is to preside in the meetings of the two great bodies when the general interests of the University are concerned. In his absence, the Vice-Chancellor or some deputy officiates. The present incumbent is the Duke of Wellington, elected in 1833. The *High Steward* is appointed by the Chancellor and approved by the convocation. He defends the rights, customs and liberties of the University. If required by the Chancellor, he is to hear and determine capital causes, according to the laws of the land and the privileges of the University, whenever a scholar or privileged person is the party offending. The last who was appointed (1801) was John Scott, earl of Eldon.† The *Vice-Chancellor*, unlike the two preceding officers, is required to be a resident of Oxford. He is annually nominated by the Chancellor from the heads of colleges, to the house of convocation. He appoints, from the heads of colleges, four deputies, or pro-vice Chancellors. The office has of late been generally holden for four years by annual nomination. Ashhurst Turner Gilbert, D. D., principal of Brazennose College, is now Vice-Chancellor. The University sends two members to parliament, who are termed *burgesses*, and who are elected by the members of convocation. The present members are T. G. B. Estcourt, Esq. and Sir Robert Harry Inglis, Doctors of Civil Law. The *proctors* are two masters of arts, of at least four years' standing, who are now chosen out of the several colleges by turns. They have various duties, some of them occuring in the absence of the Vice-Chancellor. The senior proctor when going out of office, delivers a speech concerning the occurrences of the year. The proctors for 1837 were William J. Butler and William Meech.

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* We have also received the Cambridge University Calendar, and the Calendar of the University of London, for 1838, of both which Institutions, we shall soon prepare the history. These Calendars answer in some measure to the annual catalogues of our colleges; and for these and many other valuable publications we are indebted to our Agent in London, the Rev. Joseph C. Bodwell.

† He died in London January 13, 1838, in his 87th year. He was Solicitor and Attorney-General, Chief Justice of the Common Pleas, and nearly twenty-five years Lord-Chancellor of England.

List of Colleges.

Names.	*When founded.*	*Master.*	*Fellows.*	*Scholars.*	*Members of Convocation.*	*Members on the books.*
University,	872	F. C. Plumptre, D. D.	12	19	119	234
Balliol,	1268	Robert Jenkyns, D. D.	12	14	127	303
Merton,	1264	Robert Marsham, LL. D.	24	4	66	130
Exeter,	1314	John C. Jones, D. D.	21	25	127	313
Oriel,	1326	Edward Hawkins, D. D.	18		163	318
Queen's,	1340	John Fox, D. D.	8	4	180	265
New College,	1386	P. N. Shuttleworth, D. D.	70		70	150
Lincoln,	1427	John Radford, D. D.	12	8	66	131
All Souls,	1437	Lewis Sneyd, M. A.	40		78	104
Magdalen,	1456	M. J. Routh, D. D.	40	30	126	169
Brazennose,	1590	Ashhurst T. Gilbert, D. D.	20		227	394
Corpus Christi,	1516	Thomas E. Bridges, D. D.	20	20	89	119
Christ Church,	1532	Thomas Gaisford, D. D.	8	100	481	903
Trinity,		James Ingram, D. D.	12	13	116	280
St. John's,	1557	Philip Wynter, D. D.	50		117	228
Jesus,	1571	Henry Foulkes, D. D.	19	18	53	146
Wadham,	1613	Benjamin P. Symons, D. D.	15	15	87	245
Pembroke,	1624	George William Hall, D. D.	14	30	105	181
Worcester,	1714	Whittington Landon, D. D.	21	16	104	239
St. Mary Hall,		R. D. Hampden, D. D.			23	56
Magdalen Hall,		John D. Macbride. D. D.			57	182
New Inn Hall,		John A. Cramer, D. D.			5	49
St. Alban Hall,		Edward Cardwell, D. D.			10	25
St. Edmund Hall,		Anthony Grayson, D. D.			53	100

Total, 19 Colleges, 5 Halls, 2,646 Members of Convocation, 5,264 Members on the Books.

The terms and exercises required for degrees are the same for members of Colleges and Halls, and they enjoy the same privileges; the only difference between them is, that Halls are not incorporated, consequently whatever estates or other property they possess, are held in trust by the University. In early times they were very numerous. In the reign of Edward I., when only three colleges had been founded, they are said to have amounted to three hundred. As colleges increased, several of the Halls were comprehended with their site, and others became private dwellings.

Statements respecting the different Colleges.

1. *University.* This is said to have been founded by Alfred the Great. The claim is however strenuously denied by some writers. The college was restored or refounded by William of Durham. The first Statutes are dated 1280. The foundation consists of a master, twelve fellows, nineteen scholars,* with some exhibitioners.

2. *Balliol.* This was founded by John Balliol of Bernard Castle, in the county of Durham, (father of John Balliol, king of Scotland,) and Devorguilla his wife. The foundation consists of a master, twelve fellows and fourteen scholars. The college has also a considerable number of exhibitioners.

3. *Merton.* This college was first founded in Maldon, Surrey, and removed to Oxford in 1274, by Walter de Merton, bishop of Rochester, and lord high Chancellor of England. The foundation consists of a warden, twenty-four fellows, fourteen post-masters, four scholars, two chaplains and two clerks.

4. *Exeter.* This college was originally founded in 1314 by the bishop of Exeter. The present foundation consists of a rector and twenty-five fellows, besides twenty-one scholars and exhibitioners.

5. *Oriel.* This college was founded by Edward VI. The foundation now consists of a provost, eighteen fellows and fifteen exhibitioners. The queen is the visitor.

6. *Queen's.* Founded by Robert Egglesfield, confessor to Philippa, queen of Edward III., from whom it is called Queen's College. The foundation consists of a provost and sixteen fellows, with a number of scholars and exhibitioners.

* Scholars are those elected from the whole number of members, and supported in part or wholly on a foundation.

7. *New.* Founded by William of Wykeham, for a warden, seventy fellows and scholars, ten chaplains, an organist, three clerks and sixteen choristers.

8. *Lincoln.* Founded by Richard Fleming, bishop of Lincoln. The present foundation consists of a rector, twelve fellows, eight scholars, twelve exhibitioners and one Bible clerk.

9. *All Souls.* Founded in 1437, by Henry Chichele, sometime fellow of New College, and successively bishop of St. David's, and archbishop of Canterbury, for a warden, forty fellows, two chaplains and —— clerks.

10. *Magdalen.* Founded in 1456, by William of Waynfleet, bishop of Winchester, and lord high Chancellor of England, for a president, forty fellows, thirty scholars, called *Demies*, a schoolmaster, usher, four chaplains, an organist, eight clerks and sixteen choristers.

11. *Brazen-nose*, called also, the *King's Hall*, founded by the joint benenefaction of the bishop of Lincoln and Sir Richard Sutton. The present foundation consists of a principal and twenty fellows.

12. *Corpus Christi.* Founded by Richard Fox, bishop of Winchester, for a president, twenty fellows, twenty scholars and two chaplains. There are besides four exhibitioners.

13. *Christ Church*, founded originally by Cardinal Wolsey. In 1529, it was seized upon and suspended by Henry VIII. He re-established it in 1532, under the name of Henry the Eighth's College. This was suppressed in 1645, and in the year following it was placed on its present foundation. It has a dean, eight canons, one hundred and one students, eight chaplains, an organist, eight singing men and eight choristers.

14. *Trinity.* Originally founded and endowed by Edward III., Richard II., and the priors and bishops of Durham.

15. *St. John's.* Founded by Sir Thomas White, alderman of London. It consists of a president, fifty fellows and scholars, a chaplain, organist, six singing men, six choristers and two sextons.

16. *Jesus.* Founded by Queen Elizabeth, on the petition of Hugh Price, D. C. L. It has now nineteen fellows and eighteen scholars.

17. *Wadham.* Founded by Nicholas Wadham and Dorothy his wife, of Merifield in Somersetshire. There are ten exhibitions founded by Dr. Hody, four for the study of Hebrew and six for the study of Greek.

18. *Pembroke.* This college, originally Broadgate Hall, was founded in 1624, by Thomas Tesdale, and Richard Wightwick. Other benefactors have added donations. It now consists of a master, fourteen fellows, and several scholars and exhibitioners.

19. *Worcester.* This college, originally Gloucester Hall, was founded in 1714, by Sir Thomas Cookes, of Bentley in Worcestershire. It has since received considerable endowments from James Finney, D. D., George Clarke, D. C. L., Sarah Eaton and others. The foundation at present consists of a provost, twenty-one fellows, sixteen scholars and three exhibitioners.

Halls. 1. *St. Mary's* was originally a tenement on the present site, given by Henry Kelhe, a citizen of Oxford, in 1239, to the rector of St. Mary's church, and his successors. In 1325, Edward II. gave the church and all its appurtenances to the College or Hall of St. Mary the Virgin. In 1333, it became a separate place of education.

2. *Magdalen*, originally erected by bishop Waynflete. In 1602, it became an independent Hall. It has a benefice and several scholarships and exhibitioners.

3. *New Inn.* This Hall was originally known as Trillick's Inn. It was given by William of Wykeham in 1392, to New College. It has been lately restored to the purposes of an academical establishment, by the present principal, who has erected at his own expense a handsome building.

4. *St. Alban.* This took its name from Robert de St. Alban, who conveyed the tenement to the nuns of Littlemore near Oxford, in 1230. It was finally in 1547 transferred to the warden and fellows of Merton College, and was sometime after established as an academical Hall.

5. *St. Edmund.* It derives its name from St. Edmund, archbishop of Canterbury in the reign of Henry II. It is the most ancient of the Halls now remaining.

University Professors.

Names.	*Founders.*	*Incumbents.*
Regius of Divinity,	Henry VIII.	R. D. Hampden, D. D.
Regius of Law,	Henry VIII.	Joseph Phillimore, D. C. L.
Regius of Medicine,	Henry VIII.	John Kidd, M. D.
Regius of Hebrew,	Henry VIII.	Edward B. Pusey, D. D.
Regius of Greek,	Henry VIII.	Thomas Gaisford, D. D.
Margaret Prof. Divinity,	Margaret Richmond,	Godfrey Faussett, D. D.
Natural Philosophy,	Sir William Sodley,	George L. Cooke, D. D.
Savilian of Geometry,	Sir Henry Savile,	Baden Powell, M. A.
Savilian of Astronomy,	Sir Henry Savile,	Stephen P. Rigaud, M. A.
White Prof. of Moral Philos.	Thomas White, D. D.	William Sewall, M. A.
Camden, of Ancient Hist.	William Camden,	Edward Cardwell, D. D.
Music,	William Heather, D. Mus.	William Crotch, D. Mus.
Laudian, of Arabic,	Archbishop Laud,	William Knatchbull, D. D.
Laudian, of Botany,	William Sherara, D. C. L.	C. G. B. Daubeny, M. D.
Poetry,	Henry Birkhead, D. C. L.	John Keble, M. A.
Regius of Mod. Hist.	George I. and George II.	Edward Nares, M. A.
Anglo-Saxon,	R. Rawlinson, D. C. L.	Robert M. White, B. D.
Vinerian of Common Law,	Charles Viner,	Philip Williams, D. C. L.
Clinical Professorship,	Earl of Litchfield,	James A. Ogle, M. D.
Practice of Medicine,	George Aldrich, M. D.	James A. Ogle, M. D.
Anatomy,	George Aldrich, M. D.	John Kidd, M. D.
Chemistry,	George Aldrich, M. D.	C. G. B. Daubeny, M. D.
Political Economy,	Henry Drummond,	Herman Merivale, M. A.
Sanscrit,	Col. John Boden,	H. H. Wilson, M. A.

The first five professorships were founded by Henry VIII. Other endowments have since been added. Among the most distinguished professors of divinity have been Drs. Abbot, Prideaux, Sanderson, Allestree, Potter, Howley, and Van Mildert. Drs. Pococke, Blayney, White, Laurence, and Nicoll have been among the professors of Hebrew, and Messrs. Hales, Hody, Randolph and Jackson among the Greek professors. The Margaret professorship of divinity was founded by Margaret, the mother of Henry VII. The Savilian professorship of geometry and astronomy are open to persons of every nation, provided they are of good reputation, eminently versed in mathematics, with a tolerable knowledge of Greek, and are twenty-six years of age. On these foundations, we notice the eminent names of Henry Briggs, John Wallis, Edward Halley, Christopher Wren and James Bradley. On the Laudian professorship of Arabic have been successively Messrs. Pococke, Hyde, Wallis, Hunt, White and Winstanley. On the professorship of poetry we observe the names of Thomas Warton, Joseph Spence, Thomas Warton (the son), Robert Lowth, and Henry H. Milman. On the Vinerian professorship of common law the first professor was Sir William Blackstone. The founder of the Sanscrit professorship was "of opinion that a more general and critical knowledge of the Sanscrit language will be a means of enabling his countrymen to proceed in the conversion of the natives of India to the Christian religion by disseminating a knowledge of the Scriptures among them, more effectually than all other means whatsoever." Dr. Buckland is supported in his department of mineralogy, geology, etc., by a grant from the crown.

Libraries, Museums, etc.

The Bodleian Library was founded (on the remains of that established by Humphrey, duke of Gloucester) by Sir Thomas Bodley, who built the eastern end, and the picture gallery. Besides giving his books which he had collected with great care and expense, he left an estate for salaries to officers, and to keep the library in repair. The library is continually increasing by donations, by copies of every work printed in the country, as well as by books purchased from the fund left by Bodley, by matriculation fees, and by an annual tax. The officers are a Board of Curators, a Librarian, two under Librarians, and two assistants.* *The Theatre* was built by archbishop Sheldon, in 1669, at the

* The number of volumes is stated by some at 500,000, by others, at 250,000, with 30,000 MSS.—*Am. Encyclopedia.* The American Almanac VIII. 79, states the number of volumes at 200,000. The Gentleman's Magazine, at 420,000.

expense of £15,000. He gave £2,000 more to be employed in buying land whose revenue might support the fabric, and the surplusage he applied to the learned press. Public meetings of the University are held in it, for the annual commemoration of benefactors, and the recitation of prize compositions. Sometimes public concerts are performed in it. Curator, B. P. Symons, D. D. *Ashmolean Museum.* This was built at the charge of the University in 1683, and furnished with natural and artificial curiosities by Elias Ashmole, Esq., whose collection has since been increased by other donations. *The Clarendon.* This magnificent building was completed in 1712, partly from the profits arising from the sale of lord Clarendon's History of the Rebellion, the copy-right of which was given to the University. The business of the press was carried on in this building till 1830, when it was removed to the newly erected Printing House. The Clarendon is now appropriated to lecture rooms, etc. *The University Press* is under the management of eleven delegates, including the Vice Chancellor and Proctors, by whom the remaining eight delegates are nominated. These are to be approved by the Convocation. They appoint a superintendent, who is not to contract for the printing of any private work larger than a single sermon without their leave. *Radcliffe's Library.* The munificent founder of this library was John Radcliffe, M. D., who was born at Wakefield, 1650. By his will he appropriated £40,000 for the building and the ground, £100 per annum for the purchase of books, and £150 per annum for the librarian. It is appropriated to the reception of books in medicine and natural history. John Kidd, M. D. is now librarian.

The Radcliffe Observatory was erected out of the funds of Dr. Radcliffe, by the trustees to his will. Astronomical observations are daily made at this place when the weather will permit. A full copy of these Registers is deposited in the Radcliffe library, in the observatory itself, and with the Royal Society of London. Stephen P. Rigaud, M. A. is the observer. *Bampton Lectures.* These lectures were founded by John Bampton, M. A., canon of Salisbury. According to his will, the heads of colleges are to choose annually one person who shall deliver in the following year lectures on theological subjects specified by the founder. Thirty copies of the sermons must be printed. There are now two fellows and five scholars on the *Vinerian* foundation, who are to devote themselves to the study of law. The fellows receive £50 per annum, and the scholars £30. Four indigent scholars receive £100 per annum on the *Craven* foundation. Four scholarships of £30 each for the promotion of classical learning were founded by dean *Ireland* in 1825. Col. *Boden* founded in his will two scholarships of £50 each, for the promotion of Sanscrit studies. S. C. Malan and Arthur W. Wallis are now on this foundation. Three *mathematical* scholarships of £50 each were founded in convocation, in 1831. Two Hebrew scholars are supported on Mrs. *Kennicott's* foundation. The present incumbents are Edward J. Edwards, and Charles Seager. Three scholars receive £30 each on the *Pusey* and *Ellerton Hebrew* foundation. They are now H. B. W. Churton, W. H. Webb, and S. C. Malan. The *Eldon Law* scholarship supports one scholar.

Studies for the degrees of B. A. and of M. A.

Previously to taking the degree of B. A., there is virtually, though not in name, another degree, that of Sophista generalis, vulgarly "Soph," to which a candidate may be admitted, under the existing regulations, after passing the requisite examination in his second year. Four years, kept according to rule, are required for a candidate for the degree of B. A., which is in fact the only degree taken by the majority. The degree of M. A. requires a course of (supposed) study of seven years; the same time which (probably from a fanciful preference of the number seven) was required in an apprenticeship to any trade, to qualify a man to set up as a master carpenter, etc. i. e. as an instructor in the particular *art* which he is supposed to have sufficiently acquired. In the same manner a master of arts is supposed qualified to give lectures in arts; and the ceremony of conferring the degree consists in a formal admission of him to that right.

In the faculties or professional studies (the arts being considered preliminary or unprofessional), the highest degree is that of doctor; the inferior is that of bachelor. For the degrees of bachelor or doctor of civil law, the candidate is not required, as in theology and medicine, to pass through arts, as it is called, i. e., previously to his taking the degree of M. A.

One who has graduated in arts at Oxford is supposed, originally, to have studied seven arts, grammar, logic, rhetoric, music, arithmetic, geometry, and astronomy, enumerated in ancient times thus:

Gram. loquitur; Dia. vera docet; Rhet. verba colorat; Mus. canit; Ar. numerat; G. ponderat; A. colit astra.

There is an anomalous circumstance connected with music; distinct degrees of bachelor and doctor being conferred in that art, which is not the case with any of the others.

The examination for B. A., and for the preliminary step to it, that of Soph., is conducted by certain masters of arts selected and approved by convocation. They examine the candidate both orally and *verbally* on paper, by questions and passages of authors to be translated. The candidate who satisfies them obtains from them a certificate to that effect; and also (in the second of these two examinations, that for the degree of B. A., and not in the former, called the Responsions;) he has his name enrolled, if deserving, in a register of honor consisting of different classes. Should the candidate fail of obtaining any testimonial, it passes in silence, and he is at liberty to present himself at a subsequent examination.

General Observations.

Oxford is an establishment for purposes of *education*, which corresponds to a federal body united for *political* purposes. The several colleges and halls have each its own private rules and regulations for the education of its members, but combine all, as a body, to contribute to that which is the university education.

It is the course of study sanctioned and required by the university, and not the course adopted by any colleges separately, that the Oxford education properly consists. An Oxford degree indicates, that the graduate is instructed, not specifically in this or that particular branch of knowledge, but generally. It is a testimonial of his having received that instruction, which taken altogether, constitutes, according to the decision of Oxford, an educated man. The key into the whole inquiry is to know what the university requires *as such*, what are the subjects of its public examinations, how they are conducted, and what proficiency entitles the candidate to a degree. The facilities afforded, the encouragement given to study, are no part of the *system of education*. The inquiry is not, what *may* a student learn at Oxford, but what *must* he learn in order to be educated at Oxford? The prizes, the Vinerian and Craven scholarships, etc. are encouragements, but they do not make the required system.

The candidate for the degree of B. A., the *education* degree, must display some acquaintance with the facts and doctrines of religion, especially with the peculiar tenets of the church of England, some proficiency in the Greek and Latin languages, in one or more of the ancient philosophical treatises, or in lieu of this, in a portion of ancient history, some knowledge, also, either of the elements of logic, or of the elements of geometry.

In ascertaining the requisite proficiency, the examiners are left mainly to their own discretion. The candidate is permitted to name his books, subject, however, to the approval of the examiners. The following is a specimen of the ordinary list—logic, Virgil, Cicero de Officiis, the five latter books of Herodotus, Porson's four Plays of Euripides.

This statement applies to those candidates who aim at no more than barely satisfying the requisition of the statutes. The statute, however, provides honors additional to that of a mere degree. It provides, for example, that the names of those who are found deserving of these extra honors should be printed, arranged in four classes, according to a fixed standard of merit for each class. For the highest honors in classes, the catalogue of books usually comprises two or more treatises of Aristotle, with the addition occasionally of some of Cicero's

works, or some parts of Plato, Herodotus and Thucydides, and often the whole or a part of Xenophon's Hellenics, and Polybius, a selection of Greek plays, and sometimes Pindar, commonly two decades of Livy, two or more Latin poets, and exercises in English, Latin and Greek prose and verse. The mathematical examinations are conducted principally by means of printed questions, answered in writing. The extent to which a candidate for the first class must have pursued the subject, may be stated generally as follows:—the elements of analytical geometry and trigonometry, the differential and integral calculus and its examinations, mechanics, including the principles of its application to the solar system, embracing the substance of the first three sections of Newton's Principia, and the principles of hydrostatics, optics, and plane astronomy.

The *public examination* is the MAIN SPRING, and the individual *college exercises* the MOVEMENTS of the great machine. The university directs its attention exclusively to the former. Let a university take care of its examinations, and the studies will take care of themselves. It is the especial concern of the colleges to provide its undergraduate members with the requisite preparation for examination. How is this done? Let the reader imagine a long table spread with books, maps, or mathematical diagrams, as the occasion may require, and thronged with students, generally from the age of sixteen to twenty-one; and at the head of this class, a master of arts presiding, and he will have before him a picture of the most essential and the every-day business of a college or a hall. The most usual practice is for each student to attend two, three, or even four tutors, each lecturing in a different branch of literature or science. Questions are put by the tutor, and each student is called upon to take part in the exercises.

The tutor has from time to time interviews with his pupils separately, for the purpose of ascertaining more exactly the individual state of preparation for his public examination. There are besides, *private tutors*, a very numerous class of persons, who superintend the studies of individuals. They give him assistance, perhaps, in those portions of his studies in which accident may have precluded him from receiving the aid of a college tutor, or where he was deficient in his preparatory training. The course of college and hall lectures closes at the end of each term, with a formal examination of each member separately, by the head and tutors, who assemble for this purpose. An important feature of college training is the practice of writing weekly short essays on a given subject, occasionally interchanged with a copy of Latin verses, for those skilled in versification.*

We may say a word in regard to the *expense* of education at Oxford. The ordinary *college account* for the year, including university and college fees of all kinds, postage, boarding, lodging, washing, coals, and servants, oftener falls short of £80 or £90 than it exceeds £100. The habits of the students are certainly more expensive than is convenient for all who might come, and who might afford to pay the necessary demands; but these habits do not arise out of the demands of the university or of the several colleges and halls.

* See two able articles on Oxford Education, in the London Quarterly Journal of Education, vols. I. p. 9, and II. p. 1., also the article Oxford, in the Edinburgh Encyclopedia, Dr. Niemeyer's Travels in England (in German), Wood's Athenæ Oxienses, etc.

A Brief Survey of the Congregational Churches and Ministers in the County of Middlesex, and in Chelsea in the County of Suffolk, Massachusetts, from the first Settlement of the Country to the present Day.

[By Samuel Sewall, M. A., Pastor of the Church in Burlington, Ms.]

[Continued from page 117.]

Additional marks and abbreviations explained.—Statements without reference to authorities, or with an asterisk (*) subjoined, are made on the compiler's own responsibility. T. R. Town Records. Ch. R. Church Records. Fr. from.

Churches, when gathered; Ministers.	*Native Places.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or resigned.*	*Died.*	*An. Æt.*	*Authorities. Brief Remarks.*
Natick; (1)								(1) History of, by William Biglow, Esq.
Indian Church, 1660, (2)								(2) Biglow's Hist. pp. 51, 52.
Daniel Takawombpait (2)						Sept. 17, 1716	64	
English and Indian Church, Dec. 3, 1729 (1)								(1) Church Records.
Oliver Peabody (2)	Boxford	May 7, 1698 (3)	H. U. 1721	Dec. 17, 1729 (1)		Feb. 2, 1752	54	(2) Biglow's Hist. p. 53. (3) Rev. C. C. Sewall, Danvers, fr. T. R. Boxford.
English and Indian Church, ab't March, 1753 (1)								(1) Biglow's Hist. p. 82.
Stephen Badger (2)	Charlestown	pr. 1726 (n)	H. U. 1747	March 27, 1753	July, 1799	Aug. 28, 1803	78	(2) Biglow's Hist. p. 59, &c.
First Church, ab't March, 1802 (1)								
Freeman Sears (2)	Harwich	Nov. 28, 1779	W. C. 1804	Jan. 1, 1806		June 30, 1811	32	(1) Hist. Disc. by Rev. M. Moore, p. 14.
Martin Moore (3)	Sterling	1790	B. U. 1810	Feb. 16, 1814	1833*			(2) Biglow's Hist. p. 69, &c.
Erasmus D. Moore (4)	Winchester, Ct.	Sept. 30, 1802	———	Nov. 6, 1833	1838*			(3) Biglow's Hist. p. 74. (4) Rev. E. D. Moore.
South Church. March 11, 1830 (1)								
James W. Thompson (2)	Barre	Dec. 13, 1805	B. U. 1827	Feb. 17, 1830	Feb. 1832			(1) Church Records.
Edward Palmer (3)	Belfast, Me.		———	Oct. 30, 1833	Sept. 2, 1834 (4)			(2) Rev. Mr. Thompson. (3) Rev. Mr. Palmer
Ira H. T. Blanchard (4)	Weymouth	Sept. 9, 1797	H. U. 1817	†Feb. 25, 1835				(4) Rev. Mr. Blanchard.

BILLERICA; (1)											
First Church,											
Nov. 11, 1663 (2)											
Samuel Whiting (3)	Skirbeck, Linc. Eng.	March 25,	1633	H. U.	1653	Nov. 11,	1663 (2)		Feb. 28, 1713(4)	80	(1) Hist. Memoir of, by J. Farmer, Esq.
Samuel Ruggles (1)	Roxbury,	Dec. 3,	1681	H. U.	1702	May 19,	1708		March 1, 1749	68	(2) Roxbury First Church Records.
John Chandler (1)	Andover,	Dec. 14,	1723(5)	H. U.	1743	Oct. 21,	1747	June 5, 1760	Nov. 10, 1762	39	(3) John Farmer, Esq.
HenryCumings, D.D.(6)	Tyngsborough (n)	Sep. 28,	1739, N.S.	H. U.	1760	Jan. 26,	1763 (1)		Sept. 6, 1823 (7)	84	(4) Sewall's Journal, March 4.
Nathanael Whitman (6)	East Bridgewater	Dec. 25,	1786	H. U.	1809	Jan. 26,	1814	April 26, 1835			(5) Andover Town Records.
Wm. Eben. Abbot (8)	Beverly	May 2,	1810	B. C.	1830	Feb. 8,	1837				(6) Rev. Mr. Whitman.
											(7) Rev. Mr. Allen's Fun. Serm.
Orthodox Church,											(8) Rev. Mr. Abbot.
April 30, 1829 (1)											
John Starkweather	pr. Worthington (n)			Y. C.	1825	April 22,	1830 (1)	Aug. 2, 1831 (1)			(1) Church Records.
Joseph Haven (2)	Holden	June 19,	1786	H. U.	1810	†June 8,	1836				(2) Rev. Mr. Haven.
GROTON;											
First Church, (1)											
July 13, 1664 (2)											
Samuel Willard (3)	Concord	Jan. 31,	1640	H. U.	1659	July,	1663 (n)	Mar. 13, 1676(n)	Sept. 12, 1707	68	(1) United with Union Ch. 1830.
Gershom Hobart (4)	Hingham	Dec.	1645	H. U.	1667	Nov. 26,	1679 (5)	pr. Jan. 1705(n)	Dec. 19, 1707(5)	62(5)	(2) Records of First Ch., Roxbury.
Dudley Bradstreet (6)	Andover	Apr. 27,	1678 (7)	H. U.	1698	June 16,	1706	July 24, 1712(8)	1714(9)	37	(3) Allen's Biography.
Caleb Trowbridge	Newton (10)	Nov. 17,	1692(11)	H. U.	1710	March 1,	1715 (n)		Sept. 9, 1760(12)	68	(4) John Farmer, Esq.
Samuel Dana (13)	Brighton (n)	Jan. 14,	1739	H. U.	1755	June 3,	1761 (n)	April, 1775 (n)	Apr. 2, 1798 (4)	60	(5) Hobart Manuscripts.
Dan. Chaplin, D. D. (14)	Rowley	Dec. 30,	1743	H. U.	1772	Jan. 1,	1778		See Union Ch.		(6) Abbot's Hist. of Andover, p. 133.
											(7) Andover Town Records.
Church of 1st Parish,											(8) Groton Town Records.
Charles Robinson (15)	Exeter, N. H.	July 25,	1793	H. U.	1818	†Nov. 1,	1826				(9) Sewall's Journal, Aug. 5.
											(10) W. L. Chaplin, Esq., Groton.
Union Church,											(11) Rev. James Bates, Newton, fr. Town Records.
Nov. 21, 1826 (16)											(12) Tomb Stone.
John Todd	Bennington, Vt. (10)			Y. C.	1822	Jan. 3,	1827 (16)	Jan. 8, 1833 (17)			(13) Hon. Samuel Dana, Groton.
Daniel Chaplin, D. D.	(See First Church)								Apr. 8, 1831(10)	88(10)	(14) Memr. in Spir. of Pilgr. Feb. 1832.
Char. B. Kittredge (16)	Mont Vernon, N. H.	July 4,	1806	D. C.	1828	Oct. 16,	1833	Aug. 31, 1835(18)			(15) Rev. Mr. Robinson.
Dudley Phelps (19)	Hebron, Ct.	Jan. 25,	1798	Y. C.	1823	†Oct. 19,	1836				(16) Rev. Mr. Kittredge.
											(17) Union Church Files.
											(18) Rev. Mr Howe, Pepperell.
											(19) Rev. Mr. Phelps.

Churches, when gathered; Ministers.		Native Places.		Born.	Graduated.	Settled.	Dismissed or Resigned.	Died.	Æt.	Authorities. Brief Remarks.
NEWTON;	(1)									(1) History of, by Rev. Jonathan Homer, D. D., in Coll. of Mass. Hist. Soc. Vol. v.
East Church, July 20, 1664	(2)									(2) Homer's Hist. pp. 14, 15.
John Eliot, Jr.	(2)	Roxbury		Aug. 31, 1636	H. U. 1656	July 20, 1664		Oct. 11, 1668	33	(3) Homer's Hist. pp. 16, 17.
Nehemiah Hobart	(3)	Hingham		Nov. 21, 1648	H. U. 1667	Dec. 23, 1674		Aug. 25, 1712	64	(4) Homer's Hist. pp. 21, 22, 25.
John Cotton	(4)	Sandwich	(5)	July 15, 1693 (6)	H. U. 1710	Nov. 3, 1714		May 17, 1757	64	(5) Farmer's Geneal. Reg.
Jonas Meriam	(4)	pr. Lexington	(n)		H. U. 1753	March 22, 1758		Aug. 13, 1780	50	(6) Rev. Mr. Patten, Sandwich, fr. Town Records.
Jona. Homer, D. D.	(7)	Boston		April 15, 1759	H. U. 1777	Feb. 13, 1782 (4)				(7) Rev. Dr. Homer.
James Bates	(8)	Randolph, Vt.		Jan. 17, 1799	D. C. 1822	Nov. 14, 1827				(8) Rev. Mr. Bates.
West Church, Oct. 21, 1781	(1)									
William Greenough	(1)	Boston		June 29, 1756	Y. C. 1774	Nov. 8, 1781		Nov. 10, 1831	76	(1) Rev. Mr. Gilbert.
Lyman Gilbert	(1)	Brandon, Vt.		June 13, 1798	M. C. 1824	July 2, 1828				
MARLBOROUGH;	(1)									(1) "Hist. Sketches," &c. by Rev. Joseph Allen, Northborough.
First Church, about 1666	(n)									
William Brimsmead	(2)	Dorchester			——— (n)	Oct. 3, 1666		July 3, 1701		(2) Allen's Hist. pp. 60, 61, &c.
Robert Breck	(2)	Dorchester	(3)	Dec. 7, 1682	H. U. 1700	Oct. 24, 1707 (4)		Jan. 6, 1731	49	(3) John Farmer, Esq.
Benjamin Kent	(3)	Charlestown			H. U. 1727	Oct. 27, 1733 (5)	Feb. 4, 1735 (5)	1788	81	(4) Rev. Mr. Bucklin, fr. Ch. Rec.
Aaron Smith	(5)	Ipswich		Oct. 25, 1713 (6)	H. U. 1735	June 11, 1740	April 29, 1778	March 25, 1781	68	(5) Rev. Mr. Bucklin.
Asa Packard	(7)	North Bridgewater		May 3, 1758	H. U. 1783	March 23, 1785 (5)	Apr. 10, 1806 (5)			(6) Rev. C. C. Sewall, fr. Ipswich Town Records.
Sylvester F. Bucklin	(5)	Seekonk	(n)	July 2, 1784	B. U. 1805	Nov. 2, 1808	June 20, 1832			(7) Rev. Dr. Packard, Chelmsford.
Charles Forbush	(5)	Upton		Dec. 13, 1803	A. C. 1829	Aug. 21, 1833	March 26, 1834	Sept. 9, 1838 (8)	35	(8) Boston Recorder, Oct. 5.
John N. Goodhue	(9)	Salem		Jan. 9, 1810	A. C. 1831	May 4, 1836				(9) Rr. Mr. Hurlbut, Sudbury.
West Church, March 5, 1808	(1)									
Asa Packard	(2)	(See First Church)				†March 23, 1808	May 12, 1819 (3)			(1) Allen's Hist. p. 65.
Seth Alden	(3)	Bridgewater		May 21, 1793	B. U. 1814	Nov. 3, 1819	April, 1834			(2) Rev. Mr. Packard.
William Morse	(3)	Pomfret, Ct.		May 7, 1798	———	†June 25, 1834				(3) Rev. Mr. Bucklin.

SHERBURNE, (1)												(1) History of, by W. Biglow, Esq.
First Church,												(2) Sewall's Journal.
March 26, 1685 (2)												(3) Farmer's Geneal. Reg.
Daniel Gookin (3)	Cambridge		July 12, 1650	H. U. 1669	March 26, 1685(2)			Jan. 8, 1718	68		(4) Biglow's Hist. pp. 64—68.
Daniel Baker (4)	Dedham		Apr. 18, 1686(5)	H. U. 1706	pr. 1713 (n)			May 14, 1731	46		(5) Rev. J. White, Dedham, from Town Records.
Samuel Porter (6)	Hadley	(n)		H. U. 1730	Oct. 23, 1734			Sept. 16, 1758(4)	49(4)		(6) Rev. Dr. Pierce, Brookline.
Samuel Locke, D.D. (4)	Lancaster		Nov. 23, 1732	H. U. 1755	Nov. 7, 1759	Feb. 2, 1770 (7)		Jan. 15, 1777(n)	45		(7) Ch. Rec. with Rev. Mr. Clarke, p. 16.
Elijah Brown (4)	Waltham		May 31, 1744	H. U. 1765	Nov. 28, 1770			Oct. 24, 1816	73		(8) Rev. Mr. Clarke.
Shearj^b. B. Townsend (8)	Barrington, R. I.		April 14, 1796	B. U. 1814	July 2, 1817 (9)			July 20, 1832(9)	37		(9) Rev. Mr. Clarke's Records.
Samuel Lee (10)	Berlin, Ct.		March 18, 1803	Y. C. 1827	Nov. 4, 1830	Apr. 27, 1836(11)					(10) Rev. Mr. Lee.
Daniel T. Smith (11)	Newburyport		March 7, 1813	A. C. 1831	Dec. 5, 1836	Oct. 10, 1838(12)					(11) Rev. Mr. Smith.
Edmund Dowse (12)	Sherburne		Sept. 17, 1813	A. C. 1836	Oct. 10, 1838						(12) Rev. Mr. Dowse.
Church of 1*st Society.*												
Amos Clarke (1)	Sherburne		April 23, 1779	H. U. 1804	May 20, 1830						(1) Rev. Mr. Clarke.
LEXINGTON; (1)												(1) Century Discourse, by Rev. Mr. Williams.
Church of,												(2) Shattuck's Hist. of Concord, p. 243.
Oct. 21, 1696 (1)												(3) Ch. Rec. pp. 11, 18, 81, 95, 143, 157.
Benjamin Estabrook (1)	Concord		Feb. 24, 1671(2)	H. U. 1690	Oct. 21, 1696 (3)			July 22, 1697	27		(4) John Farmer, Esq.
John Hancock (1)	Cambridge	(n)	1670 (4)	H. U. 1689	Nov. 2, 1698 (3)			Dec. 5, 1752	82		(5) Town Records.
Ebenezer Hancock (1)	Lexington		Dec. 7, 1710 (5)	H. U. 1728	Jan. 2, 1734 (3)			Jan. 28, 1740	30		(6) Allen's Biog.
Jonas Clark (1)	Newton		Dec. 25, 1730(6)	H. U. 1752	Nov. 5, 1755 (3)			Nov. 15, 1805	75		(7) Rev. Mr. Raynolds, Leverett.
Avery Williams	Guilford, Vt.	(7)	1782 (n)	D. C. 1804	Dec. 30, 1807 (3)	Sept. 6, 1815 (5)		Feb. 4, 1816*			(8) Rev. Mr. Briggs.
Charles Briggs (8)	Halifax		Jan. 17, 1791	H. U. 1815	April 28, 1819 (3)	July 28, 1835 (3)					(9) Rev. Mr. Swett.
William Gray Swett (9)	Salem		1809	H. U. 1828	July 13, 1836						
STOW;												
Church of,												
1699 (1)	[chester											(1) Half Century Discourse, by Rev. J. Newell, Appendix.
John Eveleth (2)	pr. Gloucester, or Man-			H. U. 1689	1699 (1)	ab't Dec. 31, 1717(n)						(2) John Farmer, Esq.
John Gardner (3)	Charlestown		July 22, 1695(4)	H. U. 1715	Nov. 26, 1718 (n)			Jan. 10, 1775	80		(3) Tomb Stone.
Jonathan Newell (5)	Needham		Dec. 8, 1749	H. U. 1770	Oct. 11, 1774 (1)			Oct. 4, 1830(6)	81		(4) Woburn Rec. of Births, &c. &c.
John L. Sibley (7)	Union, Me.		Dec. 29, 1804	H. U. 1825	May 14 1829	April 1, 1833					(5) Rev. J. White, Dedham, fr. T. Records of Needham.
												(6) Rufus Hosmer, Esq., Stow.
												(7) Rev. Mr. Sibley.
FRAMINGHAM;												
First Church,												
Oct. 8, 1701 (1)												(1) Church Records.
John Swift (1)	Milton	(2)		H. U. 1697	Oct. 8, 1701			April 24, 1745	67(3)			(2) Rev. Dr. Pierce, Brookline.
												(3) Farmer's Geneal. Reg.

Churches, when gathered; Ministers.	Native Places.	Born.	Graduated.	Settled.	Dismissed or Resigned.	Died.	Æt.	Authorities. Brief Remarks.
Matthew Bridge (1)	Lexington (4)	July 8, 1725(5)	H. U. 1741	Feb. 19, 1746		Sept. 2, 1775	51	(1) Church Records.
David Kellogg, D.D. (6)	Amherst	Nov. 10, 1755	D. C. 1775	Jan. 10, 1781				(4) Cent. Discourse, by Rev. Mr. Williams, Lexington.
George Trask (7)	Beverly	Aug. 15, 1798	B. C. 1826	Sept. 15, 1830	April 27, 1836(8)			(5) Lexington Town Records.
David Brigham (9)	Westborough	Sept. 2, 1794	U. C. 1818	†Dec. 29, 1836				(6) Rev. Dr. Kellogg.
								(7) Rev. Mr. Trask.
Church of 1st Parish.								(8) Rev. Mr. Kidder.
Artemas B. Muzzy (1)	Lexington	Sept. 21, 1802	H. U. 1824	June 10, 1830 (2)	May 19, 1833			(9) Rev. Mr. Brigham.
George Chapman (3)	Boston	July 13, 1809	H. U. 1828	Nov. 6, 1833 (2)		June 2, 1834	25	(1) Rev. Mr. Muzzy.
William Burry	See Lowell			†Dec. 16, 1835 (4)				(2) Parish Records.
								(3) Rev. C. C. Sewall, Danvers.
Saxonville Church.								(4) Boston Recorder, Dec. 28.
May 26, 1833 (1)								
Corbin Kidder (1)	Wardsborough, Vt.	June 1, 1801	A. C. 1828	July 30, 1834 (2)	Nov. 1837 (3)			(1) Rev. Mr. Kidder.
								(2) Boston Recorder, Aug. 22.
								(3) Rev. Mr. Brigham.
WESTON;								
Church of,								
Nov. 2, 1709 (1)							about	
William Williams (1)	Hatfield		H. U. 1705	Nov. 2, 1709	Oct. 24, 1750	1753 (2)	68 (2)	(1) Century Sermon, 1813, by Rev. Samuel Kendal, D. D.
Samuel Woodward (1)	Newton	Feb. 1, 1726? (3)	H. U. 1748	Sept. 25, 1751		Oct. 5, 1782	56	(2) Allen's Biography.
Samuel Kendal, D.D (1)	Sherburne	July 11, 1753	H. U. 1782	Nov. 5, 1783		Feb. 15, 1814(4)	61	(3) Rev. James Bates, from Town Records, Newton.
Joseph Field (4)	Boston		H. U. 1809	Feb. 1, 1815				(4) Isaac Fiske, Esq., Weston.
MEDFORD;								
First Church,								
Feb. 11, 1713 (1)								(1) Church Records.
Aaron Porter	Hadley (2)		H. U. 1708	Feb. 11, 1713 (1)		Jan. 23, 1722(3)		(2) Rev. Dr. Pierce, Brookline.
Ebenezer Turell (4)	Boston	Feb. 5, 1701 (5)	H. U. 1721	Nov. 25, 1724 (1)		Dec. 8, 1778	78 (n)	(3) Journal of Samuel Sewall, Esq., Brookline.
David Osgood, D. D. (4)	Andover	Oct. 14, 1747(6)	H. U. 1771	Sept. 14, 1774 (1)		Dec. 12, 1822(1)	76	(4) Rev. Mr. Stetson.
Andrew Bigelow, (4)	Groton	May 7, 1795	H. U. 1814	†July 9, 1823 (1)	Nov. 1826			(5) Samuel Greele, Esq., fr. Town Records, Boston.
Caleb Stetson (4)	Kingston	July 12, 1795	H. U. 1822	Feb. 28, 1827				(6) Andover Town Records.
Second Church,								
Oct. 1823 (1)								
Aaron Warner (2)	Northampton	Oct. 20, 1794	W. C. 1815	†Sept. 1, 1824 (1)	Oct. 10, 1832 (1)			(1) Church Records.
Gordon Winslow (3)	Williston, Vt.	Sept. 3, 1803	Y. C. 1830	June 12, 1833	1834 (*)			(2) Rev. Mr. Bates, Newton.
								(3) Rev. Mr. Winslow.

Levi Pratt		Shelburne	(4)			A. C.	1826	†Aug. 19,	1835 (5)			Aug. 9, 1837 (*)	37 (*)
Abijah R. Baker	(4)	Franklin		Aug. 30,	1805	A. C.	1830	April 25,	1838				
LITTLETON;	(1)												
Church of, pr. 1717	(1)												
Benjamin Shattuck		Watertown	(2)	Mar. 15,	1685(3)	H. U.	1709	Dec. 25,	1717 (1)	June,	1780 (n)		
Daniel Rogers		Ipswich	(4)	Oct. 17,	1706(5)	H. U.	1725	March 15,	1732 (6)			Nov. 22, 1782(6)	77
Edmund Foster	(7)	Reading		April 18,	1752	Y. C.	1778	Jan. 17,	1781 (6)			Mar. 28, 1826(6)	74
William H. White	(7)	Lancaster		Feb. 4,	1798	B. U.	1824	Jan. 2,	1828				
READING;													
1*st or North Ch.*	(1)												
pr. June 29, 1720	(1)												
Daniel Putnam	(2)	Danvers	(3)	Nov. 12,	1696(4)	H. U.	1717	June 29,	1720			June 20, 1759	63
Eliab Stone	(2)	Framingham	(*)	May 5,	1737 (1)	H. U.	1758	May 20,	1761			Aug. 31, 1822	86
Cyrus Pierce	(2)	Waltham	(5)	pr.	1790 (n)	H. U.	1810	May 19,	1819	May 19,	1827		
Jacob W. Eastman	(2)	Sandwich, N. H.	(*)			———	(n)	†Nov. 19,	1828		1831		
James D. Lewis	(6)	Falmouth		Dec. 28,	1808	Y. C.	1828	June 4,	1834	May 10,	1836 (7)		
John Orcutt	(7)	Acworth, N. H.					(n)	†July 12,	1837				
2d, or South Church, Feb. 21, 1770	(1)												
Thomas Haven		Franklin	(n)			H. U.	1765	Nov. 7,	1770 (1)			May 7, 1782 (2)	39 (2)
Peter Sanborn	(3)	Kingston, N. H.		Aug. 15,	1767	D. C.	1786	June 9,	1790 (1)	June 8,	1820		
Samuel Green	(*)	Stoneham		March 3,	1792	H. U.	1816	Sept. 20,	1820 (1)	Mar. 26,	1823(n)	Nov. 20, 1834	43
Jared Reid	(4)	Preston, Ct.		Feb.	1787	Y. C.	1817	Oct. 6,	1823 (1)	June 12,	1833(1)		
Aaron Pickett	(5)	Sandisfield		July 15,	1794	U. C.	1818	†Sept. 25,	1833				
Third Church, Nov. 21, 1830	(1)												
Vacant													
DRACUT;													
1*st, or East Church*, pr. 1721	(n)												
Thomas Parker		Cambridge	(1)	Dec. 7,	1700 (2)	H. U.	1718	pr.	1721 (n)			Mar. 18, 1765(3)	65
Nathan Davies	(4)	pr. Acton		Nov. 30,	1737	H. U.	1759	Nov. 20,	1765 (3)	Jan. 2,	1781 (3)	March 4, 1803	66

(1) Cent. Serm. by Rev. Mr. Foster.
(2) Samuel Shattuck, Esq. Boston.
(3) John Farmer, Esq.
(4) Farmer's General. Reg.
(5) Ipswich Town Records.
(6) Church Records.
(7) Rev. Mr. White.

(1) Half Cent. Serm., by Rev. Mr. Stone, pp. 15, 8.
(2) Church Records.
(3) Rev. Joseph S. Felt, Boston.
(4) Salem Town Records.
(5) Rev. Mr. Ripley, Waltham.
(6) Rev. Mr. Lewis.
(7) Rev. Mr. Orcutt.

(1) Church Records.
(2) Grave Stone.
(3) Rev. Mr. Sanborn.
(4) Rev. Mr. Reid.
(5) Rev. Mr. Pickett.

(1) Dr. Daniel Gould.

(1) John Farmer, Esq.
(2) Cambridge Rec. of Births, &c.
(3) Simeon Flint, Esq. Town Clerk, Dracut.
(4) Shattuck's Hist. of Concord, &c. p. 280.

Churches, when gathered. Ministers.	*Native Places.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or Resigned.*	*Died.*	*Æt.*	*Authorities. Brief Remarks.*
Solomon Aiken (5)	Hardwick		D. C. 1784	June 4, 1788 (3)	June 4, 1814 (3)	1832	75	(3) Simeon Flint, Esq. Town Clerk, Dracut.
William Gould (6)	Salem	April 17, 1790	——— (n)	May 22, 1816 (3)	Sept. 4, 1817 (3)			(5) Dea. Nath. Stickney, Dracut.
Joseph Merrill	Warren, N. H. (1)		D. C. 1814	Nov. 15, 1820 (3)	April 8, 1833 (3)			(6) Rev. Mr. Gould.
Epaphras Goodman (7)	Hartford, Ct.	Jan. 22, 1790	D. C. 1816	†June 15, 1836				(7) Rev. Mr. Goodman.
2d, or West Church, Aug. 31, 1797 (1)								(1) Rev. Mr. Colburn, Stoneham.
Reuben Sears (2)	Ballstown, N. Y.		U. C. 1798	†Jan. 31, 1820 (1)	Aug. 26, 1827 (3)			(2) Rev. Mr. Pierce.
Sylvester F. Pierce (2)	Wilmington, Vt.	Jan. 18, 1799	———	†April 29, 1829 (4)	abt. April, 1832			(3) Rev. Mr Pinkham.
Tobias Pinkham (3)	Freeport, Me.	April 25, 1801	——— (n)	May 18, 1836				(4) Boston Recorder, May 21.
WALTHAM; *First Church,* (1)								(1) Originally, West Church, Watertown. (n)
Warham Williams (2)	Deerfield	Sept. 16, 1699	H. U. 1719	June 11, 1723 (3)		June 22, 1751 (3)	52	(2) Rev. Mr. Perkins, Amherst.
Jacob Cushing, D. D. (3)	Shrewsbury	Feb. 28, 1730 (4)	H. U. 1748	Nov. 22, 1752		Jan. 18, 1809	79	(3) Rev. Mr. Ripley.
Samuel Ripley (3)	Concord	March 11, 1783	H. U. 1804	Nov. 22, 1809				(4) Allen's Biog.
Trin. Cong. Church, Sept. 28, 1820 (1)								(1) Church Records.
Sewall Harding (2)	Medway	March 20, 1793	U. C. 1818	Jan. 17, 1821	Sept. 1837 (3)			(2) Rev. Mr. Harding.
John Whitney (3)	Harvard	Sept. 1, 1804	A. C. 1831	†Nov. 8, 1837				(3) Rev. Mr. Whitney.
Ch. of 2d Society, (1)								(1) Reunited with the First Soc. (n)
Bernard Whitman (2)	East Bridgewater	June 8, 1796	——— (n)	Feb. 15, 1826		Nov. 5, 1834	39	(2) Rev. Nathaniel Whitman, Billerica.
Warren Burton (3)	Wilton, N. H.	Nov. 23, 1800	H. U. 1821	Nov. 1, 1835 (n)				(3) Rev. Mr. Burton.

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN MIDDLESEX, AND CHELSEA IN SUFFOLK.

NATICK.

NATICK was originally an Indian settlement. "It was granted to the Indian converts, at the request of their 'Apostle Eliot,' by the inhabitants of Dedham, under the sanction of the General Court. The Indians gave to the Dedham people the township of Deerfield in exchange."[1] Here, about 1650, the praying Indians of Nonantum, (Newton,) and perhaps some from other places, combined for settlement in civil society; and in 1651 laid out a town to dwell in.[2] Till the commencement of the last century, Indians appear to have been the sole proprietors and inhabitants of Natick.[3] At that period, "they were embodied into a military corps; were invested with military titles, made choice of town officers, and had the countenance and support of the chief magistrate and other persons of distinction."[3] But about that time, the English began to settle among them, and afterwards rapidly increased; while from disease, service in the wars, and other causes, the Indians were constantly diminishing.[3] In 1721, "there were but two white families in the town."[1] In 1734, the names of Englishmen appear for the first time associated with those of Indians, on the list of town officers.[1] During several of the first years of Rev. Mr. Badger's ministry, (which commenced in 1753,) more Indians were joined in marriage by him, and baptized, than English.[3] But it is said, that in 1764 there were sixty-five families of whites settled in the township; and that at that time its white inhabitants greatly outnumbered the Indians.[1] In 1797, Rev. Mr. Badger reckons there were but about twenty clear-blooded Indians belonging to Natick;[3] and in 1817, Rev. Mr. Moore knew of but two or three.[4] Natick was erected into a precinct by the General Court in 1745;[1] and incorporated as a town in 1781.[1] In the Act of Court, which gave it the privileges of a precinct, "the English inhabitants only were included, the Indians being under guardianship;"[1] and since the date of that Act, no Indian is recorded to have been chosen to any public office in the place.[1] [[1]*Biglow's History of Natick.* [2]*Biglow's Hist. p.* 21. *Homer's Hist. of Newton, p.* 11. *Shattuck's Hist. of Concord, p.* 24, *note.* [3]*Extracts from Letter of Rev. Mr. Badger to Cor. Sec. of Mass. Hist. Soc.* 1797, *in Biglow's Hist. p.* 77, *&c.* [4]*Hist. Sermon, by Rev. Mr. Moore, p.* 20.]

Indian Church.

Rev. Mr. Eliot first addressed the Indians on the subject of religion Oct. 28, 1646, at Nonantum or Newton;[1] (see Newton,) and after a long season of probation, a number of them were gathered by him into a church at Natick in 1660.[1] In 1670, this church consisted of between forty and fifty members.[1] In 1693, Rev. Cotton Mather writes, "The Indian church at Natick (which was the first Indian church in America) is, since blessed Eliot's death, much diminish'd and dwindl'd away. But Mr. Daniel Gookin hath bestow'd his pious cares upon it."[2] (See Sherburne, Gookin.) In 1698, Rev. Messrs. Grindal Rawson and Samuel Danforth, who visited that year the several Indian plantations in Massachusetts, reported as follows respecting Natick. "At Natick we find a small church consisting of seven men and three women. Their pastor (ordained by that reverend and holy man of God, Mr. John Eliot deceased) is Daniel Tokkowompait, and is a person of good knowledge. Here are fifty-nine men and fifty-one women, and seventy children under sixteen years of age. We find no schoolmaster here, and but one child that can read."[1] This Indian church, thus greatly reduced in numbers in 1698, became in a few years extinct. The Gospel continued indeed to be preached a while in the place by Indians, first by one John Neesnummin, and then by one Josiah Shonks,[1] after the death of the pastor in 1716. But the church gathered by Eliot was dissolved soon after that event, if it were not indeed before. And so quickly were all memorials of it lost in the place, that Rev. Mr. Peabody commences the records of the church gathered by him in 1729, with the following note: viz. "It must be observed that, after my most diligent Inquiry and Search, I can find no record of any thing referring to the former Church in Natick; (for there was a Chh. here many years agoe,) Nor who were the Members of it, or baptized, till my Coming to the Town." [[1]*Biglow's Hist.* [2]*Mather's Magn. vol.* ii. *p.* 382.]

TAKAWOMBPAIT. Daniel Takawombpait, (or as he was otherwise called,[1] Daniel of Natick.) was ordained by Eliot: but when precisely, does not appear. Rev. Dr. Increase Mather, in a letter to Professor Leusden of Utrecht, dated July 12, 1687, writes, "Above 26 years ago he (Eliot) gathered a church of converted Indians in a town called Natick: ——The pastor of that church now is an Indian, his name is Daniel."[2] Rawson and Danforth also, in their report quoted above, speak of him as still continuing in office, and as "a person of good knowledge." A stone in a niche of the wall which now crosses his grave in the South parish of Natick, contains the following inscription:

"HERE LYES THE
BODY OF DANIEL
TAKAWOMBPAIT
AGED 64 YEARS.
DIED SEPTEMBER
THE 17TH. 1716."[3]

[[1]*Sewall's Journ. Sept.* 24, 1716. [2]*Mather's Magn. B. III. Life of Eliot.* [3]*Biglow's Hist.*]

First English and Indian Church.

The Indian church at Natick being dissolved, the commissioners of the Society in England for propagating the gospel in New England deputed Mr. Oliver Peabody to preach in that town in 1721.[1] There were then but two families of whites in the place; though others appear to have moved in soon after.[1] When Mr. Peabody had been laboring there eight years, a committee of the above named commissioners, and another of the Corporation of Harvard College, met at Natick Oct. 21, 1729, by whom it was resolved, "that as the Affairs then were, a Church should be gathered partly of Indians, and partly of English belonging to Natick, and so that Others should after be Admitted to it."[2] Accordingly, a church consisting of eight male persons, three Indians, and five English, inclusively of Mr. Peabody, was gathered at Natick Dec. 3d. following.[2] One of the three Indians, Joseph Ephraim, was chosen the first deacon of this church, Jan. 16, 1730:[2] "an ornament to the Christian society for many years; and who, from the first of his making a Christian profession to the end of his life, was an example of seriousness and temperance, of a regular conversation, and a constant, grave and devout attendant on the public institutions of religion."[3] During the eight years that Mr. Peabody preached as a missionary at Natick, twenty-nine Indians and twenty-two whites were baptized there by ministers from the vicinity.[2] After his ordination, and during the term of his ministry, "about 161 Indians, and 413 white persons" were baptized; thirty-five Indians, and one hundred and thirty whites were admitted into the church; and two hundred and fifty-six Indians died.[2] But notwithstanding the numerous accessions to the church under Mr. Peabody's ministry, it is not a little remarkable, that before his successor was ordained, it had ceased to exist.[1] [[1]*Biglow's Hist.* [2]*Church Records.* [3]*Badger's Letter, &c. in Biglow's Hist. p.* 77, *&c.*]

PEABODY. Mr. Peabody commenced preaching at Natick Aug. 6, 1721,[1] after eleven candidates, it is said, had declined the service, from apprehensions of an Indian war.[2] His ordination took place at Cambridge.[1] He was eminently zealous and devoted to his profession, and very successful in his efforts for teaching the Indians to read and write, as well as for promoting their spiritual good.[2] His endeavors also to suppress intemperance among them were not without success;[2] of which some instances are preserved in the records of his church. "In his last sickness, the Indians expressed great anxiety for his health and happiness, and tendered him every service in their power. At his death they mourned as for a parent."[2] He preached the Artillery Election Sermon in 1732, which was published. He likewise published by request a Sermon delivered at the Evening Lecture at the New North Church in Boston, June 8, 1742, entitled, "The Foundations, Effects, and distinguishing Properties of a good and bad hope of Salvation," &c. &c. from Ps. cxix. 116.[2] He was father of Rev. Oliver Peabody of Roxbury.[2] [[1]*Chh. Records.* [2]*Biglow's Hist.*]

Second Indian and English Church.

The church of Indians and English gathered in Mr. Peabody's day, having been, from causes not explained, dissolved at his death or soon after, another church of the same description was embodied a little before Mr. Badger's ordination.[1] During Mr. Badger's ministry, there were in all three hundred and eighteen baptisms (of which how many were of Indians, is not specified); thirty-four "admissions into the church from Jan. 1754 to Dec. 1760, or 1761;" and thirty-two "admissions to a Christian profession, from 1776 to 1798;" of which a very small number only were of Indians.[2] Five Indians

likewise owned the covenant.[2] In 1797, the number of Indians who were church members, was reduced to two or three.[1] [[1]*Badger's Letter, &c.* [2]*Church Records.*]

BADGER. Mr. Badger was baptized at Charlestown May 1, 1726.[1] His publications were, Essays on Electricity, printed in the Columbian Centinel: A Letter from a pastor to his people: Two Discourses on Drunkenness, 1774: and a Letter to the Corresponding Secretary of the Massachusetts Historical Society, 1797. The two first were anonymous.[2] [[1]*Records of First Church, Charlestown.* [2]*Biglow's Hist. p.* 69.]

First Church.

The church to which Mr. Badger ministered becoming extinct, when he retired from his public labors in 1799, another was embodied in 1802, consisting of persons of English descent only, and constituting the present First Congregational Church in Natick.[1] Its house of worship is in the centre of the town: whereas the three which preceded it, were all erected in the South part of the town, at a distance of several miles from the centre, for the better accommodation of the Indians.[2] [[1]*Moore's Hist. Serm. p.* 14. [2]*Biglow's Hist. p.* 42.]

SEARS. Mr. Sears studied divinity with Rev. Drs. Packard of Shelburne, and Austin of Worcester.[1] After laboring in the ministry four years, he was obliged by impaired health to leave his people for a season, and sailed for Savannah in Georgia, Dec. 1810, seeking its restoration there.[2] He returned in June following to Natick, and there died within a month of his arrival.[2] An affectionate letter addressed to his people from Savannah, and "believed to be the only production of his pen which survives him," is preserved in Biglow's Hist. p. 71. [[1]*Samuel Fisk, Esq. of Natick.* [2]*Biglow's Hist. p.* 70.]

M. MOORE. Mr. Martin Moore was installed at Cohasset Sept. 4, 1833;[1] and continues in the ministry in that place. [[1]*Boston Recorder, Sept.* 11, 1833.]

E. D. MOORE. Mr. Erasmus D. Moore was born at Winsted, a parish of Winchester, Ct.: entered Amherst College, but was not graduated; and studied divinity at the Theological Seminary, New Haven.[1] [[1]*Rev. Mr. Moore.*]

South Church.

The Society with which this church is connected in the worship of God, was incorporated in 1828. Their meeting-house was built by subscription, and is erected "on the site, where those of Eliot, Peabody and Badger" once stood. [*Biglow's Hist. p.* 20.]

THOMPSON. Mr. Thompson is son of Rev. Mr. Thompson of Barre; and studied theology at Divinity School, Cambridge. He was installed over the Independent Congregational Society in Barton Square, Salem, March 7, 1832. [*Rev. Mr. Thompson.*]

PALMER. Mr. Palmer was not favored with a collegiate education. He studied divinity with Rev. Adin Ballou of Mendon. [*Rev. Mr. Palmer.*]

BLANCHARD. Mr. Blanchard was a tutor at Harvard University in 1820;[1] studied divinity partly at Andover, and partly at Cambridge; was ordained at Harvard Jan. 1, 1823; and resigned his pastoral charge there, in consequence of ill health, April 13, 1831;[2] Previously to his installation at Natick, he supplied the desk in First Society, Chelmsford, from May, 1833, to Feb. 1835.[3] [[1]*Coll. Catalogue.* [2]*Rev. Mr. Blanchard.* [3]*Rev. Mr. Andrews, Chelmsford.*]

BILLERICA.

First Church.

Billerica was originally a tract of land, granted 1642, by the General Court to Cambridge, and for several years called Shawshin.[1] The settlement of it was probably commenced about 1653.[1] It appears to have been incorporated as a distinct town, May 29, 1655;[1] and in May, 1656, the court granted "the name of the plantation to be called Billerica."[2] They did also that year and afterwards so enlarge its territory, as to include within its limits what is now Tewksbury, together with a part of Bedford.[1] As early as 1658, nineteen of its inhabitants entered into engagements with Mr. Samuel Whiting, in reference to his settlement in the ministry among them; and a meeting-house, erected by vote of the town, was finished in 1660.[1] But a church was not gathered, and a pastor ordained, till 1663. The precise date of these transactions is preserved as follows, by a

memorandum in the records of First Church, Roxbury. (A). "1663. Nov. 11. A church was gathered at Billerica, and Mr. Sam! Whiting jr. ordained Pastor thereof."[1] [[1]*Farmer's Hist. Memoir.* [2]*Farmer's Hist. Memoir, p.* 26.]

WHITING. Mr. Whiting was son of Rev. Samuel Whiting of Lynn, who, before he embarked for New England in 1636, had first been minister of Lynn in Norfolk, Eng. and then, being obliged to quit that place for his nonconformity, had "exercised his ministry" "several years" at Skirbick, near Boston in Lincolnshire.[1] He began to preach statedly in Billerica about 1658;[2] and was almost fifty years the pastor of its church, "a reverend, holy and faithful minister of the gospel."[1] He preached the Artillery Election Sermon in 1682.[3] Rev. John Whiting, who was ordained at Lancaster, Dec. 3, 1690, on the day the church there was gathered anew, (B) after the destruction of the town by the Indians in 1676,[4] was his second son.[3] [[1]*Mather's Magn. B. III. Life of S. Whiting, sen.* [2]*Farmer's Hist. Mem.* [3]*Memoirs of Ministers, &c. by J. Farmer, Esq. in Am. Quart. Reg. Feb.* 1837. [4]*Sewall's Journal.*]

RUGGLES. Mr. Ruggles was ordained as colleague pastor with Rev. Mr. Whiting. [*Farmer's Hist. Mem.*]

CHANDLER. Mr. Chandler was ordained as a colleague with Rev. Mr. Ruggles.[1] After his dismission from the pastoral office, he continued to reside at Billerica till his death.[1] [[1]*Farmer's Hist. Mem.*]

CUMINGS. Dr. Cumings has been commonly supposed to have been born in Hollis, N. H. But his own account to his colleague was, that he was born in Tyngsborough, then Dunstable, Ms., whence his father removed to Hollis shortly after.[1] The degree of D. D. was conferred on this learned divine in 1800 at Harvard University, where he was educated.[2] He preached the Election Sermon in 1783, the Dudleian Lecture in 1791, and the Convention Sermon in 1795; all which discourses were published. His other published discourses were, four sermons at the State Thanksgiving in the years 1766, 1775, 1796, 1798; a sermon at the National Thanksgiving, Dec. 11, 1783; at the State Fast, 1801; at Lexington, April 19, 1781, on the anniversary of Lexington Fight; at the ordination of Rev. Phineas Wright, Bolton, 1785; Rev. Caleb Bradley, Falmouth, 1799; on Natural Religion, 1795; Eulogy on Washington, Jan. 1800; Charity Sermon, preached at Roxbury, Sept. 21, 1802; a Half Century Discourse, 1813.[2] [[1]*Rev. Mr. Whitman.* [2]*Funeral Serm. by Rev. Wilkes Allen.*]

WHITMAN. Mr. Whitman is a son of the venerable Deac. Whitman of East Bridgewater. He pursued his theological studies at Cambridge;[1] and since dismission from his pastoral charge at Billerica, he has been resettled at Wilton, N. H. [[1]*Rev. Mr. Whitman.*]

ABBOT. Mr. Abbot is a son of the late Rev. Dr. Abbot of Beverly. He studied divinity at the Theological School, Cambridge.[1] [[1]*Rev. Mr. Abbot.*]

Orthodox Congregational Church.

The religious society with which this church is connected in divine worship, was formed Jan. 17, 1829; and its house of worship dedicated Jan. 13, 1830.[1] After the dismission of Rev. Mr. Starkweather, Rev. Isaac Jones (a graduate of Williams College, 1810, and formerly a minister at Candia, N. H.) undertook the supply of the pulpit in this Society, July 22, 1832; and was engaged in 1833 to reside among them, and to perform all ministerial duties, though without installation, for one year.[1] He commenced his pastoral labors with this church and society April 1, 1833; and closed April 13, 1834.[1] From Billerica he removed to Andover. [[1]*Church Records.*]

STARKWEATHER. Mr. Starkweather formerly belonged to Worthington, and was probably born there.[1] He studied divinity at Andover Theological Seminary, a member of the class which left in 1829.[1] Since his dismission from Billerica, he has sustained the pastoral office at Bristol, R. I. and at Buffalo, N. Y. and is now pastor of a church at Binghamton, N. Y.[2] [[1]*Rev. Mr. Tinker, Ashby.* [2]*Statistics, &c. of the Theol. Sem. in Andover in Am. Quart. Reg. August,* 1838.]

HAVEN. Mr. Haven studied divinity at Cambridge; was ordained at Dennis, July, 1814; and dismissed on account of ill health March, 1826.[1] He subsequently took up his residence at Amherst: and preached several seasons as a missionary.[1] [[1]*Rev. Mr. Haven.*]

GROTON.

Groton was incorporated May 23, 1655.[1] The settlement proceeding but slowly at the first, the General Court appointed a Committee in 1659, to inquire into the cause: which Committee reported there were then but four or five families in the plantation.[2] In 1663, the population had increased so far, as to be able to settle and maintain a minister. But in king Philip's War, the place was surprized by Indians, March 13, 1676, its houses fired, and its inhabitants dispersed.[3] At a meeting of the proprietors at Concord, Dec. 12, 1677, it was agreed to go the next spring, and repair their habitations.[1] Accordingly, the re-settlement of the town was doubtless commenced in 1678: and since then, Groton has grown to be one of the most flourishing farming towns in the county.

Before the coming to Groton of Rev. Mr. Willard, Rev. John Miller appears to have taken up his abode in the town, and, it is not improbable, statedly preached there for a season. But there is no evidence that he was ever the settled minister of the place, as he has sometimes been supposed to have been. This gentleman is enrolled among the early members of the First Church of Roxbury,[4] and by Mather among the ministers of his "First Classis," that is, of those who had been ordained, and were "in the actual exercise of their ministry, when they left England."[5] He was employed in preaching at Rowley, as an assistant of Rev. Mr. Rogers, in 1641; when two messengers were sent, Oct. 25, to invite him to preach at Woburn, but "found Mr. Roggers loth to part with him."[6] In Sept. 1642, he was nominated with Mr. Phillips of Watertown and Mr. Thompson of Braintree, to go to Virginia, to preach the gospel there;[7] but declined going, "because of his bodily weakness."[8] Not long after, however, he left Rowley, being numbered by Morton among those "Godly and able Gospel Preachers," with whom "about these times (1642) the Lord was pleased of his great goodness, richly to accomplish and adorn the Colony of Plymouth."[9] In this Colony, he became the pastor of the church at Yarmouth, where, Johnson writes 1651, "he remaineth at this very day."[10] When he left Yarmouth, is not certainly known. His immediate successor there, Rev. Thomas Thornton, one of the ejected ministers, did not quit England for this country, till after the passing of the Act of Uniformity in 1662.[11] Considering this fact, and the thin population of Groton for several years after its incorporation, it may be reasonably presumed, that Mr. Miller did not leave Yarmouth and come to Groton earlier than 1661. His death was noticed at the time, as follows: "1663, June 14. Mr. John Miller *Preacher of the Gospel at Groyton*, sometime Pastor of the Church at Yarmouth rested from his labors."[4] "Mr. John Miller, minister of God's holy word," died "12 June, 1663."[12]

Rev. Mr. Willard first came to Groton, probably, at the close of 1662, or early in 1663; as the town voted, March 18, 1663, to request him "to continue still with them for their further edification, if God move his heart thereunto."[1] The next passage in the Town Records respecting a minister is as follows: "——21: 63. It is agreed by the town, and manifested by vote, that Mr. Willard, if he will accept it, shall be their minister as long as he lives.———Mr. Willard accepts, except a manifest providence of God appears to take him off."[2] The month when the above vote was taken, is illegible in the Records.[2] It was probably July however, from the first day of which month, it was voted by the town Sept. 10, 1663, that Mr. Willard's annual salary should commence.[2] But though Mr. Willard had now become the settled minister of Groton, yet he does not appear to have been ordained, nor any church to have been gathered there, till the next year. (See A, Medford.) On this subject, the Town Records are silent; and those of the Church, if any were kept from the beginning, are now (1834) missing or lost. Hubbard mentions, as one consequence of the surprise of Groton by the Indians in 1676, the "removal of the candlestick, after it had been there seated above twelve years:"[3] which carries back the gathering of the church to 1663, or the beginning of 1664. But the exact date of this transaction, and of the ordination of Mr. Willard, is doubtless preserved in the subjoined memorandum from the Records of First Church, Roxbury. "1664 July 13. A Church gathered at Groyton, and Mr. Willard ordained."

This church continued harmoniously connected with the town in carrying on the public worship of God above one hundred and sixty years. But in 1826, the Rev. Dr. Chaplin being too infirm to supply the pulpit in person, the town in its parochial capacity provided preaching, that was dissatisfactory to the majority of the church and minority of the town, who were in sentiment orthodox. In consequence of this dissatisfaction, the orthodox members of the First Society seceded, for the purpose of obtaining preaching more consonant with their views of divine truth; erected a meeting-house, and settled a minister, Rev. Mr. Todd. A number also of those, who thus withdrew from the First Society, were embodied, previously to Mr. Todd's ordination, into a new church, called the Union Church; and with this church, the majority of the First Church united themselves, together with their pastor, Rev. Dr. Chaplin, Nov. 5, 1830. [[1]*Town Records.* [2]*Rev. Mr. Kittredge.* [3]*Hubbard's Ind. Wars.* [4]*Records of First Church,*

Roxbury. [5]*Mather's Magnalia, B. III. Introd.* [6]*Woburn Town Records.* [7]*Winthrop's Hist. vol. II.* [8]*Hubbard's Hist. of N. E. ch.* xlviii. [9]*Morton's Memorial, sub.* 1642. [10]*Johnson's W. W. Prov. B. II. ch.* xi. [11]*Alden's Epitaphs, vol. III.* 600. [12]*John Farmer, Esq. from Middlesex County Records.*]

WILLARD. Mr. Willard was son of Major Simon Willard, a gentleman highly distinguished in his day both in military and civil life, and one of the principal settlers of Concord.[1] (For the time of his settlement at Groton, see above.) At the breaking up both of the town and church of Groton by the Indians in 1676, he removed to Boston, and was there settled as colleague with Rev. Thomas Thacher, pastor of the Third or South Church, (now, Old South,) April 10, 1678.[2] He was also Vice-president of Harvard College: and with this title, after the resignation of President Mather, he had the superintendence of that institution from Sept. 6, 1701[2] till Aug. 14, 1707,[3] within a month of his death, when he resigned. (A.) He preached at the Artillery Election, 1699;[3] and at the General Election 1682, and 1694. His published writings are very numerous. The following list of them is from Allen's Biography: "A sermon to the second church after they had received (renewed?) the covenant; a discourse on the death of J. Leverett, 1679; of maj. Th. Savage, 1682; animadversions on the baptists, 1681; covenant keeping the way to blessedness; on the fiery trial; at a fast; election serm. 1682; the child's portion, 1684; on justification; heavenly merchandise, 1686; on laying hands on the Bible in swearing, 1689; the barren fig tree's doom; against excessive sorrow; the danger of taking the name of God in vain; on promise keeping, 1691; on worshipping God; on discerning the times; on the doctrine of the covenant of redemption, 1693; at the election; at a fast; the law established by the gospel, 1694; spiritual desertions discovered and remedied, 1699; a remedy against despair; love's pedigree; the perils of the times displayed, the substance of several sermons, on the calling of the Jews, 1700; the Christian's exercises by Satan's temptations; caution about swearing; on the death of W. Stoughton, 1701; at a fast; Israel's true safety, 1704; fountain opened, or blessings to be dispensed at the national conversion of the Jews, 1727; sacramental meditations. His largest work, and the first folio volume on divinity printed in this country, was published in 1726, entitled a body of divinity in 250 expository lectures on the assembly's shorter catechism. It is considered as a work of great merit." He was father of Hon. Josiah Willard, who was Secretary of the Province thirty-nine years, from his appointment by the king in 1717 till his death in 1756.[2] The late President Willard too, son of Rev. Samuel Willard of Biddeford, Me. was a great grand-son of Vice-president Willard.[2] [[1]*Shattuck's History of Concord.* [2]*Allen's Biog.* [3]*Sewall's Journ.*]

HOBART. Mr. Hobart was a son of Rev. Peter Hobart, Hingham. He was not ordained at Groton till 1679. But he seems to have engaged to settle there permanently in 1678, as lands were granted him for his encouragement by vote of the town June 29 of that year.[1] The date of his dismission is inferred from the following votes in the Town Records. "Jan^{y} 22, 1704–5. Agreed to give Mr. Hob^{t} for the time past 20 pounds" &c. &c. Jan^{y} 23, 1704–5. Chose Lieut. Lawrence and Thos. Tarbell "to agree with some Minister to come and preach with us, if any can be found." After his dismission, he continued probably to reside at Groton till his death. His ordination and death are noticed as follows by his brother David, of Hingham, in the Hobart Manuscripts. (B.) "1679 Nov. 26. My Brother Gersom Hobart Ordained pastor to Groton Church." "1707 Dec^{r} 19. My brother Gershom Hobart minister of the Gospell at Groton departed this life the 19 of decem^{br} 1707 Aged 62 yeares." [[1]*Town Records.*]

BRADSTREET. Mr. Bradstreet was a son of Dudley Bradstreet, Esq. of Andover, and a grandson of Gov. Bradstreet.[1] Dismissed from Groton, he went to England, and received Episcopal ordination; but died soon after, apparently before embarking to return home. "1714. This day Aug^{t} 5, the Ship arrives y^{t} brings news of the death of the Princess Sophia of an Apoplexy May 28. Æt. 84. Bill ag^{t} Dissenters keeping Schools pass'd both Houses. Mr. Dudley Bradstreet quickly after he had rec^{d} Orders, dy'd of the Small Pocks."[2] [[1]*History of Andover by Rev. Abiel Abbot, pp.* 18, 133. [2]*Sewall's Journ.*]

TROWBRIDGE. Mr. Trowbridge was from Newton, a son of (Deacon?) James Trowbridge;[1] and probably a near relative of Hon. Edmund Trowbridge Esq. formerly a Judge of the Superior Court of the Province. The invitation given him to settle at Groton meeting with his acceptance, the town voted Jan. 17, 1715, that his ordination should be on March 1st.[2] His ministry was long, and eminently useful; and the inscription on his tomb-stone is a respectful memorial of his exemplary piety and great moral worth, as well as of the love and veneration of his people towards him. His death is there stated to have occurred in the 69*th* year of his age. But the following notice of

that event assigns *the 68th year*, as given in the List. "The Rev. Mr. Caleb Trowbridge Pastor of Groton died Sept. 9th, 1760, Æt 68, and in y^e^ 46th year of his Ministry."[3] [[1]*Rev. J. Bates, from Newton T. Records.* [2]*Town Records.* [3]*Records of First Chh. Chelmsford, p.* 2.]

DANA. Mr. Dana was born in that part of Cambridge which is now Brighton, a son of Mr. William Dana.[1] After his acceptance of the call given him to settle in Groton, the town voted April 23, 1761, that his ordination should be on the 1st Wednesday of June following.[2] He was opposed to the war of the revolution, on the ground that resistance on the part of the Colonies would only increase the evils complained of; and hence incurring the displeasure of his people, he was dismissed in Town Meeting, and forbidden to preach any longer.[1] This was done in April, 1775;[1] or 1776, according to a memorandum in Records of First Church, Chelmsford. He continued to reside at Groton; and within a few years after his dismission, at the invitation of a portion of his former flock, he preached to them again about eighteen months in a place of worship provided by them.[1] He also read law; and removing from Groton to Amherst, N. H. about 1780, he there settled in the practice of it;[1] and was appointed Judge of Probate for the County of Hillsborough.[3] He died at Amherst.[3] Hon. Samuel Dana of Groton, lately deceased, was his son. [[1]*Hon. S. Dana.* [2]*Town Records.* [3]*J. Farmer, Esq.*]

CHAPLIN. Dr. Chaplin studied Divinity with Rev. Dr Haven of Portsmouth.[1] With the majority of his church, he withdrew from the First Society in 1826; and being received Nov. 5, 1830, into the Union Church, he was acknowledged by them as colleague pastor with Rev. Mr. Todd; and this relation to them he sustained till death. He preached the Convention Sermon, 1808. [[1]*William L. Chaplin, Esq. of Groton, his son.*]

Church of First Parish.

ROBINSON. Mr. Robinson studied Divinity at the Theological School, Cambridge. He was ordained at Eastport, Me. Oct. 1822, and dismissed April 10, 1825.[1] [[1]*Rev. Mr. Robinson.*]

Union Church.

The origin of this church, and the union of the first church with it, have been set forth already, under First Church. With the Union Church, there was once connected, for the support of public worship, a religious society, formed according to law,[1] and styled the "Union Society." But for special reasons, this society was after a few years dissolved, and its members returned their names to that from which they had withdrawn.[1] In 1834, there were two Congregational Churches in Groton, and but one Society or Parish.[1] The Union Church managed its own prudential affairs:[1] and though its members worshipped in a distinct house, yet they considered themselves as belonging to the First Society or Parish, and attended and voted at its meetings.[2] [[1]*Rev. Mr. Kittredge.* [2]*Caleb Butler, Esq. of Groton.*]

TODD. Mr. Todd studied Divinity at the Theological Seminary, Andover; a member of the class of 1825. He was installed Jan. 30, 1833, as pastor of the Edwards Church at Northampton, gathered the same day;[1] and being dismissed thence, was installed Nov. 17, 1836 at Philadelphia, over a Congregational Church, recently gathered in that city.[2] [[1]*Boston Recorder, Feb.* 13. [2]*Boston Recorder, Dec.* 2.]

KITTREDGE. Mr. Kittredge was a student of the Andover Theological Seminary, of the class of 1832. After leaving Groton, he was installed as pastor of the Evangelical Church and Society in Westborough, Feb. 8, 1837.[1] [[1]*Boston Recorder, Feb.* 10.]

PHELPS. Mr. Phelps studied Divinity at the Andover Theological Seminary, which he left 1827. He was settled at Haverhill, First Parish, Jan. 9, 1828, and dismissed Aug. 28, 1833.[1] [[1]*Rev. Mr. Phelps.*]

NEWTON.

First Church.

Newton was at first a part of Cambridge; and "styled Cambridge Village, or New Cambridge, till the period of its incorporation, December 8, A. D. 1691," when it was called Newtown, (the original name of Cambridge,) and more recently, Newton.[1] It was on the "high grounds of Nonantum, lying at the north-east extremity of Newton,"

that Rev. Mr. Eliot first addressed the Indians on the subject of religion, Oct. 28, 1646.[1] Of the success of this and succeeding efforts of his for their conversion, Rev. Samuel Danforth (afterward his colleague) writes as follows, in a "Chronological Table" subjoined to his "Almanack for 1647." Having noticed several memorable *first* things, which had "happened since the first planting of Massachusetts," he observes against the year 1646, "The first time, wherin through the tender mercy of God, the Gospell was preached to the Indians in their own language, by Mr. I. E. Teacher of the church at Roxbury, whereby much illumination and sweet affection was in a short time wrought in diverse of them and a hopefull reformation begun, in abandoning idlenes, filthynes and other known sinnes, and in offering up themselves and their children to the English freely and gladly, that they might be better instructed in y^e^ things of God. The first Indian Towne given by the Generall Court to the Indians, within the bounds of Cambridge, called Nonauntum, that is to say, *joy* or *gladnes*." (A) "On this spot the Indians (by the advice of Eliot, who furnished them, by the public aid, with the requisite utensils) soon built a sufficient number of wigwams, not with mats, as usual, but with the bark of trees, and divided into several distinct apartments."[1] They also surrounded the town with ditches, (some traces of which were recently discoverable at the southern extremity) and with a stone wall, some of the stones of which were removed within the memory of an inhabitant of Newton, who died 1794.[1] And here too they were taught husbandry by the English, and such trades as were most needful for them: and here they built for themselves "a house of public worship, 50 feet in length and 25 in breadth, which, as an eye witness, the Rev. Mr. Wilson observes, 'appeared like the workmanship of an English housewright.'"[1] But at length the place proving too strait for them, in consequence of the increase of converts, a more commodious one was provided for them at Natick,[1] to which they removed 1651. (See Natick.) The church for the English settlers at Newton was not gathered, till some years after the removal of the Indians; viz. July 20, 1664.[1] Rev. Mr. John Eliot, jun. was ordained pastor, and Mr. Thomas Wiswall, ruling elder, the same day.[1] [[1]*Homer's Hist. pp.* 3, 4 *and note*, 7, 11, 14.]

ELIOT. Mr. Eliot was a son of the venerable "Apostle Eliot," and one that walked in his father's steps. He pursued his studies at Harvard College, till he took the degree of M. A. in 1659; commenced preaching in 1658; assisted his father in the instruction of the Indians; preached to them, after his ordination, once a fortnight at Pequimmit (Stoughton), and sometimes at Natick; and was deeply lamented by them, as well as by his own flock, at his early death.[1] [[1]*Homer's Hist.*]

HOBART. Mr. Hobart was son of Rev. Peter Hobart, first minister of Hingham; a brother of Rev. Messrs. Joshua of Southold, Long Island; Jeremiah of Topsfield, and of Haddam, Ct.; and of Gershom of Groton:[1] a fellow of Harvard College; and the beloved minister of Newton forty years, inclusively of two that he preached there before ordination. (B) He preached the Artillery Election Sermon in 1686:[2] and published a discourse entitled "The absence of the Comforter described and lamented."[1] [*Homer's Hist.* [1]*Allen's Biog.* [2]*Sewall's Journ.*]

COTTON. Mr. Cotton was son of Rev. Roland Cotton of Sandwich; a brother of Rev. Messrs. Nathanael Cotton of Bristol, R. I., Josiah Cotton of Providence, R. I., Woburn, and Sandown, N. H., and of Ward Cotton of Hampton, N. H.; and a descendant of the third generation from Rev. John Cotton of Boston.[1] During his ministry, there were two seasons of special attention to religion among his people, viz. in 1729, (shortly after the great earthquake,) and in 1740 (the time of Rev. Mr. Whitefield's preaching in this part of the country.)[2] At each of these periods, "the young people in considerable numbers, formed societies for religious improvement, and made a public profession of Christianity."[2] He preached the Election Sermon in 1753, which was published.[3] His other publications were, Four Sermons, addressed to youth, from Zech. ii. 4, 1729;[2] a sermon after the earthquakes, 1728; on the death of Nathanael Cotton of Bristol, 1729; at the ordination of his brother, Ward Cotton, 1734.[3] [[1]*Farmer's Geneal. Reg.* [2]*Homer's Hist.* [3]*Allen's Biog.*]

MERIAM. Mr. Meriam was among those thirty-one, favored with a liberal education, who in 1813 had been born in Lexington, or whose parents had resided there, while they were members of college.[1] In 1770, his house was consumed by fire, and in it the records of the church of Newton.[2] His people liberally aided him in building another house;[2] but the records could not be restored. [[1]*Williams's Cent. Serm. p.* 28, *note.* [2]*Homer's Hist. pp.* 3, 22.]

HOMER. Dr. Homer pursued the study of theology principally by himself; attending the lectures of Rev. Professor Wigglesworth at Cambridge, and taking notes; and preparing for examination under Rev. Mr. Fisk of Upton.[1] [[1]*Rev. Dr. Homer.*]

BATES. Mr. Bates studied divinity at Theological Seminary, Andover, in the class of 1826: and was ordained as colleague with Rev. Dr. Homer.

West Church.

GREENOUGH. Mr. Greenough studied divinity chiefly by himself.[1] Through a ministry of fifty years' continuance, he was much esteemed and beloved. [[1]*Rev. Dr. Homer.*]

GILBERT. Mr. Gilbert was a student at the Theological Seminary, Andover, a member of the class of 1827; and was settled as colleague with Rev. Mr. Greenough.

MARLBOROUGH.

First Church.

Marlborough was incorporated in 1660.[1] A preacher was employed in the town the same year; and measures for building a meeting-house were taken in 1662.[1] At what time a church was first gathered there is unknown; all church records prior to 1700 having been mislaid or destroyed.[2] Not improbably, the church was gathered, and its first pastor ordained, on the same day.

This ancient church was first divided in 1808 into two; the First or East Church, and the West Church.[1] (See West Church.) More recently, (in consequence, it is presumed, of a difference in religious sentiment,) a majority of the church and a minority of the society withdrew from the First Parish April 1, 1833; formed a new religious society, by the name of the "First Evangelical Congregational Society in Marlborough;" and settled Mr. Forbush as their pastor.[2] After the dismission of Mr. Forbush the following year, the two societies agreed to worship together again for a season; the old society furnishing the house, and the new supporting the preaching.[2] But they still continued distinct societies till March 6, 1835, when the First Parish, and the First Evangelical Congregational Society were incorporated by an Act of the Legislature, into one society again, by the name of the "Union Society in Marlborough."[3] [[1]*Hist. Sketches of Northborough with the early History of Marlborough, by Rev. Joseph Allen of Northborough*, 1826, *pp.* 6, 9, 65. [2]*Rev. Mr. Bucklin.* [3]*Revised Statutes.*]

BRIMSMEAD. Mr. Brimsmead (or, as his name is spelt by Judge Sewall, Brinsmead) entered Harvard College with the class that was graduated 1648: but being displeased with a new regulation, requiring four years' residence instead of three, as had been customary before, he left that institution without a degree in 1647:[1] or, about 1655, according to Mather, who states that sixteen others withdrew from college with him from the same cause; among whom he particularly names that celebrated divine, Rev. S. Torrey of Weymouth.[2] Mr. Brimsmead preached at Marlborough as early as Sept. 20, 1660.[3] In 1665, he was invited by the people at Plymouth to settle there; but declining their invitation, he was ordained at Marlborough the following year.[1] He preached the Election Sermon in 1681, which was published.[4] "Among the papers made use of by Prince, in compiling his annals, was a journal in Latin kept by Mr. Brimsmead from 1665 to 1695 inclusively."[4] Tradition attributes to him one odd conceit, that "he uniformly refused baptism to children who were born on the Sabbath."[1] But notwithstanding any eccentricities there may have been in his character, he was highly esteemed and respected in his day. The clergy honored him: and he was one of those ministers, whose counsel and prayers the magistrates were specially apt to ask in times of public difficulty and danger. (A) [[1]*Allen's Hist. Sketches, &c. p.* 60. [2]*Mather's Magn. B. IV. Pt. I.* § 10. [3]*Rev. Mr. Bucklin.* [4]*Allen's Biog.*]

BRECK. Mr. Breck "was regarded as one of the eminent ministers of his day;"[1] and his decline and death in the midst of life and usefulness were universally lamented. During his last sickness, a day of fasting and prayer was kept in Marlborough for his recovery; three funeral discourses were preached there on occasion of his decease, by Rev. Messrs. Swift of Framingham, Prentice of Lancaster, and Loring of Sudbury, all which were published; and a handsome monument, with a Latin inscription given at large by Allen, was erected to his memory.[1] According to this inscription, he discharged the duties of the pastoral office in the church of Marlborough twenty-seven years. This agrees with the statement of Rev. Mr. Allen, who dates his invitation to the pastoral charge from June 1, 1704, and his ordination from Oct. 24, following.[1] But it differs from the Church Records, which say expressly, that he was ordained Oct. 24, 1707.[2] This discrepancy between the records and the monumental inscription may perhaps be reconciled by supposing, that the latter has reference to the whole term of Mr. Breck's official services both before and after the date of his ordination, as given by the records.

(See Sherburne, B.) A similar difference between the date of the ordination of Rev. Mr. Hobart of Newton, according to the records of First Church, Roxbury, and that which the term of his pastoral office, assigned by the inscription on his tomb-stone, would make it necessary to assume, is accounted for in the same way.[3] Mr. Breck preached the Election Sermon in 1728, which was published; as was also a discourse preached at Shrewsbury June 15, 1720, "the first sermon preached in that town."[1] He likewise published two sermons, addressed particularly to young persons, preached in 1728, on occasion of the accession of about fifty members to his church; one from Luke ix. 61, 62, on the danger of religious declension; the other, from Lev. x. 3, was preparatory to the observance of the Lord's supper.[1] Mr. Breck was son of Capt. John Breck of Dorchester, and father of Rev. Robert Breck of Springfield.[1] [[1]*Allen's Hist. Sketches, &c. pp.* 61—64. [2]*Rev. Mr. Bucklin.* [3]*Homer's Hist. of Newton, p.* 15.]

KENT. Mr. Kent, after his dismission from Marlborough, became a lawyer, "was celebrated for his wit and eccentricity," went to Halifax, N. S. at the time of the revolution, to which he was opposed, and there died. [*John Farmer, Esq.*]

SMITH. Mr. Smith, being dismissed on account of ill health, retired to East Sudbury, now Wayland, to reside with his son-in-law, Rev. Mr. Bridge, and there died. [*Allen's Hist. p.* 65.]

PACKARD. Mr. Packard, after peaceably ministering to the whole town upwards of twenty-one years, was at length dismissed in 1806, in consequence of an unhappy contention among the people about the place of a new house of worship.[1] Shortly after the gathering of the West Church in 1808, he was installed its pastor; and was dismissed from this relation in 1819.[2] He has since resided in Lancaster, occasionally supplying vacant pulpits, and dispensing "labors of love."[2] [[1]*Allen's Hist.* [2]*Rev. Mr. Packard.*]

BUCKLIN. Mr. Bucklin was born at Rehoboth,[1] in that part of it which is now Seekonk;[2] and studied divinity with Rev. Dr. Fobes of Raynham.[1] After his dismission, and the division of the East Parish into two societies, he was employed by the First Society to preach to them a year:[1] and since then has been chosen to represent the town in the General Court. [[1]*Rev. Mr. Bucklin.* [2]*Allen's Hist. p.* 65.]

FORBUSH. Mr. Forbush studied divinity at the Theological Seminary in Andover, a member of the class of 1832. He was ordained over the First Evangelical Congregational Church and Society in Marlborough, after their separation from the First or East Parish; but continued their minister only about seven months.[1] Shortly after his dismission from Marlborough, he was installed June 4, 1834, at Northbridge;[1] and there recently deceased, much lamented.[2] [[1]*Rev. Mr. Bucklin.* [2]*Obituary Notice in Boston Recorder, Oct.* 5, 1838.]

GOODHUE. Mr. Goodhue studied divinity at New Haven. [*Rev. Mr. Hurlbut, Sudbury.*]

West Church.

This church, (as well as the dismission of Rev. Mr. Packard from the First Church,) originated from an unhappy division in the town respecting the location of a new meeting-house.[1] "This division led to an Ecclesiastical Council called by the church, which resulted, Oct. 24, 1806, that in case the minority" [of the town] "should obtain an act of incorporation as a distinct society, then, without breach of covenant, those members of the church who should unite themselves with such incorporation, might become a regular and distinct church, by the name of the West Church in Marlborough. After much opposition, such inhabitants did obtain an act of incorporation on the 23d of Feb. 1808, by the name of the second parish in Marlborough; and on the 5th of the following month, a church was duly organized."[1] [[1]*Allen's Hist. p.* 65.]

PACKARD. See First Church.

ALDEN. Mr. Alden studied divinity at Cambridge, and with Rev. Dr. Reed, Bridgewater.[1] After dismission, he continued to reside at Marlborough.[1] [[1]*Rev. Mr. Bucklin.*]

MORSE. Mr. Morse had not a collegiate education, but pursued a course of classical and theological study with a private instructor.[1] He was ordained at Philadelphia June 10, 1824; and after continuing there about two years, preached five years at Nantucket, and three years to a Society formed from Milton and Quincy.[1] [[1]*Rev. Mr. Bucklin.*]

SHERBURNE.

First Church.

Sherburne was incorporated as a town May 27, 1674.[1] When the church in this place was embodied does not appear from the Town Records.[1] Nor is it to be learned from those of the church, which commence with the ministry of the third pastor, Rev. Mr. Porter, Oct. 27, 1734.[1] The following notice however shows the date of this transaction, and of the ordination of the first pastor. "Thorsday, March 26, 1685. Went to y^e^ Gathering of y^e^ Chh at Sherborn, and ordaining Mr. Daniel Gookin their Pastor. But Six Brethren, and 3 of y^r^ names Mors. Mr Wilson, Mr Adams, and Mr. Nath^l^ Gookin of Cambridge managed the Work: Mr Nath^l^ Gookin y^e^ younger introduc'd y^e^ Elder, a hapy Type of y^e^ Calling y^e^ Jews. Mr. Torrey, Brinsmead, Fisk, Estabrooks, Man, Moodey, Hubbard Neh., Sherman, Woodrop," [See Stow] "Rawson Grindal, Wilson junr. there, and Fellows of y^e^ Colledge. Only Major Gen^ll^ and self of the Magistrates. No relations were made; but I hope God was with them. I put up a Note to pray for y^e^ Indians y^t^ Light might be communicated to y^m^ by y^t^ Candlestick; but my Note was w^th^ y^e^ latest, and so not professedly pray'd for at all."[2]

In this ancient church a division has recently taken place. After Rev. Mr. Townsend had been compelled by ill health to relinquish the pulpit, a majority of the church, who were Orthodox, being denied the privilege of hearing, as a candidate for settlement over them, a preacher of their own religious persuasion, withdrew from the First Society; and being formally invited, united themselves March 25, 1830, for the support of public worship, with the "Orthodox Congregational Society," which was organized according to law Feb. 22, of that year;[3] and the following Nov. they had a pastor ordained over them, Rev. Samuel Lee. [[1]*Hist. of Sherburne, &c. by William Biglow, Esq. pp.* 19, 48. [2]*Sewall's Journ.* [3]*Rev. Mr. Lee.*]

Gookin. Mr. Gookin was son of the celebrated Major General Daniel Gookin (the constant friend, and for many years the vigilant superintendent of the Indians, who had submitted to the Massachusetts government); and an elder brother of Rev. Nathanael Gookin of Cambridge. Like his father, he was distinguished for his zeal to promote the civilization of the Indians, and their conversion to Christianity. In a letter to Hon. Robert Boyle, April 22, 1684, Apostle Eliot writes concerning him—"He holdeth a Lecture in Natick meeting house once a month; which many English, especially of Sherburne, do frequent. He first preacheth in English to the English audience, and then the same matter is delivered to the Indians, by an interpreter, whom with much pains, Mr. Gookin hath foreprepared."[1] Memorials of two, at least, of these his Lectures at Natick to the Indians do yet survive. (A) Though Mr. Gookin was not ordained till March, 1685; yet proposals for settlement as the minister of Sherburne, which appear to have been acceptable to him, were made to him as early as April, 1681.[1] (See B) [[1]*Biglow's Hist. pp.* 68, 51, *&c.*]

Baker. Mr. Baker was settled as colleague pastor with Rev. Mr. Gookin; but when precisely, is not known. "His communication, accepting the invitation of the church and town, is dated, Dec. 29, 1711."[1] But, as will presently appear, he was not ordained till about two years afterwards. (B) He published in 1728, "Two Sermons," &c. 18mo.; the former of them preached at Dedham, Oct. 5, 1726; the latter at Sherburne, May 10, 1727; and both on days of "Prayer with Fasting," to implore the Effusion of God's Spirit, especially on the rising generation.[1] In the dedication of the latter discourse to the people of his charge, he observes—"It is now more than *Seventeen Years since* you first Invited me to preach to you, and above *Fourteen* since my Inauguration into the Office of Pastor to you, as an Assistant to my worthy Predecessor, the Rev. Mr. Gookin;" and "more than *Ten Years* that I have had the whole Pastoral Care of you," &c.[1] The date of this dedication is not given. As Rev. Mr. Gookin died, however, Jan. 8, 1718, it must have been written after Jan. 8, 1728: and as Mr. Baker's ordination was more than "*Fourteen Years*" prior to the date of the dedication, it must have occurred in the early part of 1714, or more probably in the latter part of 1713. [[1]*Biglow's Hist. pp.* 64, 65.]

Porter. Mr. Porter appears to have been a native, not of Brookfield, as Mr. Biglow states,[1] but of Hadley.[2] The Records of Births, &c. in that town, however, having been destroyed by fire, when Rev. Dr. Hopkins's house was burnt about fifty or sixty years ago, the time of his birth cannot be ascertained.[3] He preached at the Artillery Election, 1754.[2] He also preached the sermon at the ordination of Rev. William Phipps, Douglas, 1747, which was published. [[1]*Biglow's Hist. pp.* 66, 67. [2]*Rev. Dr. Pierce, Brookline.* [3]*Rev. Mr. Perkins, Amherst.*]

Locke. Dr. Locke was dismissed from Sherburne at his election to the presidentship of Harvard College, after the death of President Holyoke. He was inaugurated in this office March 21, 1770; and resigning it Dec. 1, 1773, he returned to Sherburne to reside, and there died suddenly in Jan. 1777;[1] or, according to Rev. Dr. Pierce, Brookline, in Jan. 1778.[2] He preached at the Artillery Election in 1762: and before the Convention of Congregational Ministers in 1772. His sermon on the latter occasion was published. [[1]*Biglow's Hist. p.* 68. [2]*Letter to Rev. Mr. Townsend in Church Records.*]

Brown. Mr. Brown published a sermon preached at the ordination of Rev. Zedekiah Sanger at Duxbury in 1776. [*Biglow's Hist. p.* 71.]

Townsend. Mr. Townsend was obliged by ill health to ask, and had granted him, July 20, 1829, a partial dismission from his people.[1] By arrangements then made, he relinquished his salary, but still retained a nominal relation to them as their minister.[1] And hence, at the separation of the church from the First Society in 1830, and at the subsequent ordination in each, both parties claimed him, as their senior pastor.[1] In the autumn of 1829, Mr. Townsend went for the benefit of his health to Charleston, S. C. and thence to St. Augustine, Florida:[1] and died near Milledgeville, Georgia, July 20, 1832.[2] [[1]*Biglow's Hist. p.* 74, *&c.* [2]*Church Records in keeping of Rev. Mr. Clarke.*]

Lee. Mr. Lee studied divinity at the Seminary at New Haven.[1] After dismission from Sherburne, he was installed as pastor of the church at New Ipswich, N. H., May 5, 1836.[2] [[1]*Rev. Mr. Lee.* [2]*Boston Recorder, May* 13, 1836.]

Smith. Mr. Smith studied divinity at the Theological Seminary, Andover, a member of the class of 1834.[1] He was dismissed (on account of ill health) the same day that his successor was ordained; and now resides with his father at Newburyport.[2] [[1]*Rev. Mr. Smith.* [2]*Rev. Mr. Dowse.*]

Dowse. Mr. Dowse studied divinity with Rev. Dr. Ide of Medway. [*Rev. Mr. Dowse.*]

Church of First Society.

Clarke. Mr. Clarke studied divinity at Andover, it is believed, under the direction of Rev. Mr. French; and was employed for many years after, as an instructor of youth at Newburyport, Dedham, and Boston.

LEXINGTON.

Church of.

Lexington was originally a part of Cambridge, and distinguished by the name of Cambridge Farms;[1] and after it was made a parish, by that of North Cambridge.[2] It was incorporated as a parish, Dec. 15, 1691; and as a town, March 20, 1712–13 O. S.: or March 31, 1713 N. S.[1] The following notice of the gathering of its church is from the Journal of Judge Sewall. "4*d.* Oct^{r} 21, 1696. A Church is gathered at Cambridge North-farms: No Relations made, but a Cov^{t} signd and voted by 10 Brethren dismiss'd from y^{e} Chs. of Cambridge, Watertown, Wooburn, Concord for y^{e} work. Being declared to be a Ch. they chose Mr. Benj. Estabrooks y^{r} Pastor, who had made a good Sermon from Jer. 3. 15. Mr. Estabrooks y^{e} father managed this having prayd excellently: Mr. Willard gave y^{e} Charge; Mr. Fox y^{e} Right hand of Fellowship. Sung part of y^{e} 48 from y^{e} 9th v. to y^{e} end, 'O God our Thoughts.'" (A) "Mr. Stone and Fisk thanked me for my Assistance there. Cambridge was sent to tho had no Teaching Officer; y^{r} sent Elder Clark, Hasting, Remington."

It was in this town, during the ministry of Rev. Mr. Clark, and within a few rods from his door, that the memorable action of April 19, 1775 took place, known by the name of Lexington Fight. The anniversary of this day was afterwards statedly observed in Lexington, during the war, "by a respectable appearance of the militia in arms, and a solemn assembly of the whole congregation in the house of God," &c.[1] The preachers on this occasion, and their texts, were, in 1776, Rev. Jonas Clark, Lexington, from Joel iii. 19—21; 1777, Rev. Samuel Cooke, Cambridge Second Parish, (now West Cambridge,) from Ex. xvii. 14—16; 1778, Rev. Jacob Cushing, Waltham, from Deut. xxxii. 43; 1779, Rev. Samuel Woodward, Weston, from 1 Sam. vii. 12; 1780, Rev. Isaac Morrill, Wilmington, from Ps. xxvii. 13, 14; 1781, Rev. Henry Cumings, Billerica, from Ps. lxxvi. 10; 1782, Rev. Phillips Payson, Chelsea, from Ex. xii. 14; 1783, Rev. Zabdiel Adams of Lunenburg, from Gen. i. 20.[1] Most, if not all of these sermons were published. [[1]*Williams's Cent. Disc.* [2]*Chh. Records.*]

ESTABROOK. Mr. Estabrook (or Eastabrook, as his name is spelt in the Church Records) was son of Rev. Joseph Estabrook of Concord. He commenced preaching constantly in Lexington in May, 1692; but was not ordained till October, 1696, and died lamented within a year after.[1] [[1] *Williams's Cent. Disc.*]

HANCOCK. Mr. Hancock was son of Mr. Nathanael Hancock of Cambridge;[1] and being dismissed from Newton Church at his ordination,[2] was probably born in that part of Cambridge, which is now Newton. He was very eminent in his day for wisdom, piety and fidelity in the cause of his Divine Master; and for a happy talent at preventing discord, and healing existing animosities among his people: and from respect to his "age and gravity he was long honored with the title of Bishop."[1] His advice and assistance were highly valued and extensively sought; so that "the Care of the neighboring Churches in a manner came upon him."[3] For nearly thirty years, he was the senior minister in (this part of?) the County of Middlesex; had for many years presided in most of the Councils for ordination within its bounds; and had given "the solemn Charge" to twenty-one ministers at their induction into office.[3] He survived his son, ordained for his assistance in his old age, almost thirteen years; pursued the work of the ministry alone with undiminished if not increased vigor and zeal; and preached with uncommon fervor the Sabbath before his death.[3] During his greatly protracted ministry, 477 were admitted into the church, of whom 445 were by profession; 180 owned the Covenant; and 1,637 were baptized.[1] After he had baptized 1,150, he made the following entry in the Church Records:

"4 January 1740–1. baptis'd { Nathan Harrington.
{ Submit Loring I baptised after Meeting at Mr. Loring's house, and this was y^e *first* I ever baptised in Private. She was very sick."

He preached the sermon at the General Election, 1722; at the Artillery Election, 1730;[4] and at the Convention of Congregational Ministers in 1735.[5] His discourse on the occasion first named was published. His other publications were, a sermon at the ordination of his son J. Hancock, Braintree, 1726; of his son E. Hancock, Lexington, 1734; of T. Harrington, Lancaster, 1748; at the Boston Lecture before the Governor and General Court, Nov. 21, 1734.[1] He was father of the ministers of Braintree and Lexington just named, who both died before him, and of Thomas Hancock, Esq. of Boston, founder of the Hancock Professorship of the Hebrew and other oriental languages in Harvard University; and grand-father of the celebrated Governor Hancock by his son of Braintree. [[1] *Williams's Cent. Disc.* [2] *Church Records.* [3] *Appleton's Discourse at his death.* [4] *Rev. Dr. Pierce, Brookline.* [5] *Rev. Dr. Sewall's Journ.*]

HANCOCK. Mr. E. Hancock, son of the preceding, was invited to settle as colleague with his father, Nov. 2, 1733; and was ordained as such in January following.[1] He had just before received an unanimous call, both from church and town, (B) to settle at Sherburne, as successor to Rev. Mr. Baker;[2] but from desire to be helpful to his father in his declining days, among other reasons, he gave the preference to Lexington.[1] He was a very popular preacher; and "died greatly and universally lamented," when he had just completed the sixth year of his ministry.[1] [[1] *Williams's Cent. Disc.* [2] *Biglow's Hist. of Sherburne, p.* 57.]

CLARK. Mr. Clark married a grand-daughter of the elder Mr. Hancock, above named, whose wife was a daughter of Rev. Thomas Clark of Chelmsford, a son of (Elder?) Jonas Clark of Cambridge. Like his predecessor just referred to, he was greatly respected and beloved by his people; and the years of their ministry added together, exceed 104 years. Mr. Clark preached the Artillery Election Sermon 1768, and the General Election Sermon 1781, both which were published. His other publications were, a sermon 1, to a religious society of young men in Lexington, 1761; 2, on the use, &c. of vocal music in public worship, 1770; 3, on April 19, 1776; 4, at the ordination of Josiah Bridge, E. Sudbury, 1761; 5, of Joseph Estabrook, Athol, 1787; 6, of William Muzzy, Sullivan, N. H. 1798.[1] [[1] *Williams's Cent. Disc.*]

WILLIAMS. Mr. Williams was son of Rev. Mr. (Henry) Williams, minister first of Guilford, Vt. and then of Leverett, Mass.; and was born in 1782 at the former place, as a successor of his father in the latter place, informs.[1] Dismissed from Lexington on account of ill health, he went to the South, and died Feb. 4, 1816,* in Spartanburg County, S. C.[2] when, according to the year of his birth above given, he must have been about 34 years of age. But according to another statement from a highly respected clergyman, who lately deceased at Lexington,[3] he died at Fayetteville, N. C. aged 40. His only known publication is the excellent Century Discourse, preached at Lexington March 31, 1813, and so often referred to in the above account of the Church and ministers of that town. [[1] *Rev. Mr. Raynolds, late of Leverett.* [2] *Boston Columb. Centinel March* 23, 1816. [3] *Rev. William Muzzy, formerly of Sullivan, N. H.*]

BRIGGS. Mr. Briggs was son of Rev. Mr. Briggs of Halifax in the County of Plymouth, and a brother of Rev. Messrs. Isaac Briggs of Boxford, Ephraim Briggs of Chatham, and Richard Briggs of Mansfield. He studied divinity at Cambridge;[1] and was dismissed from Lexington, that he might become the Secretary and General Agent of the American Unitarian Society, in which office he still continues. [[1] *Rev. Mr. Briggs.*]

SWETT. Mr. Swett studied divinity at the Theological School, Cambridge.[1] He is a grandson of the late Hon. William Gray, formerly Lieut. Governor of Massachusetts. [[1] *Rev. Mr. Swett.*]

STOW.

Church of.

Stow, the Indian name of which was Pompsiticutt, (or, as it is otherwise spelt in the Records, Pomquosittacutt,) was incorporated by the General Court as a town, May 16, 1683.[1] The Gospel was preached in the place as early as 1682; and invitations were afterwards extended to several gentlemen to settle there in the ministry, but without success. At length, in 1699, a church was embodied, and a pastor ordained.[2]

Among the preachers who were candidates for settlement in Stow, previously to the gathering of a church there, was Mr. William Woodrop. This gentleman's name is spelt *Woodroffe* in Rev. Mr. Newell's Century Discourse: and the opinion has been expressed by John Farmer, Esq.[3] and by Hon. Mr. Savage,[4] that it ought to be spelt in this way. But in the Town Records of Stow, it is repeatedly spelt Woodrop or Woodropp; and once at least it occurs there, apparently in the gentleman's own hand, spelt Woodrop or Woodrope: although, from some peculiarity in the chirography, the *p* in this name might at a superficial glance be easily mistaken, and doubtless was mistaken by Rev. Mr. Newell, for an *f*. Mr. Woodrop, it appears, was a native of Scotland (see below); is numbered by Mather among the ministers of his Third Classis, that is, those who were ejected from their cures in England by the Act of Uniformity in 1662;[5] and came to this country at the close of the year 1674. The following is a copy of a brief notice of his coming and reception, contained in the Records of First Church, Roxbury, in the hand-writing of Eliot. "1674. 14. 10^{m} About y^{e} time Mr. Woodrob a Scotchman, a Scholar, had been at Jamaica, and was too good for y^{m} he came hither, he is well accepted." Mather stations him at Lancaster,[5] where he was found, when applied to, as follows, to go to Stow. "At a Meeting of y^{e} Inhabit^{ts} of this Town and propriet^{rs} y^{e} 7 of Novemb^{r} 1686.

"This Town being now resolved to prevaile if possible with some able and orthodox Godly minister to com and dwell and settle in this Town to preach and administer all Church ordinances wth all convenient speed unto the people of this Town, Doe Vote ord^{r} and Conclud y^{t} Jn^{o} Butterick and Gersham Heale doe speedily repaire to Lancaster and there in the name and behalfe of this Town to discorse wth Mr. William Woodrop preacher of Gods Word, standing unningaged to any people else and to give him a soleume invitation to come to this Town and dwell and settle in it for y^{t} end and to know his mind and termes relating to it, and to returne an account therof at y^{e} next Town Meeting."[6] In compliance with the invitation here voted, Mr. Woodrop repaired to Stow forthwith; and preaching to the satisfaction of the people, induced them to take measures at once for his establishment among them. At a Town Meeting Nov. 15th, "hee promising to dwell and settle in the Town (till God should scatter y^{e} Shepheard from y^{e} Sheepe) and therin carry on y^{e} worke of constant preaching y^{e} word of god and all other Church administrations according to y^{e} rules of y^{e} gosple judging y^{e} Call and unanimouse concurrance of y^{e} people to bee a Call from God to him; upon wh. for his incouragem^{t} This Towne doth Vote ord^{r} and conclud annually to pay to him 40^{lb} on halfe mony, y^{e} other halfe in corne and graine" &c. &c. "if he continue: and for other things about this matter they should be resolved upon speedily."[6] And now every thing seemed to be in a fair train for the settlement among them of the man of their choice at no distant day. At a Meeting Dec. 13, 1686, the Town voted to build a house for Mr. Woodrop, and certain men engaged to do the work.[6] And at a subsequent Meeting, Feb. 28, 1686–7, persons were appointed to subscribe a Covenant with Mr. Woodrop, on part of the Town.[6] But suddenly the fond hopes of this people for the speedy establishment of the Gospel Ministry among them were painfully disappointed. At a Meeting of the Selectmen March 19, 1686–7, the Records declare, "Affe^{r} all transactions to settle Mr. W^{m} Woodrop minist^{r} amongst us hee receiving intelligence from his wiffe as he saith y^{t} she cannot come to him concluded his call was to goe to her: And from y^{t} time he was more Lords dayes absent from this Town then (than) present preparing for his Voyage."[6] But though Mr. Woodrop regarded with reason this latter call to be a louder one in Divine Providence than the former, inasmuch as his engage-

ments to his wife were prior to those in which he stood to this people; yet the people were not so clear on this point, as to be willing to let him depart, without some further effort to retain him. At a Town Meeting April 4, 1687, Mr. Woodrop being present, and declaring his resolution to leave, a Committee was despatched to Concord, to consult with Major Bulkeley and several ministers there assembled on some occasion, respecting the affairs of Stow.[6] This Committee reported on its return, that the gentlemen referred to generally concluded "Mr. Woodrop's Call of going to his wife to preponderate at (against) y^t wh was alledged for his stay."[6] He had now the decision both of the Magistracy and of the Ministry in his favor. But seeing the people "still unsatisfied at his soe unexpected leaueing them," he relinquished to them all the lands that had been granted him, and also all the money, except six pounds, which he owed for the entertainment of himself and horse the winter preceding: which sum the Town agreed to pay. "Mr. Woodropp after this preached three or four Saboths in this Towne;" on two of which, "besides the grant of y^e Six pounds above s^d,"——"collections were volluntarily made amounting to in y^e whole to above four pounds mony wh was presented and d^d (delivered?) to him before his absolute departure hence to help him in his Voyage to England: Finis."[6] To the above last record of transactions between Mr. Woodrop and the inhabitants of Stow, or to an acknowledgment for money received by him of them, soon after subjoined, his name is affixed, apparently by his own hand, and is there spelt, William Woodrope, or Woodrop. And now being peaceably released from his engagements at Stow, he shortly after returned to Europe. His sailing is noticed as follows by Judge Sewall in a letter to Rev. John Richardson of Newbury, and also in his Journal. "—— The most remarkable within my view since your being here, is the Going of Counselour Wharton, Mr. Charles Morton, Mr. Woodrop y^e Scotch Minister, Madam Bridgett Usher and her Daughter, which fell out last Tuesday," &c. &c.[7] "1687 Tuesday July 12. I go to Mr. Usher's about 5 mane——About 7 or eight we goe on Board, the Ship being under Sail. Go with them to Alderton's Point——Goe in y^e Ship Mr. Wharton, Sam. Newman, Mr. Charles Morton, Mr. Wooddrop, Mrs. Bridget Usher, and her Daughter Mrs. Bridget Hoar, and others: Had an extraordinary good wind. Mr. Usher wept at taking leave of 's Wife and Daughter. Before went from Mr. Usher's, Mr. Moodey went to Prayer in behalf of those going to Sea, and those staying behind in a very heavenly maner." [[1]*Century Serm. by Rev. Jonathan Newell, preached May* 16, 1783. [2]*Half Century Discourse by Rev. Jonathan Newell, preached Oct.* 11, 1824. [3]*Geneal. Reg.* [4]*Winthrop's Hist. vol.* ii. *Appendix, p.* 392. [5]*Magnalia, B. III. Introd.* [6]*Town Records of Stow.* [7]*Letter Book, July* 15, 1687.]

EVELETH. Mr. Eveleth was son of Sylvester Eveleth of Gloucester and Manchester, and was born probably in one of those towns.[1] He was employed in preaching at Manchester 1689, and left 1695.[2] The precise date of his dismission from Stow is not known. It must have been between Dec. 9, 1717, when it was agreed to call a Council in reference to his dismission, and Jan. 6, 1718, when a Committee was appointed to procure a supply for the desk.[3] Probably it was about Dec. 31, 1717. And to this agrees the following extract from Lexington Church Records. "15 December 1717 chose Deacon Miriam for y^e Council at Stow."[4] After dismission from Stow, he was settled in 1719 at Arundel, Me., and resigned his charge there in 1729.[2] From 1723 to 1726 he preached a part of the time at Biddeford, Me.; and went as chaplain to a regiment in an expedition against the French and Indians some time previously to June 1726.[2] [[1]*J. Farmer, Esq.* [2]*Rev. Joseph B. Felt.* [3]*Town Records.* [4]*Lexington Chh. Rec., p.* 46.]

GARDNER. Mr. Gardner was born in that well known corner of Charlestown contiguous to Woburn, called "Charlestown End," and "Gardner Row," after the name of most of its inhabitants. His ancestors and their descendants there resident have attended from the beginning, and do still attend, public worship in Woburn; and his nativity is registered as follows in Woburn Records of Births, Marriages and Deaths. "John son of Henry and Elizabeth Garner borne y^e 22 July—1695." He is said on his tomb-stone to have been ordained in October, 1717; and in the Appendix to Rev. Mr. Newell's Half Century Sermon, styled, the "Aged Minister's Review," Nov. 18, 1720 is assigned as the day of his ordination. But by the following extracts from the Town Records of Stow, both those dates appear to be erroneous. "At a Meeting of the Town Nov. 3, 1718—Voted and agreed to ordain Mr. John Gardner pastor of the Church of Stow on the last Wednesday in November 1718."——"Stow, December the 26, 1720. Then received and at several other times of John Butterek seventy pounds in full for my first years salary which year began on Novemb^r y^e 26: 1718.——I say per John Gardner." Mr. Gardner was father of Rev. Francis Gardner of Leominster; and of Henry Gardner, Esq. Treasurer of Massachusetts at the commencement of the Revolutionary War.

NEWELL. Mr. Newell was son of Deacon Josiah Newell of Needham;[1] studied divinity with Rev. Mr. West of that town;* and was ordained as colleague with Rev. Mr. Gardner.[2] He preached a sermon May 16, 1783, at the completion of a century from the incorporation of Stow; and another, entitled "An Aged Minister's Review," Oct. 11, 1824, being half a century from his ordination. Both these sermons were published. [[1]*Rev. Mr. White, Dedham, from Town Clerk of Needham.* [2]*Newell's Aged Minister's Review, App.*]

SIBLEY. Mr. Sibley studied divinity at Cambridge;[1] and was settled as colleague with Rev. Mr. Newell. [[1]*Dr. Jonathan Newell, Stow.*]

FRAMINGHAM.

First Church.

Framingham was incorporated June 25, 1700; at which time seventeen families were annexed to it, set off from Sherburne.[1] A church was gathered in the town, and a pastor ordained Oct. 8, 1701.[2] In 1746, seven male members of this church, dissatisfied with Rev. Mr. Bridge, then recently ordained, requested a dismission, that they might form themselves into a distinct or second church; but their request was not granted.[2] Notwithstanding this denial of their petition however, they were in the issue embodied into a separate church, known in that day as "the Church of New Lights;" and had for their pastor Rev. Solomon Reed, a graduate of Harvard College 1739, and father of the late Rev. Dr. Reed of Bridgewater.[3] Mr. Reed did not long continue with them, being installed in 1750 over the Third Church in Middleborough.[4] A mutual council of seven churches, convened Sept. 18, 1759, having gone "into a full hearing of the reasons or objections that the Second Church and Society had to offer against submitting to Mr. Bridge as their Minister," decided unanimously that their objections were insufficient; and in their Result "advised and urged" the members of the Second Church to return to their union with the First Church, and advised the First Church to receive them.[2] The churches composing this mutual council were those under the pastoral care of Rev. Messrs. Pemberton of Boston, Dunbar of Stoughton, Stone of Southborough, Weld of Attleborough, Hutchinson of Grafton, Eliot of Boston, and Wigglesworth of Ipswich.[2] Their advice, above given, appears to have been eventually, if not immediately, complied with; as the separate worship of the Second Church was in a few years discontinued; and at Rev. Dr. Kellogg's coming to the town, their meeting-house was occupied as a barn.[3]

In the autumn of 1829, Rev. Dr. Kellogg signifying a desire (on account of the infirmities of age, it is presumed) to cease from the active services of a minister, a committee was appointed, which employed two candidates, one of Trinitarian, the other of Unitarian sentiments, to preach twelve Sabbaths.[5] At the expiration of this term, the state of feeling among the people had become such, that the Orthodox portion of the Society judged it expedient, both for the peace of the town, and their own edification, to retire from the rest, and worship by themselves.[5] Accordingly, about the commencement of 1830, the Congregational Church in this place, (including its venerable pastor, and all its lay members, a very few individuals only excepted,) and the Orthodox members of the First Society, withdrew from the First Parish, relinquishing thereby their interest in the meeting-house and funds; and formed themselves legally into a new religious association for public worship, by the name of the Hollis Evangelical Society.[5] The Church at the same time assumed the title of the Hollis Evangelical Church. They met in the Town House to worship till Sept. 15, 1830: when a new meeting-house, which they had built for their accommodation, was dedicated; and Mr. Trask, who had been employed in preaching to them both before and since their secesssion from the First Parish, was ordained over them, as colleague pastor with Rev. Dr. Kellogg, on the same day. [[1]*Biglow's Hist. of Sherburne, p.* 33. [2]*Church Records.* [3]*Rev. Dr. Kellogg.* [4]*List of Churches and Ministers in Plymouth County, in Am. Quart. Reg., Nov.* 1835. [5]*Rev. Mr. Trask.*]

SWIFT. Mr. Swift was a native of Milton;[1] and not improbably a son of deacon Swift of that town.[2] Previously to his settlement at Framingham, he received, in 1700, an unanimous invitation, both from church and town, to settle at Marlborough, as colleague with Rev. Mr. Brimsmead, but declined.[3] He preached the Artillery Election Sermon, 1726; and the General Election Sermon, 1732. The latter discourse was published; as was likewise one preached by him at Marlborough in 1731, on the death of Rev. Robert Breck.[3] [[1]*Rev. Dr. Pierce, Brookline.* [2]*Sewall's Journ., Aug.* 21, 1693; *April* 9, 1706, *&c. &c.* [3]*Allen's Hist. of Northborough, &c. &c. pp.* 60—63.]

BRIDGE. Mr. Bridge was a native of Lexington,[1] a *second* son by the name of Matthew, of Matthew and Abigail Bridge, born July 8, 1725,[2] and so agreeably to state-

ment of Church Records in Framingham, in his fifty-first year at death, Sept. 2, 1775. Rev. Mr. Williams, mistaking the *first* Matthew (born July 18, 1721,[2] who doubtless died in infancy) for the minister of Framingham, erroneously represents him to have died, "æt. 55."[1] His only known publication is a sermon preached 1761, at the ordination of Rev. Eliab Stone at Reading. [[1]*Cent. Disc. by Rev. A. Williams, Lexington, p.* 28. [2]*Charles Tidd, Esq., Town Clerk of Lexington.*]

KELLOGG. Dr. Kellogg studied theology with Rev. David Parsons, D. D., of Amherst;[1] and is yet living, (Nov. 1838,) the oldest clergyman in the county, at least of the Congregational denomination, except Rev. Dr. Ripley of Concord. [[1]*Rev. Dr. Kellogg.*]

TRASK. Mr. Trask studied divinity at the Theological Seminary, Andover, in the class of 1829; and was ordained as colleague with Rev. Dr. Kellogg. Dismissed from Framingham, he was installed at Warren, Nov. 23, 1836.[1] [[1]*Boston Recorder, Jan.* 13, 1837.]

BRIGHAM. Mr. Brigham studied divinity with Rev. Dr. Emmons of Franklin, and with Rev. Dr. Ide of Medway.[1] He was ordained over the church in East Randolph, Dec. 29, 1819, and dismissed from there Nov. 23, 1836.[1] [[1]*Rev. Mr. Brigham.*]

Church of First Parish.

MUZZY. Mr. Muzzy studied divinity at the Theological School, Cambridge; and being dismissed from Framingham, was installed over the First Church at Cambridgeport, Jan. 1, 1834.[1] [[1]*Rev. Mr. Muzzy.*]

CHAPMAN. Mr. Chapman studied divinity, it is believed, at the Theological School, Cambridge; and his health failing soon after ordination, he died at Boston, much lamented.

BARRY. (See Lowell.)

Saxonville Church.

The church at Saxonville (a manufacturing settlement recently grown up within the bounds of Framingham) was gathered May 26, 1833.[1] To aid in forming it, several members were dismissed from First Church, April 8th, preceding.[2] [[1]*Rev. Mr. Kidder.* [2]*Records of First Church.*]

KIDDER. Mr. Kidder studied divinity at Theological Seminary, Andover, in the class of 1832. Since his dismission from the church at Saxonville, he has been employed as an Agent of the American Tract Society.[1] And Rev. Isaac Hosford of Thetford, Vt. a graduate of Dartmouth College, 1826, and of Andover Theological Seminary, 1829,[2] was ordained his successor, Feb. 14, 1838.[3] [[1]*Rev. Mr. Brigham.* [2]*Statistics of Theol. Sem. at Andover, in Am. Quart. Reg., Aug.* 1838. [3]*Boston Recorder, Feb.* 23.]

WESTON.

Church of.

Weston was taken from Watertown, of which it was, originally, the most westerly part.[1] It was erected by the General Court, May 1698, into a precinct; and was known by the name of the "Westerly Precinct in Watertown."[1] It was also called the more Westerly, and most Westerly Precinct, to distinguish it from Waltham,[1] then a part, likewise, of the same town, west of the First Parish, and in which there was a separate religious society, though not as yet legally established as a precinct. On Jan. 1, 1712–13, O. S., that is, Jan. 12, 1713, N. S., Weston was incorporated as a town. As early as 1695, during a sharp contention in Watertown about the site of a meeting-house, the inhabitants of this remote section began to make provision for holding public worship among themselves; raising money by subscription to erect a building for the purpose, agreeing upon the place, &c. &c.[1] "March 5, 1700, money was granted to support preaching"[1] in their new meeting-house: and after four successive attempts to settle a minister among them, all of which proved ineffectual, (A) they gave, in 1708, to Mr. William Williams an invitation to this end, which was accepted.[1] A church was gathered in this precinct Nov. 2, 1709; and Mr. Williams ordained the same day.[1] [[1]*Cent. Serm.* 1813, *by Rev. Samuel Kendal, D. D.*]

WILLIAMS. Mr. Williams was son of Rev. William Williams of Hatfield, and brother of Rev. Elisha Williams, President of Yale College, of Rev. Solomon Williams of Leba-

non, Ct. and of Hon. Israel Williams of Hatfield; all men of distinction in their day.[1] The mother of William and Elisha was a daughter of Rev. Seaborn Cotton of Hampton, N. H.; of Solomon and Israel, a daughter of Rev. Solomon Stoddard of Northampton.[1] Mr. Williams "was esteemed a scholar, and good preacher. After his dismission, contrary to the too frequent practice of clergymen that are removed from office, he was a peaceable parishioner, and treated his successor with kindness and respect."[2] He preached the Artillery Election Sermon in 1737, and the General Election Sermon in 1741; both which were published. His other publications were a sermon at the ordination of D. Hall, Sutton, 1729; on the execution of P. Kennison for burglary, 1738; on saving faith, 1741; on the death of Caleb Lyman, 1742; of his wife, 1745.[3] [[1]*Farmer's Geneal. Reg.* [2]*Kendal's Cent. Serm.* 1813. [3]*Allen's Biog.*]

WOODWARD. Mr. Woodward "was a descendant of an ancient and highly respectable family in Newton;" and died "greatly beloved and lamented by the people of his charge."[1] His birth is recorded in the Town Book at Newton as follows: "Samuel, son of Ebenezer and Mindwell Woodward, born Feb. 1, 1726."[2] This was probably intended for Feb. 1, 1726–7; as Mr. Woodward is said,[1] by Rev. Dr. Kendal (who married two of his daughters) to have died in the 50th year of his age. He preached at the Artillery Election, 1764,[3] and published a sermon at the ordination of J. Marsh, Wethersfield, Ct., 1774; and at Lexington, 1779, at the anniversary of April 19, 1775. [[1]*Kendal's Cent. Serm.* [2]*Rev. James Bates, Newton, from Town Records.* [3]*Rev. Dr. Pierce, Brookline.*]

KENDAL. Dr. Kendal was a descendant of Francis Kendal, supposed to be the common ancestor of all "that bear the name of Kendal in New England."[1] This gentleman was one of the earliest inhabitants of Woburn; his name being subscribed to the *Town Orders* agreed upon by the first settlers, Dec. 18, 1640:[2] and his possessions there, in part at least, still bear the name of Kendal's Mill, and have been handed down from father to son, in the line of his posterity, to the present day. Dr. Kendal studied divinity at Cambridge.[3] He preached the Election Sermon, 1804, which was published. He also published a sermon at the ordination of T. M. Harris, Dorchester, 1794; seven sermons for the young, 1808, making the Eighth Number of the Christian Monitor; on the death of S. Dexter, 1810; century sermon, 1813;[4] a sermon from 1 John iv. 16, preached at Roxbury Nov. 16, 1794; at ordination of I. Allen, Bolton, 1804; of A. Williams, Lexington, 1807.[4] A volume of his sermons, likewise, was published after his death.[4] [[1]*Kendal's Cent. Serm.* [2]*Woburn Town Records.* [3]*Isaac Fiske, Esq., Weston.* [4]*Allen's Biog.*]

FIELD. Mr. Field studied divinity at Boston. [*Isaac Fiske, Esq. Weston.*]

MEDFORD.

First Church.

Medford was incorporated as a town Sept. 28, 1630;[1] but had no regularly constituted church for upwards of eighty years afterward. (A) It was not, however, all this while, entirely destitute of the public ordinances of religion. Rev. James Noyes preached there nearly a year, immediately upon his arrival in New England in 1634, before going to Newbury.[2] Rev. Simon Bradstreet, before his settlement at Charlestown, was employed constantly for a time in preaching at Medford; and hence is represented by Mather in his Hecatompolis, as the minister of Medford in 1696.[3] But he was not settled there; and quitting Medford early in 1697, he was, not long after, succeeded in his labors by Rev. Benjamin Woodbridge.[4] Mr. Woodbridge was son of Rev. John Woodbridge of Andover, and brother of Rev. Timothy Woodbridge of Hartford, Ct.[5] He was also a nephew of Rev. Benjamin Woodbridge, the first graduate of Harvard College;[5] but does not appear from the Catalogue to have been educated there himself. He was at first minister of Bristol, R. I., at which place he was succeeded probably in 1687, by Rev. Samuel Lee, one of the ejected ministers. "1687. Satterday, Ap. 2. Mr. Lee goes to Dedham in order to his going to Bristoll next week *to settle* there, if can compose their differences respecting *Mr. Woodbridge*."[6] In 1688, Mr. Woodbridge was minister at Kittery.[5] The only memorials of his services at Medford are "some loose leaves containing a record of a great number of baptisms and marriages," solemnized by him, commencing with March 26, 1699, and ending July 12, 1709,[7] six months before his death. Of this event the following notice occurs. "January 15, 1709–10 Mr. Benj[a] Woodbridge died at Meadford: Thorsday, 19th. buried. Mr. Parsons of Malden preached the Funeral Sermon. Bearers, President, Mr Hubbard of Newton; Mr Brattle, Mr Bradstreet; Mr Parsons, Mr Ruggles of Billericay. By reason that it was Lecture-day, and Mr Colman preachd; and the Wind very high and Blustering, not one Boston Minister

was there."[6] After his decease, effectual measures were taken for obtaining the due administration of all Christian ordinances in the town, and at length a church was gathered Feb. 11, 1712–13, and Rev. Mr. Porter ordained the same day.[8] [[1]*Spofford's Gazetteer.* [2]*Mather's Magn. B. III. ch.* 25. [3]*Mather's Magn. B. I. ch.* 7. [4]*Winthrop's Hist. Vol. II. p.* 161, *note.* [5]*Allen's Biog. John Woodbridge, &c.* [6]*Sewall's Journ.* [7]*Rev. Mr. Stetson.* [8]*Church Records.*]

PORTER. Mr. Porter was a son of Mr. Samuel Porter[1] of Hadley; and probably an elder brother, or near relative of Rev. Samuel Porter of Sherburne. He married Susan, daughter of Major Stephen Sewall of Salem, and sister of Judge Stephen Sewall of Boston;[1] and his ordination and death are noticed as follows by the relatives of his wife. "1712–13. Wednesday, Febr. 11. Mr Aaron Porter is ordained pastor of y^e^ Ch. at Meadford. Mr Angier gave the Charge; Mr Hancock, the Right Hand of Fellowship. —Were many more people there than the Meetinghouse would hold."[2]—"1721–22. January 23d. The Rev^d^ Minister of Medford Dies, Mr Porter which married Unkle Sewalls Daughter."[3] "1721, 22 Midweek Jan^y^ 24.——Just about Sun-set Mr Brattle told me that Mr Aaron Porter the desirable Pastor of y^e^ Ch at Meadford was dead of a Fever; which much grieved me. Had no notice of y^e^ Funeral."[3] [[1]*Sewall's Journ. Oct.* 22, 1713. [2]*Sewall's Journ.* [3]*Journal of S. Sewall, Esq., Brookline.*]

TURELL. Mr. Turell's birth is recorded to have been "Feb. 5, 1701;"[1] but as he is said, in the "Book of Funerals," kept by Rev. Dr. Osgood, to have died aged 77, it is not improbable, there is in the year of his birth here assigned, an omission of the double date, viz. 1701 for 1701–2. This correction being adopted, he must have been at death in his 77th year. He published the "Life and Character of Rev. Dr. Colman (whose daughter he married) 8vo. 1749;[2] also a sermon at the ordination of S. Cooke, West Cambridge, 1739. [[1]*Boston Town Records.* [2]*Allen's Biog.*]

OSGOOD. Dr. Osgood's birth is recorded as follows in the Town Book of Andover: "David Osgood y^e^ Son of Isaac and Elisabeth Osgood was borne the 14 day of October 1747." He studied divinity at the College at Cambridge; and was ordained as colleague with Rev. Mr. Turell.[1] He preached at the Artillery Election, 1788, before the Convention of Congregational Ministers, 1798, at the Dudleian Lecture, 1802, and at the General Election, 1809; and his discourses on all these occasions were published.[2] The other publications of this eminent divine were, 1. A Sermon at the National and State Thanksgiving, 1783; at the National do. 1795; at the State do. 1794, 1795: at the State Fast, 1798; at the National do. 1799: at the installation of P. Thacher, Boston, 1785; at the ordination of N. Thayer, Lancaster, 1793; of L. Woods, Newbury, 1798; of C. Francis, Watertown, 1819: on the death of a child, 1797; of Washington, 1799; of Rev. J. Robie, 1803: two discourses at Malden on baptism, 1804; a discourse on family religion, 1808; in the hearing of the University, Cambridge, 1810; and "A Solemn Protest against the late Declaration of War," 1812.[2] In addition to the usual weekly exercises of the sanctuary, Dr. Osgood was accustomed for many years to give from the desk on the morning of each Sabbath a written exposition of a passage of the Old Testament in course. In this manner, he had at his death expounded to his people the greater part of that portion of the sacred volume. A few specimens of these expositions are added in a volume of his sermons published after his death. [[1]*Rev. Mr. Stetson.* [2]*Holmes's Fun. Disc., Appendix, and Allen's Biog.*]

BIGELOW. Mr. Bigelow, son of Hon. Timothy Bigelow of Groton and Medford, studied divinity at Edinburgh, Scotland; was ordained at Cambridge, as an Evangelist; and settled about a year at Eastport, Me.[1] After leaving Medford, he was installed over First Congregational Society in Taunton, April 10, 1833.[1] [[1]*Rev. Mr. Stetson.*]

STETSON. Mr. Stetson studied divinity at the Theological School, Cambridge;[1] and previously to his ordination, was some time preceptor of the academy at Lexington. [[1]*Rev. Mr. Stetson.*]

Second Church.

WARNER. Mr. Warner studied divinity at the Theological Seminary, Andover, a member of the class of 1819. He was ordained at Salem, as an Evangelist, Sept. 1823:[1] and is now a Professor in the Theological Seminary at Gilmanton, N. H. [[1]*Church Records.*]

WINSLOW. Mr. Winslow was not graduated; but received the honorary degree of M. A. at New Haven in 1833. He studied divinity at New Haven.[1] Since dismission from Medford, he has taken Orders in the Episcopal Church, and is now a resident in Troy. [[1]*Rev. Mr. Winslow.*]

PRATT. Mr. Pratt studied divinity at Theological Seminary, Andover, in the class of 1829. He was ordained at Hatfield in 1830 and dismissed in 1835.[1] [[1]*Rev. Mr. Baker.*]

BAKER. Mr. Baker studied divinity at Andover, a member of the class of 1835. Previously he had been preceptor of an academy at Dorchester; and subsequently instructor of Intellectual and Moral Philosophy in the Teachers' Seminary, Andover.

LITTLETON.

Church of.

Littleton was originally a town of the praying Indians, called Nashoba, in which both civil and religious order were maintained, as in other towns of this description.[1] It had its teacher of religion, its constable and other civil officers; and was said by Mr. Gookin to contain in his day about ten families, or fifty souls.[1] Rev. Mr. Foster supposes, that a few English settlers established themselves in the easterly part of the town, which formerly went by the name of Concord village, as early as 1642.[1] And here there was standing and inhabited, in 1815, a house, once occupied as a garrison house, which was reputed to be more than 170 years old.[1] But the English inhabitants of the place were dispersed in Phillip's War; and though they afterwards returned, yet they were not incorporated as a town till Dec. 3, 1715.[1] It was then called Littleton, "after the name of the Hon. George Lyttleton, Esq., member of the British Parliament, and one of the Commissioners of the Treasury." (Or, perhaps, of Sir Thomas Lyttleton, father of George, and "one of the lords of the admiralty."[2] The son was not born till 1709.)—"In return for the honor done to his name, the noble gentleman presented this town with a Church Bell. But on account of an error in spelling the name, caused by substituting the *i* for the *y*, which formed the word Littleton, the valuable present miscarried, and was finally withheld, under the pretence that no such town as *Lyttleton*, to which the bell was to be presented, could any where be found. It is stated, that the person intrusted with this present made sale of it, and that the same bell is now in the possession and use of the town, in this commonwealth, which purchased it."[1] The records of the church in this place at its formation, if any were kept so early, are now wanting.[1] But though the precise date of the church cannot now be determined from them, or any other known source, yet it must have been gathered at least as early as the ordination of its first pastor;[1] and not improbably on the same day. [[1]*Cent. Serm. by Rev. Edmund Foster*, 1815. [2]*Watkins's Biog.*]

SHATTUCK. Mr. Shattuck was dismissed, according to Rev. Mr. Foster, in June, 1730.[1] But perhaps it was not till three months later, by a council in which the church of Lexington was invited to assist. "August 30, 1730. Chose Deacon Stone Messenger for the Council at Littleton."[2] The same church was sent to, at the ordination of Mr. Shattuck. "22 December 1717 Chose Deacon Stone, Capt. Joseph Bowman Messengers for y[e] Ordination at Littleton."[2] [[1]*Cent. Serm.* [2]*Lexington Church Records.*]

ROGERS. Mr. Rogers was a grandson of President Rogers of Harvard College, and a son of Mr. Daniel Rogers, a physician of Ipswich.[1] The father came to a melancholy and much lamented end, perishing on Salisbury beach, Dec. 1, 1722, by being benighted in a snow storm, and mistaking (as was supposed) his way, in going from Hampton through Salisbury homeward.[2] The birth of the son is thus recorded in Ipswich Town Book: "Daniel, Son of Daniel and Sarah Rogers born 17: 8: 1706."[3] He studied divinity with Rev. Dr. Gay of Hingham:* and held a distinguished rank among the ministers of his day. But it is not known, that he ever published any thing. [[1]*Farmer's Geneal. Reg.* [2]*Sewall's Letter Book, March* 28, 1723. [3]*Rev. C. C. Sewall, Danv., from Ipswich Town Records.*]

FOSTER. Mr. Foster was ordained as colleague with Rev. Mr. Rogers.[1] He preached the Election Sermon, 1812, which was published. His other publications were, Two funeral sermons, 1791, 1813; a sermon at the ordination of J. Osgood, Gardner, 1791; an oration before the Western Society of Middlesex Husbandmen, Littleton, 1799; on July 4, 1804, at Westford; on July 4, 1808, at Littleton; a discourse on martial music, Westford, 1808; a thanksgiving sermon, 1809; do. on the restoration of peace, 1815; a centennial discourse, Littleton, 1815.[2] [[1]*Foster's Cent. Serm.* [2]*Rev. Mr. White.*]

WHITE. Mr. White studied divinity at the Theological School, Cambridge.

READING.

First Church.

The ancient town of Reading, incorporated in April or May, 1645, (see South Reading,) consisted formerly of three parishes. But the incorporation of the South Parish (which was the original settlement) as a distinct town, by the name of South Reading, in 1812, left it with only two. Of these, the North Parish claims the priority in point of time. It was incorporated by the Legislature Oct. 20, 1713,[1] on the express condition that *it should settle and maintain a learned and orthodox minister.* (A) "Some years previous to this, the inhabitants had erected a house for public worship——, and occasionally had preaching."[1] The date of the church, originally the "Second," but now the First Church in Reading, does not appear on its records. It was doubtless gathered, however, on the same day with the ordination of its first pastor, Rev. Mr. Putnam,[1] whose name heads the list of subscribers to its original covenant. [[1]*Half Cent. Serm. by Rev. E. Stone*, 1811.]

PUTNAM. Mr. Putnam was a native of Danvers, then Salem village; "the son of Benjamin Putnam and Sarah Holten his wife;"[1] and the father of Rev. Aaron Putnam, H. C. 1752, minister of Pomfret, Ct. His death is thus noticed in the Church Records: "June y^e^ 20th. 1759. Then y^e^ Rev^d^ Mr Dan^l^ Putnam Departed this Life, after a long Indisposition (as from y^e^ 10th of Sept^r^ 1758) in the 63d year of his age; having served in the Gospel Ministry 39 years wanting 9 days." [[1]*Rev. C. C. Sewall, Danvers, from Salem Town Records.*]

STONE. Mr. Stone was son of Micah and Abigail Stone of Framingham, and father of the present Rev. Micah Stone of Brookfield. The publications of this venerable and highly respected minister were, A sermon at the ordination of E. Hubbard, Marblehead, 1783; of M. Stone, Brookfield, 1801; at the funeral of Rev. I. Morrill, Wilmington, 1793; of Rev. C. Prentiss, Reading, 1803; on the death of Washington, 1800; on the national fast, April, 1799; a half century discourse, May, 1811.

PIERCE. Mr. Pierce was a native of Waltham, and there baptized, Aug. 22, 1790.[1] He was ordained as colleague with Rev. Mr. Stone; and since his dismission from Reading, has been employed in the instruction of youth at the academy in North Andover, and more recently at Nantucket. [[1]*Rev. Mr. Ripley, Waltham.*]

EASTMAN. Mr. Eastman was not educated at any college; but received the honorary degree of M. A. at D. C. 1822. He was ordained at Methuen, Dec. 13, 1815; and presented to the church his resignation of the pastoral office there July 4, 1828.[1] The church accepted his resignation; and voted the same day to recommend him to the *council to be called*, as a faithful and successful minister, &c.[1] After his dismission from Reading, he was stationed at New Petersburgh, Ohio; and on May 13, 1835, preached at the ordination of his son at Washington in the same State.[2] [[1]*Rev. J. Bennett, Woburn, from Records of Church at Methuen.* [2]*Boston Recorder, June* 12, 1835.]

LEWIS. Mr. Lewis studied divinity at the Theological Seminary in Andover, in the class of 1832. He is "now Preceptor of a female academy, Schenectady, N. Y."[1] [[1]*Sketch and Statistics of Theol. Sem. Andover, in Am. Quart. Reg., Aug.* 1838.]

ORCUTT. Mr. Orcutt was educated at University of Vermont; studied divinity partly under private tuition, and partly at the Seminary in Andover; and was ordained as an Evangelist by the Black River Association, Vermont, in 1835.[1] [[1]*Rev. Mr. Orcutt.*]

Second Church.

This church, now the South Church in Reading, was gathered within the limits of what was then the West or Third Parish; and before the incorporation of South Reading as a town, was known as the Third or West Church of Reading. Its original members were chiefly such as had been dismissed from the ancient First Church of Reading;[1] and on the day they combined in church fellowship, they adopted the Confession of Faith acknowledged by that church, as their own.[2] [[1]*Rev. Mr. Emerson, South Reading.* [2]*Church Records.*]

HAVEN. Mr. Haven was son of Rev. Elias Haven,* first minister of Franklin, then a parish of Wrentham.[1] He published a sermon at the ordination of J. Burnap, Merrimack, N. H. 1772. [[1]*List of Ministers, &c. in Norfolk County, in Am. Quart. Reg., Aug.* 1835.]

SANBORN. Mr. Sanborn studied theology under the direction of Rev. Mr. Judson of Taunton.[1] He still resides at Reading. [[1]*Rev. Mr. Sanborn.*]

GREEN. Mr. Green was a tutor at Bowdoin College; and pursued the study of divinity at the Seminary at Andover for a time; but did not complete the regular course. At his request, the Church voted March 21, 1823 a certificate of their consent to the dissolution of the relations of Rev. Samuel Green to them as their pastor, and as a private brother; and that when he should be dismissed by Council, and admitted into another church, they should consider these relations of his to them as dissolved.[1] Accordingly, he was dismissed from this church, and installed over the Union Church in Essex Street, Boston, on the same day; viz. March 26, 1823. Having labored arduously and successfully in this conspicuous station about ten years, he went abroad for the recovery of his health which had failed him; but without regaining it. He died at Boston, Nov. 20, 1834. The principal publications of this devoted minister were, a sermon before the Massachusetts Society for promoting Christian knowledge, 1827; at Plymouth Dec. 22, 1828 on the 208th anniversary of the landing of the Pilgrim fathers; a tract, entitled, "More than one hundred arguments in proof of the Supreme Divinity of Jesus Christ."[2] [[1]*Records of South Chh. Reading.* [2]*Rev. David Greene, Boston.*]

REID. Mr. Reid studied divinity at the Theological Seminary, Andover, a member of the class of 1822. Dismissed from Reading, he was installed at Belchertown, Sept. 4, 1833.[1] [[1]*Rev. Mr. Reid.*]

PICKETT. Mr. Pickett studied theology at Auburn, N. Y. and at Charlestown under Rev. Dr. Fay.[1] He was ordained as an Evangelist June 20, 1826; installed at Cohasset Nov. 15, 1826; and dismissed May 16, 1833.[1] [[1]*Rev. Mr. Pickett.*]

Third Church.

A third Congregational Society was legally formed in July, 1828, within the bounds of the South Parish of Reading,[1] by gentlemen of the Unitarian persuasion, belonging to that, and to some of the neighboring towns. They built a meeting-house; and a church was gathered from among them Nov. 21, 1830.[1] Several clergymen have been employed a year or more at a time to preach to this church, and to administer the ordinances; (as Rev. Mr. Damon, in 1834, now of West Cambridge); but it has had as yet no pastor settled over it. [[1]*Dr. Daniel Gould, Reading.*]

DRACUT.

First or *East Church.*

The incorporation of Dracut as a town is sometimes dated from Feb. 26, 1701.[1] But this is a year too early. "1701-2. Febr. 26. Sixteen of the Council Sign an Order for making Dracot a Town."[2] The town voted Dec. 8, 1714 to build a meeting-house; and April 2, 1715, that it should be so far finished by "Michaelmas day" next ensuing, as to be used as a house of public worship.[3] Having made several attempts between 1710 and 1720 to settle a minister among them, but without success, they in 1720 invited Mr. Thomas Parker, who accepted their invitation Jan. 30, 1720, (1720-21?)[3] He was ordained probably shortly after, and the church gathered the same day. But the precise day is not known; the records of the church not beginning till the ministry of its second pastor.[4] [[1]*Spofford's Gazetteer.* [2]*Sewall's Journ.* [3]*Simeon Flint, Esq. Town Clerk of Dracut.* [4]*Deacon Nath'l Stickney, Dracut.*]

PARKER. Mr. Parker was son of Josiah Parker of Cambridge.[1] He was invited to settle in Dracut in 1720; and accepted this invitation Jan. 30, 1720;[2] or probably, by an omission of the double date, (1720-21.) The following notice of his death is from the Records of First Church, Chelmsford, begun by Rev. Mr. Bridge 1741. "The Rev. Mr. Thomas Parker of Dracut died March 18, 1765. Æt. 64 fm. Dec. past, and in y^e^ — year of his Ministry." [[1]*Record of births, &c. in Camb.* [2]*Simeon Flint, Esq. Dracut Town Clerk.*]

DAVIES. Mr. Davies (or Davis) was a son of Samuel Davis of Acton.[1] The following notice of his dismission from Dracut is copied from the cover of the Records of First Church, Chelmsford. "Rev. Mr. Nathan Davis Pastor of Dracut, was dismiss'd Jan. 2, 1781." After his dismission, he removed to Boston, and was appointed chaplain at Fort Independence, and a review officer."[1] He died at Boston.[2] [[1]*Hist. of Concord, Acton, &c. by Lemuel Shattuck, Esq. p. 290.* [2]*Dea. Nath. Stickney, Dracut.*]

AIKEN. Mr. Aiken was born at Hardwick, Ms.[1] After his dismission from Dracut, he served a while as Chaplain in the United States' army,[1] stationed, it is believed, at

Fort Independence. He died at Hardwick, Vt.[1] He published a sermon at the ordination of T. T. Barton, Tewksbury, 1792. [[1]*Dea. N. Stickney.*]

GOULD. Mr. Gould received his classical education under private tuition; and studied divinity with Rev. Mr. Dodge of Haverhill.[1] Having left Dracut, he was resettled at Fairhaven in January, 1823.[1] [[1]*Rev. Mr. Gould.*]

MERRILL. Mr. Merrill, a son of Joseph Merrill of Warren, N. H.,[1] studied divinity with Rev. Samuel Dana of Marblehead,[2] where he was some time Preceptor of the Academy. After dismission from Dracut, he was installed at Acworth, N. H. Oct. 16, 1833.[1] [[1]*John Farmer, Esq.* [2]*Dea. N. Stickney.*]

GOODMAN. Mr. Goodman studied divinity partly under Professor Fitch, New Haven, and partly under Rev. Dr. Perkins, West Hartford, Ct.; was ordained at Charleston, S. C. Jan. 3, 1821; installed as pastor of the church in Torringford, Ct. March 6, 1822; dismissed Jan. 10, 1836; and installed at Dracut in June following. [*Rev. Mr. Goodman.*]

West Church.

The West or Second Church in Dracut was originally a Congregational Church, gathered Aug. 31, 1797.[1] After continuing several years without a settled pastor, it adopted the Presbyterian platform of church discipline and government Sept. 6, 1819, and was attached to the Presbytery of Londonderry.[1] It has recently (since the ordination of the present pastor, it is believed) renounced Presbyterianism, and again declared itself to be a Congregational church.[2] [[1]*Rev. Mr. Colburn, late of Stoneham.* [2]*Rev. Mr. Pinkham.*]

SEARS. Mr. Sears was originally settled at Hudson, N. Y.[1] After resigning his pastoral charge at Dracut, he again removed Westward, and is reported to have died in the State of New York within the last two years.[2] [[1]*Rev. Mr. Pierce.* [2]*Rev. Mr. Pinkham.*]

PIERCE. Mr. Pierce pursued the study of divinity at the Theological Seminary, Andover,[1] but did not finish the regular course. He was ordained as an Evangelist at Dracut in June 1828;[1] and was installed as pastor of the West Church in that town in April following. Dismissed from Dracut, he was installed at Methuen June 1832.[1] [[1]*Rev. Mr. Pierce.*]

PINKHAM. Mr. Pinkham received a private classical education; and studied divinity at the Theological Seminary, Andover, a member of the class of 1835.[1] [[1]*Rev. Mr. Pinkham.*]

WALTHAM.

First Church.

Waltham, incorporated as a town Jan. 4th, 1738 (Jan. 15th, N. S.) was previously the West Precinct of Watertown.[1] This precinct seems to have been legally established Dec. 7, 1720, the day on which the report of a committee appointed by the General Court, Nov. 19, 1720, to run a dividing line between that and the East Precinct, was read and accepted.[2] But its inhabitants had most of them been formed many years before into a distinct religious society, and had had Rev. Samuel Angier for their minister. The meeting-house of this society stood on Whitney's Hill, within the present bounds of Watertown.[1] But at their legal establishment as a precinct, after the death of Mr. Angier, their place of public worship was ordered by the Court to be near where the present meeting-house of the First Society in Waltham now stands.[1] Having in compliance with this order, erected a meeting-house on the appointed spot, the precinct, "in concurrence with the church," settled Mr. Warham Williams, as their minister.[2] And as it does not appear, that the church over which Mr. Williams was ordained, was gathered on the occasion,[3] or immediately before, it is to be presumed that it was the same as that branch of the ancient church of Watertown, gathered July 1630, which had called and installed Mr. Angier as their pastor in 1697. (See Watertown, First Church, Notes.) And this presumption is confirmed by the fact, that Rev. John Angier of Bridgewater, son of Rev. Samuel Angier above-mentioned, committed Sept. 7, 1731 the Church Records kept by his father, to the care of Rev. Mr. Williams of Watertown West, (now Waltham,) "as being the property of his church."[2] [[1]*History of Watertown by Rev. C. Francis, D. D. pp.* 83, 69, 70. [2]*Century Serm. by Rev. Samuel Kendal, D. D. pp.* 32—34. [3]*Rev. Mr. Ripley.*]

WILLIAMS. Mr. Williams was the youngest son of Rev. John Williams of Deerfield,[1] and brother of Rev. Messrs. Eleazar Williams of Mansfield, and Stephen Williams of Longmeadow.[2] When a child, he was taken captive by the Indians Feb. 28, 1704, together with his father and all the rest of the family except the eldest son; and was carried by them to Canada, where he was detained till redeemed in 1706.[3] [[1]*Rev. Mr. Ripley.* [2]*Allen's Biog.*]

CUSHING. Dr. Cushing was son of Rev. Job Cushing of Shrewsbury.[1] He preached the Convention Sermon in 1789; and the Dudleian Lecture in 1792. His publications were, a sermon at the ordination of Samuel Williams, Bradford, 1765; of Elijah Brown, Sherburne, 1770; of Jacob Bigelow, Sudbury, 1772; of Nathan Underwood, Harwich, 1792; a sermon at Lexington April 20, 1778; on the death of Rev. Joseph Jackson, Brookline, 1796.[1] [*Allen's Biog.*]

RIPLEY. Mr. Ripley is son of Rev. Dr. Ripley of Concord, and studied divinity at Cambridge.

Trinitarian Congregational Church.

This church, at the time it was embodied, and Mr. Harding ordained, was connected in public worship with the Second Religious Society. But a difference in doctrinal sentiment at length produced a division between them. Mr. Harding was dismissed from the Second Society by an Ecclesiastical Council, convened by him and the church, Oct. 4, 1825.[1] On the same day, the church concluded it was their duty to continue under Mr. Harding's instruction, and to provide another place of public worship.[1] Accordingly, temporary accommodations were provided by the church for this purpose, and public worship was commenced, separately from the Second Society, on the second Sabbath in October, 1825.[1] At this separation, all the members of the church, it is understood, both male and female, withdrew from the Society. An Ecclesiastical Council, called by the pastor and the second church in Waltham, Nov 15, 1825, recommended that Mr. Harding continue his pastoral relation; and that the church and those associated with them should take measures as soon as possible to provide a commodious and permanent place for public worship.[1] With this recommendation Mr. Harding complied on his part; and the church proceeded to the erection of a new meeting-house, which was dedicated Oct. 11, 1826.[1] The church also voted July 15, 1826 "to change their name;" and to be called thenceforth, "The Trinitarian Congregational Church" of Waltham.[1] [[1]*Church Records.*]

HARDING. Mr. Harding studied divinity with Rev. Dr. Ide of Medway.[1] Dismissed from Waltham, he was installed Nov. 1, 1837, over the First Church in Medway.[1] [[1]*Rev. Mr. Harding.*]

WHITNEY. Mr. Whitney studied theology at the Seminary in Andover, a member of the class of 1834; was ordained as pastor of the First Church in Boxford, Oct. 15, 1834; and dismissed at his own request, May 16, 1837.[1] [[1]*Rev. Mr. Whitney.*]

Church of Second Society.

WHITMAN. Mr. Whitman was son of the venerable deacon Whitman of East Bridgewater, and a brother of Rev. Messrs. Nathanael Whitman of Billerica, and Jason Whitman, late General Secretary of the American Unitarian Association. He entered Harvard University in 1818, but was not graduated; and studied divinty principally with Rev. Dr. Abbot, Beverly.[1] He preached the Artillery Election Sermon 1829, which was published. His other publications, beside several articles in the "Christian Examiner," and other periodicals, were, a Thanksgiving Sermon on the means of increasing public happiness, 1828; a sermon on denying the Lord Jesus, 1827; on regeneration, 1828; on the limited influence of the Gospel, 1828; at the ordination of Stephen A. Barnard, Wilton, N. H. 1830; a tract on Christian salvation, 1830; a sermon on "Christian Union," preached at the ordination of Adin Ballou, Mendon, 1832; "Village Sermons," a vol. of, 1832; a lecture on popular superstitions, 1828; address at the opening of the Masonic Temple, Boston, 1832; two letters to Professor Stuart, 1830; reply to Review of a Letter on Revivals, &c. 1831; letters to a Universalist, 1833; a sermon on "Rejoicing always in the Lord," selected by him and published after his death. He was also editor of the "Unitarian, and frequent contributor to the Unitarian Advocate."[2] [[1]*Rev. Nathanael Whitman, Billerica.* [2]*Rev. Jason Whitman.*]

After Mr. Whitman's decease, Rev. Mr. Burton, who had been pastor of the church in East Cambridge, (see Cambridge,) officiated as the pastor of this church about a year

from Nov. 1, 1835; but without installation. After him, Rev. William Ware, who had previously been settled in New York, supplied the pulpit of this Society for a like period of time. Since the expiration of Mr. Ware's services here, this Second Society in Waltham, it is understood, has been dissolved. Its members have united themselves with the First Society, and are building in connection with it a new house of worship for their mutual accommodation. And the meeting-house, which was recently of the Second Society, is now occupied by the Methodists.

[To be concluded.]

HISTORY OF THE CONNECTICUT MEDICAL SOCIETY.

[By Thomas Miner, M. D., late President of the Society.]

It appears from several circumstances, that about the period of the Reformation, many literary men considered it as an essential part of their education to read the medical writings of the ancients. This was peculiarly the fact among the ecclesiastics. Linacre, who was physician to Henry VII. and Henry VIII. was a clergyman. He translated Hippocrates, and laid the foundation for the rational practice of physic in England. How far his clerical successors pursued medicine is not known, but it is probable that many of them who lived in the country continued the practice. Even in our day, the Rev. Joseph Townsend, and the Rev. George Crabbe have been physicians; and it seems that instances of this kind are not very rare in England.

It is a matter of record, that during the reigns of the Stuarts, several ministers were induced to study medicine, in order to have the means of supporting themselves, in case of being ejected from their livings, on account of their being puritans. Upon the settlement of New England, these clergymen brought with them the knowledge of the medicine of their day, and were among the principal practitioners.

The last and most distinguished of these clerical physicians in Connecticut, was the Rev. Jared Eliot, of Killingworth. He was the son of the Rev. Joseph Eliot of Guilford, Ct. and grandson of the Rev. John Eliot of Roxbury, Ms. the celebrated Indian apostle, and was born Nov. 7, 1685, and died April 22, 1763. He was a man of general science, as well as a theologian and physician, and kept a private medical school, which had a very happy influence on the practice of physic in Connecticut, during the middle and latter part of the last century.

In the French wars of 1741 and of 1755, the intercourse of the surgeons of the provincial troops with the British army surgeons, contributed considerably to the improvement of medicine and surgery in this country. The consequence was, that when the revolutionary war commenced, Connecticut had its full share of able and respectable practitioners. At that period, it is probable, there was a cluster of as able physicians, considering the state of the science of their day, as has at any time appeared in the State. The following are the names, as far as recollected, of some of the more distinguished physicians and surgeons, who were in practice at the commencement of the revolutionaay war. Dr. Tudor of East Windsor, Dr. Bird of Litchfield, Dr. Perry of Woodbury, Dr. Osborn of Middletown, Dr. Jepson of Hartford, Dr. Hopkins of Hartford, Dr. Hulbert of Wethersfield, Dr. Turner of Norwich, Dr. Tracy of Norwich, Dr. Mather of Lyme, Dr. Moseley of East Haddam, Dr. Gale of Killingworth, Dr. Munson of New Haven, Dr. Potter of Wallingford, Dr. Potter of New Fairfield, Dr. Beardsley of New Haven. It would be easy to extend the list, if our limits allowed, and to mention many other names that ought to be gratefully remembered by posterity.

All these physicians, except those who had improved in army practice, received their professional education under private instructors. Among these, probably Dr. Eliot of Killingworth, his successor Dr. Gale of Killingworth, and Dr. Jared Potter of Wallingford, had as high reputation as any for their private schools. In the present century, before the establishment of the Medical College, Dr. W. B. Hall of Middletown, Dr. Cogswell of Hartford, Dr. Eli Ives of

New Haven, and Dr. S. B. Woodward of Wethersfield, were among the principal teachers; but as many or most others at times had students, it is difficult to designate all who have contributed essentially to the improvement of the profession.

There does not appear to have been any organization or permanent association of the physicians of Connecticut, till after the revolutionary war. In the laudable attempt at coöperation, for the improvement of medical science, New Haven took the lead. The Medical Society of New Haven County was founded Jan. 5, 1784. Leverett Hubbard was chairman, and Samuel Darling secretary. The earliest members were, Leverett Hubbard, William Gould, Eneas Munson, Elias Carrington, Aaron Andrews, Jared Potter, Samuel Nesbit, Edward Carrington, Ebenezer Beardsley, Samuel Darling, Edward Crafte, Gad Pond, Levi Ives, William Wright, Elnathan Beach, Obadiah Hotchkiss, Elizur Wheeler, Abraham Tomlinson, Abel Bronson, Jared Foot, Isaac Baldwin, Hezekiah Hooker, John Goodrich, Hezekiah Beardsley, and Moses Gaylord. Most of the physicians of the county, and some from adjoining counties, soon joined them. This association gave a new impulse to the profession in that part of the State. Their meetings were regular, and spiritedly attended. They soon had a collection of valuable papers, and in 1788, published a number of their transactions, entitled "Cases and Observations by the Medical Society of New Haven County in the State of Connecticut." This work was very favorably received, not only in this country, but in France and Great Britain, and has been frequently quoted by foreign authors.

In May 1792, this Society became merged in the State Society, though the members continue to meet county wise, as is done in other counties, to appoint delegates to the State Society, and to attend to their local concerns.

A similar association is said to have been formed in Windham county, about 1792, but of this we possess no definite information. It was also soon merged in the State Society.

The association of the physicians of the county of New Haven was attended with such obvious advantages, that several meetings of physicians from different parts of the State were held, and they organized themselves into a body entitled the Medical Society of Connecticut. The Society was incorporated in May 1792, and had its first session at Middletown, on the second Tuesday of October, 1792. The following are the names of the physicians who, with their associates, were incorporated in 1792, under the title of the Medical Society of Connecticut.

James Potter, Leveret Hubbard, Charles Phelps, Joshua Porter, Amos Mead, Charles Mather, Josiah Hart, Eliakim Fish, Samuel Flagg, Eneas Munson, Jared Potter, John Lester, David Rogers, Philip Turner, Elisha Perkins, Isaac Knight, Daniel Sheldon, Phinehas Miller, James Schovill, Samuel Woodward, Ichabod Warner, Jeremiah West, David Sutton, Elihu Tudor, Timothy Rogers, Joseph Baker, John R. Watrous, Seth Bird, Miner Grant, Simon Wolcot, John Osborn, Asa Hamilton, Theophilus Rogers, Lemuel Hopkins, Philemon Tracy, Mason F. Cogswell, Thaddeus Betts, Thomas Coit, Joshua Downer, Elnathan Beach, John Turner, John Spalding, Levi Ives, James Clarke, Albigence Waldo, John Clark, and Elisha Lord.

Leveret Hubbard was elected President, Eneas Munson, Vice President, John Osborn, Treasurer, and Jared Potter, Secretary.

Officers of the Society from 1792, *to* 1838.

PRESIDENTS.

1792	Leveret Hubbard.	1822	Thomas Hubbard.‡
1794	Eneas Munson.*	1827	Eli Todd.
1802	James Potter.	1829	John S. Peters.
1803	Thomas Moseley.	1832	William Buel.
1804	Jeremiah West.	1834	Thomas Miner.
1807	John R. Watrous	1837	Silas Fuller.
1812	Mason F. Cogswell.†		

* Dr. ENEAS MUNSON was son of Mr. Benjamin Munson, a very respectable mechanic, and was born at New Haven June 24th, 1734. He graduated at Yale College in the year 1753, at the age of nineteen.

Vice Presidents.

1792	Eneas Munson.	1813	Timothy Hall.
1794	Elihu Tudor.	1815	Thomas Hubbard.
1796	James Potter.	1822	Eli Todd.
1802	Thomas Moseley.	1824	Eli Ives.
1803	Jeremiah West.	1827	John S. Peters.
1804	Jared Potter.	1829	William Buel.
1806	John R. Watrous.	1832	Thomas Miner.
1807	Mason F. Cogswell.	1834	Silas Fuller.
1812	John Barker.	1837	Elijah Middlebrook.

Treasurers.

1792	John Osborn.	1816	Thomas Miner.
1793	Jeremiah West.	1817	John S. Peters.
1794	John Osborn.	1827	William Buel.
1796	Mason F. Cogswell.	1829	Joseph Palmer.
1800	William B. Hall.	1834	Elijah Middlebrook.
1808	Timothy Hall.	1837	Luther Ticknor.
1813	Richard Ely.		

Secretaries.

1792	Jared Potter.	1809	Eli Ives.
1794	James Clark.	1813	Joseph Foot.
1796	Daniel Sheldon.	1817	Jonathan Knight.
1798	Nathaniel Perry.	1827	Samuel B. Woodward.
1800	Samuel Woodward.	1830	George Sumner.
1802	William Shelton.	1832	Charles Hooker.
1805	John Barker.	1838	Archibald Welch.

Immediately on leaving college, he studied divinity, and in due time was licensed as a Congregational clergyman. He was never settled, but preached for some time as a candidate in several places, particularly in New Haven, North Haven, and Northampton. Finding himself, on account of his health, unable to continue in the profession which he had chosen, he commenced the study of medicine. His instructors were Dr. John Darly of East Hampton, Long Island, and Dr. Townsend, of Gardiner's Island. Having become qualified, he entered upon the practice of his profession at Bedford, N. Y. where he remained about two years. He was then solicited to remove to New Haven. He complied with the request, and remained there, a practising physician, for almost seventy years, until the close of his long and useful life.

Dr. Munson was ardently devoted to medical literature and science. He paid more attention to the auxiliary branches of chemistry, mineralogy, and medical botany, than most physicians of his day. He was especially familiar with chemistry, as taught by Boerhaave and his predecessors, and was in the habit of preparing many of his own medicines.

In addition to the more common modes of acquiring information, he corresponded extensively with learned men in this country and in Europe. From Baron Stork of Vienna, who was one of his correspondents, he learned something of the virtues of several of the narcotic plants, and among them, of the Conium maculatum. He was also the means of making more fully known the medical properties of the Cornus circinata, of the avens root, (Geum rivale,) and of several other articles of value. No physician of his day, in the part of the country in which he lived, enjoyed a higher reputation for learning, matured judgment, and practical skill.

At the organization of the Medical Institution in Yale College, Dr. Munson was appointed Professor of Materia Medica and Botany, though he was at that time about eighty years old. He declined, however, to engage actively in the duties of the professorship.

He was one of the founders of the Connecticut Medical Society, and for several years was chosen President of that body. Besides his professional knowledge, Dr. Munson had many other qualities which endeared him to the community. The great purity and excellence of his moral character, his ready benevolence, his judicious counsels, and his pious advice to the sick and the dying, are still spoken of in terms of grateful remembrance.

He died June 16th, 1826, in the cheerful hope of a blessed immortality.

† Dr. Mason Fitch Cogswell was the son of the Rev. James Cogswell, D. D., and was born 1761, in the town of Canterbury, where his father for many years was minister. His mother, whose maiden name was Fitch, dying when he was young, he was placed in the family of Governor Huntington of Norwich, where he pursued his studies preparatory to his entering Yale College. He graduated 1780, and though the youngest member of the class, he, on account of his talents, assiduity and scholarship, received the appointment of valedictory orator. He pursued his professional studies with his elder brother, Dr. James Cogswell, who resided in New York. He was for some years assistant to his brother, who was a surgeon in the army at the time of the American Revolution, where he acquired a fondness for surgery, and that knowledge of its principles and practice which distinguished him through life. In 1789 he established himself permanently as a physician and surgeon in the city of Hartford.

Dr. Cogswell possessed, in a greater degree than any surgeon whom I have ever known, that happy dexterity in the use of instruments, which gave him the power of operating with great accuracy, neatness and rapidity. I have been told that he amputated the thigh in forty seconds. He first introduced, in the region where he practised, the most important operations on the eye. In the performance of them, especially for cataract, he was peculiarly successful. The operation which he preferred was that of extraction. He was the first person in this country, who secured the carotid artery by a ligature.

As a physician, Dr. Cogswell was extensively employed and much esteemed. He was, as all who knew him agree, a kind, benevolent and noble spirited man. In the domestic circle, and in the society of his friends, he was polite, cheerful, and abounding in pleasant and instructive conversation. In amenity of manners, and in gentlemanly deportment, he was rarely excelled. He was an assiduous and successful cultivator of polite literature, especially of poetry. In these pursuits he was the companion and compeer of Dr. Hopkins, Judge Trumbull, Rev. Dr. Strong, Mr. Richard Alsop, Mr. Theodore Dwight, and others of kindred spirit.——In music he was a proficient.——He was the active friend and supporter of every plan for the relief of the misfortunes and distress of his fellow men. The Asylum for the Deaf and Dumb

It is not here necessary to state all the powers and privileges of the Medical Society, or to insert its charter at length, or its occasional amendments. It originally possessed the sole authority, and it now has it in conjunction with the medical faculty of Yale College, to license all practitioners of medicine and surgery in the State, and no physician can legally collect his fees, unless he is a member, or has been honorably dismissed. It comprises, therefore, all the regular physicians of the State. These meet annually in their respective counties, transact local business, have reports of cases, and dissertations presented to them, and especially appoint delegates, who are termed fellows, to meet in May annually at Hartford and New Haven alternately, and form the Medical Convention of Connecticut. The number of fellows from each county is five, except the smaller counties of Middlesex and Tolland, send each but three. The Convention consists of thirty-six fellows, who appoint their President, Vice President, Treasurer, and Secretary for the year. It makes by-laws for regulating the practice of physic, for the intercourse of physicians, and for the improvement of medical science. It appoints a committe to examine, in conjunction with the medical faculty of Yale College, all medical candidates, the president of the society being the president of the board. It also

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in Hartford owes its existence principally to the exertions of Dr. Cogswell. He was also active in the establishment of the Retreat for the Insane in Hartford, and of the Hospital in New Haven. He was an original member of the Connecticut Medical Society, and successively Treasurer, Vice President, and for ten years President of the same.

As an instructor, Dr. Cogswell was much resorted to by young men who were pursuing the study of medicine. For this business he was well qualified, as he himself was a scholar, and as he possessed one of the best libraries in the State. He was appointed the first professor of surgery in the Medical Institution at Yale College, but did not accept the appointment.

It can hardly be necessary to remark, that sustaining all the relations of domestic life, and enjoying as he did, most fully, its pleasures, he was kind, judicious and affectionate in the performance of its duties. He married in early life, the daughter of Col. Austin Ledyard, who was killed at the fort in Groton when it was captured by the British, as it is said, with his own sword, after it was surrendered into the hands of his captors. She is still living, and several of their children.

He died of the pneumonia typhodes, in December 1830, in the 70th year of his age.

The following remarks upon his moral and Christian character, extracted from a sermon preached at his funeral by the Rev. Dr. Hawes, are most judicious and satisfactory. "His uniform assent to the great leading truths of the gospel; his esteem and affection for all the sincere disciples of Jesus Christ; his interest, especially of late years, in the progress of the Redeemer's kingdom; his reverence of the holy Sabbath, and exemplary attendance in the house of God, worthy of the imitation of all engaged in the medical profession; his observance of the interesting duty of family devotion; his increasing regard for all that relates to the welfare of the soul, a circumstance that has attracted the notice of some of his most intimate friends; these traits of Christian character, in connection with the general tenor of his conversation and conduct, furnish a consoling hope that death was to him an unspeakable gain, and that he has gone to be forever with the Lord."

‡ Dr. THOMAS HUBBARD was born at Smithfield in Rhode Island, where his father resided as an innkeeper in the year 1776. While he was quite young, the family removed to Pomfret in the State of Connecticut. His early advantages for an education were very limited. His professional instructor was Dr. Albigence Waldo, a surgeon of considerable reputation, who had acquired most of what he knew of the art, by his practice in the army. Dr. Hubbard, however, derived the greater part of his knowledge from the attentive study of the best medical books, and from his own observation. He was a most diligent student, not only when preparing for his profession, but during his whole life. His library was a valuable one, especially in works on surgery, and his habit was to spend a portion of every day, even when engaged in a most laborious practice, in availing himself of the knowledge which it afforded. He has often been heard to remark, that the physician who neglected his books, would lose more by forgetfulness, than he would acquire by observation, and would be less skillful in his profession at fifty, than he was at thirty years of age.

He commenced the practice of physic upon the death of his preceptor, Dr. Waldo, in 1795, before he was twenty years of age. He met with great opposition at first, on account of his attempting to unite the practice of physic with that of surgery. It seems to have been the custom of that part of the country, as it has been extensively elsewhere, for the surgeon to confine himself to that branch only, and to call in the aid of a physician when it was thought necessary. This plan Dr. Hubbard always reprobated, believing that the union of the two professions in the same person was better suited to the wants especially of a scattered population.

During the thirty-four years which Dr. Hubbard spent in Pomfret, his time was fully employed in the faithful discharge of his professional duties, as well as those which devolved upon him as a good citizen, and a kind and upright man. He was several times chosen a representative, and once a senator in the legislature of the State. He was also appointed President of the Connecticut Medical Society, and held the office until he declined a re-election.

In the year 1829, Dr. Hubbard removed from Pomfret to New Haven, and assumed the duties of professor of surgery in the Medical Institution of Yale College, and for nine years he performed these duties with great zeal, industry and success.——He was through life an upright and virtuous man. During his last years, he thought much upon religious subjects, and his reflections, as we have reason to believe, under the Divine guidance, led him to embrace the truth and the faith of the gospel. This faith he professed by joining himself to the communion of the Episcopal church of New Haven.——He died June 18th, 1838, of a disease of the stomach and bowels, of which he had previously suffered several severe attacks.

The foregoing notes are extracted from Professor Knight's Lecture, introductory to the course of instruction in the Medical Institution of Yale College, delivered Nov. 2, 1838.

appoints a committee to nominate professors in the medical department of the College, and another committee to nominate a superintendent to the Retreat for the Insane, when vacancies occur in either of these institutions.

In May 1807, the Convention received overtures from Yale College for a union for the purpose of establishing a Medical Institution, and Drs. Watrous, Barker, Cogswell, Eli Ives, and Joseph Foot, were appointed a committee of conference. After considerable negotiation, in October 1810, Drs. J. R. Watrous, Mason F. Cogswell, and Eli Ives were appointed a committee to bring the subject before the legislature. Accordingly, in October 1810, the President and Fellows of the Medical Society were empowered by the legislature to unite with the President and Fellows of Yale College, for the purpose of forming a Medical Seminary, to be entitled "The Medical Institution of Yale College." The Institution, however, did not go into operation till 1813. The first professors under this arrangement were, in 1813, of chemistry and mineralogy, Benjamin Silliman, M. D., LL. D., of materia medica and therapeutics, Eneas Munson, M. D. and Eli Ives, M. D., of surgery, Nathan Smith, M. D., of anatomy, Jonathan Knight, M. D. Dr. Munson's appointment was only nominal, and he never lectured. Dr. Smith dying in 1829, he was succeeded by Thomas Hubbard, M. D. Dr. Ives took the chair of theory and practice, and William Tully, M. D. succeeded him in materia medica. In 1830, Timothy P. Beers, M. D. was appointed professor of obstetrics. Dr. Hubbard dying in 1838, Dr. Knight became professor of surgery, and Charles Hooker, M. D. professor of anatomy.

The Convention made one of the earliest movements in our country, in the cause of temperance. In October 1812, Drs. Richard Ely and Smith Clark were appointed a committee to take into consideration the ill effect of ardent spirit, and report to the next Convention. In 1817, Dr. Warren R. Fowler read before the Convention a very able dissertation upon the deleterious effects of ardent spirits.

The Retreat for the Insane at Hartford, was founded by the Medical Society, which began the public subscription by appropriating all the funds it then had to the institution. The whole plan, and most of its execution, were the work of the Society.

In 1812, Dr. Nathaniel Dwight, then residing at Colchester, made a communication to the Society, through Dr. J. R. Watrous, upon the subject of an Insane Hospital. Drs. Mason F. Cogswell, John Barker, S. H. P. Lee, Gideon Beardsley, Thomas Hubbard, Elijah Lyman, Richard Ely, and John S. Peters, were appointed a committee to collect information. The Society kept the subject in view, and from time to time continued its inquiries. In 1821, it was taken up with spirit, and followed with persevering effort. Drs. Eli Todd, Thomas Miner, and S. B. Woodward, were appointed a committee, and upon their report, Drs. Miner, Todd, Woodward, and Sumner were authorized to devise a plan. They regularly met, Dr. Tully with two or three others being associated with them, once a fortnight during the summer, and in October reported a plan, which was substantially adopted, in founding the Retreat for the Insane. In May 1822, Thomas Hubbard, Rev. Thomas Robbins, Thomas Miner, Samuel Carter, William Tully, Earl Swift, S. B. Woodward, John Caldwell, Esq., Isaac Spencer, Esq., Thomas Day, Esq. and their associates, were incorporated by the name of the President and Directors of the Retreat for the Insane. This institution has flourished beyond the most sanguine expectations of the public, under Eli Todd, M. D., the superintending physician from its foundation till his death in 1833, and Silas Fuller, M. D. his successor.

In May 1826, Nathan Smith, Thomas Hubbard, Eli Todd, John S. Peters, Benjamin Silliman, Thomas Miner, William Leffingwell, John Skinner, Eli Ives, Jonathan Knight, and those who might be associated from time to time with them, were incorporated by the name of the General Hospital Society of Connecticut. It is located at New Haven, and has the patronage of the Medical Society.

Communications of the Medical Society of Connecticut, No. 1, were published in 1810. The work has not been continued, as most of the members have preferred to have such communications as they wished published, appear in the medical journals of the adjoining States.

In May 1837, the Convention published an Address by Thomas Miner, M. D. on his declining to be any longer a candidate for President of the Society. Its principal subject was modern quackery. Together with this was also published a Report of the County Meeting of New Haven, upon the same subject, written by Henry Bronson, M. D.

The following are among the principal dissertations and addresses which have been presented to the Convention.

1794 Dr. S. H. P Lee—on Autumnal Bilious Fever.
" Dr. Gideon Shepard—on the Properties of Opium.
1795 Dr. F. P. Ouviere—on the Preparations of Antimony.
" Dr. Thaddeus Betts—on the different species of Colic.
1796 Dr. F. P. Ouviere—on the Contagion of Yellow Fever.
" Dr. S. H. P. Lee—on Cynanche Tonsillaris.
" Dr. Lewis Collins—on the most eligible mode of increasing Medical Knowledge in this State.
" Dr. Gideon Shepard—on the same subject.
" Dr. James Potter—"An Oration."
1798 Dr. Samuel Hopkins—case of Bilious Concretion.
" Dr. Jared Potter—"An Essay."
1799 Dr. Thaddeus Clark—a Dissertation.
1800 Dr. Nathaniel Dwight—on Lunacy.
1804 Dr. Samuel Willard—on the Stafford Mineral Waters.
1817 Dr. W. R. Fowler—on the deleterious effects of Ardent Spirits.
1820 Dr. Thomas Miner—on Typhus Fever.
1821 Dr. Samuel Rockwell—on Uterine Hemorrhage.
1822 Dr. William Tully—on the Yellow Fever of Middletown.
1823 Dr. Dyer T. Brainerd—a Dissertation.
1827 Dr. Sam'l B. Woodward—on the Biography of the Physicians of this State.
1829 Dr. George Sumner—on Extra Uterine Conception.
1830 Dr. Charles Hooker—on Diseases of the Ear.
1835 Dr. Benjamin Welch, Jr.—on the Vitality of the Blood.
1836 Dr. E. H. Bishop—on the Influence of Moral Emotions on Disease.
1837 Dr. Archibald Welch—on Scarlet Fever.
1838 Dr. Isaac G. Porter—on that form of Neuralgia commonly denominated Spinal Irritation.

Most of the physicians of the city of New Haven, belong to an association which meets semi-monthly. The Hopkins Medical Association is composed of the principal physicians of Hartford and the neighboring towns.

A sketch of the history of medicine in Connecticut, with a short notice of the principal publications of the physicians of the State, is to be found in the Introduction to Dr. Thacher's Medical Biography. The same work contains notices of the lives of nearly all the distinguished physicians of Connecticut, who had deceased previous to the year 1828. Professor Nathan Smith, Dr. Mason Fitch Cogswell, Dr. Eli Todd, physician to the Retreat for the Insane at Hartford, and Dr. Sylvester Wells, are among the most eminent who have died since that year.

According to the official returns in May 1838, there were 362 members of the Medical Society of Connecticut. To these ought to be added perhaps 40 who have been honorably dismissed from the Society, making in the whole about 400 regular physicians in the State, which contains 300,000 inhabitants.

At the annual Convention of the President and Fellows of the Connecticut Medical Society, held at New Haven May 9, 1838, the following officers were elected for the present year.

SILAS FULLER, M. D. *President;* ELIJAH MIDDLEBROOK, M. D. *Vice President;* LUTHER TICKNOR, M. D. *Treasurer;* ARCHIBALD WELCH, M. D. *Secretary.*

Committee of Examination.—Silas Fuller, M. D., *ex officio*, Thomas Miner, M. D., Luther Ticknor, M. D., Dyer T. Brainerd, M. D., Earl Swift, M. D., Milo L. North, M. D.

Committee to Nominate Professors in the Medical Institution.—Joseph Palmer, M. D., William S. Pierson, M. D., Andrew Harris, M. D., Sturges Bulkley, Isaac Goodsell, M. D.

Committee to Nominate Physician of the Retreat for the Insane.—Thomas Hubbard, M. D., Eli Ives, M. D., George Sumner, M. D., Eleazer B. Downing, M. D., Samuel W. Gold, M. D.

THE PRACTICE OF PREACHING WRITTEN SERMONS IMPORTANT TO THE MINISTERS OF CHRIST IN A NEW COUNTRY.

[By the Rev. CHARLES FREEMAN, Limerick, Me.]

[THE following thoughts are on an important subject, and they are pertinent and perspicuously expressed. Those who would see the subject more fully discussed, may consult some Lectures of the late Rev. Dr. Porter of Andover, Rev. Dr. H. F. Burder's Mental Discipline, Hints on Extemporaneous Preaching by Rev. Dr. Henry Ware, Jr. of Cambridge, and a small treatise recently published by the Rev. Joseph A. Warne, a Baptist minister of Providence, R. I. The main question seems to be definitely settled. It is this,—the practice of preaching written sermons must not be given up. The ability to preach extempore is of great importance. In some situations it would seem to be almost indispensable. In revivals of religion, in conference meetings, in the meetings of benevolent societies, in a newly settled country, before an uncultivated audience, it may be made to produce great effects. Still, if either practice is to be abandoned, that of preaching written sermons, or of preaching extempore, it must not be the former. In the mass of preachers, there can be no substitute for the pen. A neglect to write is followed, nearly invariably, in regard to most ministers, with a falling off in mental discipline, with a deterioration in habits of study, with an aversion to solid thinking, which will be at length fatal to continued usefulness in one place. The fact that a few distinguished preachers, like George Whitefield, preached without notes, is not in point. Whitefield was not confined to *one* place. Besides, no inconsiderable parts of his sermons were *memoriter*. His biographer informs us, that no man took more pains with his sermons previously to their delivery.—EDS.]

In an article in the last volume of the American Quarterly Register, entitled, "Maine, as a field for moral and religious enterprise," it is remarked that "extemporaneous speaking should be cultivated as of great importance to the success of the ministry in Maine." The article is very valuable; but is deficient in this respect, that while it recommends extemporaneous speaking, it does not urge the duty of studying and writing sermons; for in the latter case a failure is most to be feared. "It is not the want of our abilities," said Richard Baxter, "that makes us use our notes; but it is a regard to our work and the good of our hearers. I use notes as much as any man when I take pains; and as little as any man when I am lazy, or busy, and have not leisure to prepare. It is easier to us to preach three sermons without notes than one with them. He is a simple preacher, that is not able to preach a day, without preparation, if his strength should serve."

In certain cases there may be extemporaneous preaching. 1. The minister, who would write his sermons carefully for the Sabbath day, must, for this purpose, preach extemporaneously in his usual week-day services. 2. That he may not find it too laborious to speak thus, and may do his duty fully, pleasantly, acceptably and successfully, he should for the edifying of the church seek by practice and study to excel in extemporaneous speaking. 3. Agents, who speak on the same subject in a great many different congregations, may have no need of notes, as their topics, illustrations, examples and language are very familiar, and can be easily uttered in lucid order. 4. Some preachers of the gospel have but little education, and are but little used to the pen. It is very clear that their gift and call is to preach only without written sermons. If they are not

apostles to others, doubtless they are to those whom they address; and we may cordially say to them, in their faithful and poorly rewarded labors, God speed.

Let us now consider the characteristics of the Christian minister who studies and writes his sermons for the Sabbath.

1. He applies himself to his work. He has not time for other affairs—for trifling matters. The studying and writing of his sermons occupies him too much to give him an opportunity to entangle himself much in worldly concerns.

2. Being accustomed to use his pen, he is the man to sustain an office in a religious, benevolent institution, or to do the duties of a committee. He is the life—the soul and body of a religious charitable society.

3. As he studies the ideas, the arrangement and the language of his sermons, there is something new, instructive and interesting in them, so that he may retain his ground fifty years, if his physical powers hold out. The difference, also, between his written and unwritten sermons will make both longer acceptable than would be an exclusively written, or an exclusively unwritten style.

4. He keeps up his mental energy by studying and writing. When he is engaged upon a sermon, he is warmed and animated by the effort; and he feels more vigor for all other duties of the ministry. Such a mental and spiritual exercise is needed especially by a pastor in a new country, where he has little access to cultivated society, and but few of the occasions of exerting his powers which a large city presents. He, indeed, who preaches only what he writes, and who writes as little as he can, will be deficient in other duties. Indolence will become his general habit.

5. He acquires a valuable stability of mind, discretion of conduct, and sobriety of language. He may be a less fluent and interesting speaker and companion than the exclusively extemporary preacher; but his words have more weight, because they are considered as exactly expressing his deliberate opinions.

6. The preaching of written sermons tends to promote decency, order and dignity in the worship of God. It will be easily seen and generally felt that it is in character to preach extemporaneously and use colloquial language in a barn, a dwelling, or a school-house. The minister may there preach in his shirt sleeves. He may be an uneducated man, and low in his standing in the world. He may be thought deserving of very little if any support, and entitled to very little influence except to justify the people in indulging their selfishness, rudeness and false religious hopes. With all this, the man suits the place, and they who are satisfied with one, are satisfied with both. But let the idea be here adopted, that written sermons ought to be preached; and then it will be felt that the minister ought to have a decent pulpit, that there ought to be a respectable house of worship, and that the preacher ought to be a man of some education, of some standing and independence of mind, and should be supported. Some good ministers are disheartened at the popularity and influence of illiterate, extempore preachers. But the influence of many of them is just like the influence of a boat that is carried along on the crest of a wave. The boat does not lead the wave, but is only borne on by it. They carry the people along with them, because they just fall in with the current of the people's thoughts and feelings.

7. The exactness attained by writing sermons and stating evangelical truth, and defining duty, will be valuable to a minister in other things. One minister at the West included in the organization of a church, a church member from the East without any letter of dismission. A minister received by profession a person who was not present in the congregation, but was at home. Into such loose ways of management extemporaneous speakers are apt to fall. Every thing is undefined and loose in their minds. There is no close, orderly arrangement of thought. They are not the men to establish order in a new country—order in families, order in schools, order in churches, order in the community. There is no idea or pattern of such order in their own minds.

8. The world may be jealous of the ministry, or may affect to despise it; and many ministers, instead of magnifying their office, may lower themselves down into contempt; yet the gospel ministry is the grand means of the world's improvement. It is the life of all good, moral, literary and benevolent institutions. It is the fountain of a correct public opinion. It is the source of all great

beneficent public changes. It provides for a nation, the men who are the stay and the staff thereof—its upright judges, its conscientious, capable statesmen, its rich, liberal benefactors, its firm, zealous reformers, its useful teachers of the young, its learned professors and presidents of colleges, and the officers and agents of its great benevolent societies. If light does not come from the ministers of a nation's religion, that nation does not enjoy light. If sound moral principles, appropriate to the times, are not discovered, adopted and proclaimed by a nation's ministry, that nation does not receive them. It may flourish with a great proportion of illiterate brethren and preachers, but there must be some studious ministers, who read and pray and think, who examine language, and compare new opinions with old, new phrases with old, and new organizations with old; and who seize on what is true, scriptural and important, and give it form, and introduce it to the community. For this are needed scribes well instructed in the kingdom of God, men familiar with their closets, their books and their pens, and who imitate the example of the royal preacher, who was wise, and still taught the people knowledge, and gave good heed, and sought out and set in order many proverbs, who sought to find out what was acceptable, and that which was written was upright, even words of truth. Such ministers will also resemble the Divine Preacher, who went about doing good, and whose wisdom flowed in a golden stream from his lips, in the family circle, by the way side, by the sea shore, and on the grassy hill.

BRIEF NOTICE OF THE REV. MOSES HALLOCK.

We are indebted to our friend and correspondent Jacob Porter, M. D. of Plainfield, Ms., for some extracts from a sermon preached the Sabbath after the interment of the venerable minister of Christ whose name is mentioned at the head of this article. These extracts give some notices of his truly excellent character and useful life. The sermon was delivered by the present pastor of the church, the Rev. Dana Goodsell. The writer of these lines was personally and intimately acquainted with Mr. Hallock, and can add his testimony to the full truth of the statements made by the preacher. In one feature of the Christian and ministerial character, Mr. Hallock was, perhaps, never surpassed. We mean *conscientiousness*, a most exact, scrupulous, unwavering obedience to the dictates of conscience. Nothing could be more sacred than his word. Nothing could be farther from him than duplicity, meanness, equivocation, or even forgetfulness. His preëminent probity was known and honored in all the surrounding region. He was a man of patriarchal simplicity of habits, very pleasant in his demeanor, and cheerful in his intercourse, and not wanting in humor and a fund of anecdotes. As an educator of young men in their earliest studies for the ministry, he was very useful. For a great number of years, he gave classical instruction to youth, generally from ten to twenty in number, many of whom boarded under his own roof. He was well skilled in the languages, and those educated by him generally took a high rank in the college-classes to which they were admitted. Some of them are very useful missionaries in heathen lands.

In the extracts which follow, we copy some of the closing exhortations of the preacher. The allusion to the venerable coëval of Mr. Hallock, now blind, is very affecting. We may be permitted to say, without indelicacy, that the individual referred to is Dea. James Richards, father of the missionaries, Rev. James

Richards of Ceylon, now dead, and of the Rev. William Richards of the Sandwich Islands, and also of the Rev. Austin Richards of Nashua, N. H.—EDS.

The Reverend MOSES HALLOCK, whose remains we have followed to the grave, was born on Long Island, Feb. 16, 1760, and graduated at Yale College in 1788. His theological studies were pursued under the instruction of the Rev. Samuel Whitman of Goshen. He came to this place in 1790, then comparatively a wilderness. July 11, 1792, he was ordained pastor of this church. The text on that occasion seems to have been prophetical of what has characterized his ministry. "And they shall teach my people the difference between the holy and the profane, and cause them to discern between the unclean and the clean."

The period in which he performed the active duties of the pastoral office in this church was about thirty-seven years. And those are present, who are familiar with the manner in which he went in and out before you. Review the history of those years. It will not be questioned but the town is principally indebted, under God, to his labors and influence for its present harmony and happiness. Take from the prosperity of this society all that God has made him instrumental in effecting, and how much would there be left? But I would not digress from the subject. Your late pastor was what Paul told Timothy a bishop ought to be. He was sober, of good behavior, given to hospitality, apt to teach. He was of good report at home and abroad. He was an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity. He gave attendance to reading, to exhortation, to doctrine. He meditated on these things. He was mighty in the Scriptures. His familiarity with the Bible, it would seem, was almost without a parallel. This often rendered meditation a feast to his soul. And it was this in connection with his piety, that so eminently qualified him for administering consolation to others. In this way he was often employed during the last six or seven years of his life. He had resigned the exercises of the pulpit; although in this respect his work had not entirely ceased, for he supplied the pulpit in the absence of others. On an occasion less than a week before his death, he preached to great acceptance the funeral sermon of one nearly as old as himself.

By his prayers, his counsel and his influence, his usefulness has been continued. He visited from house to house. It was only the day before his illness, that he walked the distance of nearly three miles from home, making by the way his calls of pastoral visitation.

During the period of his active labors, he seems to have been greatly blessed. He witnessed several seasons of the special outpouring of the Holy Spirit. It was only on the third Sabbath of his preaching here, that he said to a member of the church, "I think I see evidence that the Spirit of God is here." Nor was he deceived in his impression,—for as the fruit of the revival, that followed, seventeen were added to the church, a number by no means small, compared with the population and the want of a convenient place of worship. This, it seems, was the first fruits of what God permitted him to experience during the period of his ministry. The years 1797, 1808 and 1827 were greatly distinguished for the display of God's power in the conversion of sinners.

The church was organized, August 31, 1786, with only fourteen members; and it is believed there were no additions to it during the four years, which followed before the arrival of your late pastor. In 1830, or at the time when it was voted to settle a colleague, the church consisted of one hundred and fifty-four members. The whole number admitted by him up to that time was three hundred and fifty-eight. Perhaps one-third of these were by letter from other churches, leaving two hundred and thirty-nine, who were admitted on examination. Such was the fruit of his labors.

His theology, it is admitted, was that of the Bible. This was the book, which he studied, and over which he prayed to the end of life. He was an ardent lover of what are commonly termed the doctrines of grace. These were the theme of his meditation day after day. It was in preaching these that God blessed him—that sinners were converted, saints edified, and the church received its additions from year to year.

The harmony existing between him and his people, it is believed, was never broken. Year after year, there has been friendship and coöperation. To the church at large in the world he has been of eminent service, in the number of young men, whose education he has aided, and who are now employed, either in this or in foreign lands, in preaching the gospel. "But some have fallen asleep." Richards, Parsons and Fisk are now no more on earth.

But why dwell on the fruits of his faithfulness? It was not on his services as a minister of Christ, that his hope of heaven was founded. On the last day of his life, in imitation of an eminent minister of Scotland, he said, "After collecting my good deeds and my bad deeds together, I would run away from them all to Christ. I want the righteousness of Christ." About two hours before his death, I had a season of conversation with him, which was closed with prayer. I said to him, I suppose your confidence in God remains strong.—He replied, "Yes, God has prepared a better place for me, I hope." I said to him, You have no fear.—He replied, "No, all is love." His departure was peaceful. He made not a struggle; he uttered not a groan; but gently ceasing to breathe, he fell asleep in Jesus. It was a quarter before 9 o'clock in the evening of July 17th, being forty-five years and six days from the time of his ordination, and in the 78th year of his age.

Were the ambassadors of Christ present, I would say, Brethren at the altar, a father in the ministry is no longer "at home in the body." An aged soldier in the camp of Jesus is fallen. His years were many; his labors were long; but he has finished his course. A few hours before his departure, he said that he did not regret having devoted his life to the work of the ministry; that he had fought a good fight; that he had not been beating the air. His departure under these circumstances speaks to us. We too are mortal. The period of service here is not forever. The grave is presenting us with motives for action. Shortly the breath of prayer will cease. Besides, souls are perishing. Let us then hold on to the faith. Let us preach the word. Let us labor to warn the wicked, and to feed the children of God. Our Lord and Master is faithful to his promises. "If we suffer, we shall also reign with him." If we bear the cross, we shall wear the crown.

To the immediate relatives of the deceased, his removal must be afflicting; but it is mingled with pleasure. You cannot question the reality of his piety, or the foundation of his hope. "Be ye also ready." In a world of reward he waits your arrival. With the path, in which he walked, you must be familiar. Travel it yourselves, and his hopes will not be disappointed. You will meet him in glory.

Of the members of this church when he was ordained, only one survives;—and his eyes are closed. His head is silvered o'er with age; his form bends beneath the weight of years. Dear Sir, you have our sympathies. But to feel as you feel, we must be placed in your circumstances. The deceased to you was dear. Your intercourse with him was long and pleasant. Could he speak to you now, he would say, Brother, wait with pious resignation the will of God, all the days of your appointed time, till your change come. But he is gone. With your hand upon his forehead cold in death, you have said, "Farewell for time." We trust it will be only for time. Friendship and love between you and him, formed on earth, will be renewed in heaven. In that world there are no tremulous adieus. Hold on then a little longer, and your eyes will be opened. Your faith will be lost in vision.

But I should remind the church generally, that for many years that voice, now extinct in death, was heard in commending you to God, and to the word of his grace. It was his meat and his drink to administer to you the sacraments, and to preach to you the gospel. And the service of his life was one, that he did not regret on a dying bed. It was not to preach himself, but Christ Jesus, his Lord. Have you been quickened by his labors? And are you preparing to meet him in heaven? Oh, be entreated to follow him in the path of the Christian. To him it was the path of peace. He contemplated the end of it with composure. His was a religion, which the storms of this world could not undermine. It accompanied him to the close of his pilgrimage. It laid down with him on the bed of death, and made his pillow soft. Is such your religion? Is your hope anchored in heaven?

A LIST OF THE GRADUATES,

AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES IN THE STATES OF NEW YORK AND NEW JERSEY,

FROM THE FOUNDATION OF EACH TO 1834.

EXHIBITING

A COMPLETE INDEX TO THE CATALOGUES OF THOSE COLLEGES.

By John Farmer, Esq.*

Late Cor. Sec'y of the New Hampshire Historical Society.

[Continued from p. 159.]

Dabney
1814 N. J. John B.

Daggett
1774 N. J. —*Naphtali*, D. D., Yale, Mr., 1748, and at Harv. 1771, Prof. and Pres. Yale

Dake
1833 Un. Warren

Dakin
1821 Ham. Samuel D., Mr.

Dallas
1810 N. J. GEORGE M.

Dana
1824 Un. Alexander H.
1831 Un. *John Jay*

Danbridge
1833 N. J. Adam S.

Dane
1833 Un. Gilman

Darling
1812 Un. William

Darrach
1815 N. J. William, Mr., & M. D. Univ. Pa.
1818 N. J. *Samuel F.*

Darrah
1825 N. J. Richard E., Mr.

Darrell
1789 N. J. Edward, Mr.

Dauchy
1824 Un. Charles

Davenport
1749 N. J. —*James*, Mr., Yale 1732
1762 N. J. *Ebenezer*
1769 N. J. *John*, Mr., and Yale '85, and at Bro. 1805
1827 N. J. John Z., Mr.

Davids
1822 Ham. Henry S.

Davidson
1826 Ham. Hamilton

Davie
1776 N. J. *William R., Mr., Gov. N. C.

Davies
1753 N. J. —*Samuel*, Mr., and Uni. Pa., Pres.
1769 N. J. John R.
1813 Col. Thomas L.
1824 N. J. —Charles, Mr., Prof. in U. S. Mil. Acad., West Point.
1825 N. J. James J. W.

Davis
1762 N. J. Edmund
1765 N. J. William, Mr.
1798 Col. George, Mr.
1809 Un. James
1809 Un. Henry B.
1810 Un. Richard
1810 Un. —*Henry*, D. D., and Prof.—Pres. of Mid. and Ham. at Yale, 1796, and Mr. at Wms.
1814 Col. Cornelius
1816 N. J. Charles, Mr., M. D.
1817 Un. John H.
1820 Un. Daniel, Tutor at Frank.
1822 Un. *Edward*, Mr., Tutor
1827 Ham. —Henry, Mr.—at Wms.
1827 Un. William W.
1828 Un. R. M.
1830 Un. James W.
1831 Ham. Thomas T., Mr.
1833 Un. William
1834 N. J. Joseph A.

Dawson
1822 Col. George W.

Day
1818 Un. —*Jeremiah*, D. D., LL. D., at Mid. 1825, and Harv. '31—at Yale 1795, and Mr., Tutor, Prof. and Pres., Mr. at Wms. 1798
1830 N. J. Charles R.

* Mr. Farmer commenced the preparation of this List of Graduates, and with the assistance of Mr. Moses Chamberlain, Jr., of Concord, N. H., finished that part of it which was printed in the last number. The subsequent part of it has been prepared wholly by Mr. Chamberlain, under the supervision of the Editors.

Dayton
1776 N. J. JONATHAN, LL. D.
1806 N. J. Thomas B. C., Mr.
1813 N. J. Aaron O., Mr.
1817 Col. Matthias
1825 N. J. William L.
1826 N. J. *Ezra F.*
1831 Un. Daniel

Dealtry
1814 N. J. —*William*, D. D.

Dean
1803 Un. *Artemas*
1810 Un. James, Mr., and at Ham. Tutor at Union
1826 Un. Amos, Mr.
1832 Ham. John

Deare
1794 Rut. William P., Mr.

Dearing
1834 N. J. John T. A.

Deas
1789 N. J. David, Mr.

Debow
1772 N. J. *John*

De Cantillon
1803 Un. Richard
1803 Un. Tobias S.

Decker
1793 Col. Cornelius
1822 Un. *John*, Mr., Prof. St. John's Col.

De Coursey
1811 N. J. Edward

De Graff
1823 Un. Jesse D., Mr.

Dehon
1809 N. J. —*Theodore*, D. D.

Delafield
1802 Col. John
1830 Col. John

De Lamater
1814 Rut. —Jacob J., M. D.

Delancey
1808 N. J. Thomas J.

Delaplaine.
1833 Col. John F.
1834 Col. Isaac C.

Delile
1807 Col. —Alire R., M. D.

De Liesselin
1805 N. J. Francis A.

Demarest
1804 Col. Cornelius T., Mr., 1813
1811 Rut. —*Cornelius*, Mr.
1824 Un. *William*
1834 Rut. John T.
1834 Col. William

Deming
1821 Ham. *Rufus Romeo*

De Mott
1832 Rut. Mortimer

Demott
1833 Rut. John

Demund
1823 N. J. *Isaac S.*, Mr.

Deneale
1822 N. J. William W.

Denis
1829 Un. —Hiram, Mr.

Dennis
1816 N. J. Littleton J.
1834 Col. William

Denniston
1811 Un. Gerrit V.
1820 Un. Robert, Mr.
1821 Un. *Goldsmith*, Mr.

D'Olier
1767 Col. Richard

Depeyster
1763 Col. Abraham, Mr.
1810 Col. William

De Peyster
1800 Col. John
1812 Col. James F.
1815 Col. Robert G. L.
1816 Col. Frederic, Mr.
1833 Col. Pierre C.

De Pui
1822 N. J. *James*

De Ridder
1818 Un. James V. S.

Dessaussure
1806 N. J. Henry A.

Devan
1828 Col. Thomas T.

Devens
1767 N. J. Richard, Mr., Tutor

Devereux
1776 Col. James

Dewey
1820 Un. Chauncy

De Wint
1771 Col. Henry
1790 Rut. Christian, Mr., 1794
1806 Col. John P.

De Witt
1769 N. J. *Peter*
1776 Rut. Simeon, Mr., 1782
1808 Un. *Thomas D.*, D. D., at Rut. 1828, Mr.
1809 N. J. *John*, Mr., Union—D. D. Wash., Prof. Rut.
1831 Rut. Clinton, Mr.

Dexter
1813 Un. James, Mr.
1815 Un. John B., Mr.
1817 Un. George

Dey
1818 Col. *Richard V.*, Mr.
1831 Rut. William B.

Deyau
1833 Rut. Abraham D.

Dibble
1793 Col. —*Ebenezer*, D. D., at Yale 1734, and Mr.
1827 Ham. *Sheldon*, Mr.

Dick
1804 N. J. Archibald B., Mr., and M. D. Univ. Pa.
1814 N. J. —*John*, D. D., Glasgow
1832 Un. —Thomas, LL. D., Glasgow

Dickenson
1759 N. J. —Israel, Yale 1758
1825 Un. Charles, Mr.
1830 Un. Israel, Mr.

Dickerson
1789 N. J. —‖Mahlon, Mr., Gov. N. J.—Sec. of War
1804 N. J. Aaron
1818 Un. *Jonathan*

Dickey
1823 N. J. —*Ebenezer*, D. D.

Dickie
1830 Col. Hugh T.

Dickinson
1769 N. J. —John, LL. D.
1791 N. J. Samuel
1822 N. J. Philemon
1826 Un. —*Austin*, Mr., at Dart.
1833 Un. John
1833 Rut. John

Dickson
1794 N. J. John M., Mr.
1825 Un. Samuel

Diell
1816 Ham. *John*, Mr.

Dill
1802 N. J. James, Mr.
1816 N. J. James

Dillon
1829 Col. Robert J.

Dimmick
1816 Ham. *Luther F.*, Mr.
1827 Rut. —Samuel G., M. D.

Dimock
1833 Un. Henry

Dinsmore
1822 Un. *Andrew*, Mr.

Disborough
1822 N. J. Samuel V.
1830 Rut. William

Dissosway
1810 Col. Israel D.
1819 Col. Gabriel P., Mr.
1820 Col. Cornelius R.

Ditmars
1793 N. J. Dow

Doack
1775 N. J. *Samuel*, Mr., D. D., elsewhere—Pres. Wash. Col. Tenn.

Doane
1813 Un. Guy W., Mr.
1818 Un. *George W.*, Mr., Prof. at Wash., Ct., D. D. at Columb. 1833

Dod
1773 N. J. *Thaddeus*, Mr.
1822 N. J. *Albert B.*, Mr., Tutor and Prof.
1833 N. J. Charles S., Mr.
1833 N. J. William, Mr., and Prof.

Dodd
1789 Rut. *Bethuel*, Mr.
1794 N. J. —*Bethuel*, Mr., at Rut. 1789
1813 N. J. Amzi, Mr.
1813 N. J. Joseph S., Mr.

Dodge
1807 Col. Henry S., Mr.
1807 Un. William J.
1819 Un. Seabried
1824 Un. Pearley, Mr.
1832 Col. Henry S., Mr.

Donaldson
1789 N. J. Thomas

Donnell
1820 N. J. John S.
1821 N. J. James J. S.

Donnelly
1809 Un. Augustus

Doolittle
1822 Ham. *Giles*
1826 Un. *Horace*

Doremus
1832 N. J. Henry J., Mr.

Dorrance
1823 N. J. *John*, Mr.

Dorsey
1812 N. J. Henry H.
1818 N. J. Charles S. W.
1824 N. J. Robert R., Mr., M. D., Univ. Pa.

Doty
1773 Col. Jabez M. B.
1814 N. J. Jonathan
1833 Un. Christopher C. V. N.

Dougherty
1830 Un. Charles
1834 N. J. Peter

Doughty
1768 Col. Charles, Mr.
1770 Col. John
1772 Col. —Charles, M. B.

Douglass
1811 Col. George
1815 N. J. —Jacob M.
1816 Ham. Francis
1819 N. J. —David B., Mr., and Yale 1813, and Union 1825, Prof. at Mil. Acad., West Point

Douw
1758 N. J. Peter W.
1809 N. J. Volchert P.

Downer
1818 N. J. *Edwin*

Downing
1812 N. J. Isaac
1829 Col. Benjamin S.

Downman
1813 N. J. John B.

Downs
1819 Ham. *Cyrus*, Mr.

Drake
1793 Rut. Henry
1804 Col. Jeremiah J., Mr.
1808 N. J. George K., Mr.
1809 N. J. Jacob B.
1816 Rut. Joseph R., M. D.
1823 Un. Thomas M., Prof. Wesly. Univ. at Middletown, Ct.
1824 Col. Benjamin, Mr., M. D.
1831 N. J. William H., Mr.

Drayton
1786 N. J. —‖William, LL. D.

Dresser
1828 Un. Horace

Drury
1788 N. J. Edmund
1833 Rut. J. Wilson

Duane
1789 Col. James C.
1813 Un. Henry
1813 Un. James
1819 Un. John B., Mr.

1824 Un. William N., Mr., M. D.
1829 Un. Benjamin M.
1829 Un. Cornelius

Dubois
1827 Col. Henry A.
1828 Col. Cornelius

Dubuison
1834 N. J. —Charles, Mr., Prof. in Jef. Coll.

Ducachet
1822 N. J. —*Henry W.*, Mr., M. D. New York, D. D.

Duckett
1791 N. J. Allen B., Mr.
1823 N. J. Thomas

Duer
1812 Col. Alexander
1824 Col. William

Duffie
1809 Col. Cornelius R., Mr., 1813

Duffield
1752 N. J. *George*, Mr., Tut. and D. D. Yale
1773 N. J. John, Tutor

Dugan
1809 Col. Thomas

Duke
1802 Col. —*William*, Mr.

Dumont
1828 Rut. —*Abraham*, Mr.

Dunbar
1813 N. J. William, Mr., and M. D. Univ. Pa.

Duncan
1775 N. J. James
1806 N. J. Robert C.

Dundas
1806 N. J. James H.

Dunham
1791 Rut. William, Mr.
1810 Rut. Edward W., Mr.
1827 Un. —Alexander, M. D.
1829 Un. Lewis B.

Dunlap
1773 N. J. *James*, Tutor, D. D. Jef. Coll. and Pres. of the same
1800 Un. —*John*, Mr.
1803 Un. Thomas, Mr., M. D.
1814 Un. Peter C., Mr., at Ham., 1814
1816 N. J. —James, Mr.
1816 N. J. —*William*, Mr., and Tut. Jef. Coll.

Dunlop
1811 N. J. James
1813 N. J. Robert P., Mr.

Dunn
1818 Un. *Clarkson*
1832 Un. William
1834 N. J. —*Clarkson*, Mr.

Dunning
1826 Un. *Richard*

Dupont
1827 Rut. —Charles, M. D.

Dunscomb
1774 Col. Edward
1806 Col. William E.
1827 Col. Edward

Durdin
1807 N. J. Richard H.

Durell
1819 Un. John S. H.

Duryea
1834 Rut. John H.
1834 Rut. —*Philip H.*, D. D.

Duryee
1795 Col. Philip
1812 Col. Richard
1818 Col. Richard

Dusenberry
1805 N. J. Caleb

Dusenbury
1834 Rut. Henry

Dustan
1822 Col. Peter

Dutcher
1823 Un. Salem, Mr.
1825 Un. Charles B.

Duval
1825 N. J. William B.

Dwight
1787 N. J. —*Timothy*, D. D., and LL. D. Harv. 1800, at Yale Pres. Yale
1816 Col. *Maurice W.*, Mr., 1820
1823 Un. —*Maurice*, Mr.
1825 Ham. *Harrison G. O.*

Dwinell
1834 Ham. Jeremiah W.

Dyckman
1810 Col. Jacob, Mr.
1811 Col. Jacobus

Dyer
1820 Un. *Palmer*, Mr.

Dykers
1819 Col. Peter

Eacker
1793 Col. George L., Mr., 1797

Eager
1809 N. J. Samuel W.
1832 Un. Peter B.

Eakin
1763 N. J. *Samuel*, Mr.

Earle
1790 Col. Marmaduke

Early
1792 N. J. ‖* Peter, Mr., Gov. Georgia
1799 N. J. Clement, Mr.

Eastburn
1816 Col. *James W.*, Mr.
1817 Col. *Manton*, Mr.
1827 Col. Edward B.

Easton
1822 Un. *William*
1830 Un. *John*

Eaton
1756 N. J. —*Isaac*, Mr., and Phil.
1828 Col. —*Asa*, D. D. at Harv. 1803
1829 Un. *George W.*, Mr., Prof. Ham.
1834 Un. Harvey W.

Eccles
1788 Col. John

Echols
1829 Un. Philip H.

Eckley
1772 N. J. *Joseph*, D. D.

Eddy
1817 Un. *Ansel D.*, Mr.
1821 Un. —*Chauncy*, Mr.
1831 Un. Henry T.
1834 Un. Carnot D.

Edgar
1804 Col. William
1820 Un. —*John*, D. D., Prof. Belf.
1829 Col. William
1831 N. J. Cornelius H., Mr.
1833 N. J. James A., Mr.

Edmiston
1766 N. J. Samuel, Mr.

Edmonds
1816 Un. John W.

Edmunds
1831 Un. Thomas

Eason
1809 Un. Henry
1829 Un. Nathaniel

Edwards
1757 N. J. Timothy, Mr.
1765 N. J. *Jonathan*, Tutor, D. D., Mr. at Yale, Pres. Union
1768 N. J. Peirpont, Mr.
1784 N. J. Alexander
1796 N. J. John S., Mr.
1797 N. J. ‖Henry W., LL. D. Yale, Gov. Ct., Sen. in Cong.
1803 N. J. John D.
1806 N. J. Alexander M.
1830 N. J. *James C.*, Tutor, Mr.
1834 Un. Samuel B.

Eells
1819 Ham. —*James*, Mr.—at Yale
1827 Ham. *James H.*, Mr.
1832 Ham. Samuel

Egerton
1791 Rut. Luke, Mr.

Eigenbrodt
1831 Col. William E., Mr., 1835

Eigenbrot
1825 Un. —Lewis A., LL. D.

Eisenlord
1822 Un. *John*, Mr.

Eldridge
1821 Un. Darwin B.

Ellett
1824 Col. William H.

Ellicot
1816 N. J. —Andrew, Mr., Prof. Mil. Acad. West Point

Elliot
1795 Col. Bernard
1806 N. J. Benjamin
1825 N. J. Gibbes L., Mr., M. D. Univ. Pa.

Elliott
1823 Ham. James G.
1825 Col. —Stephen, LL. D.
1831 N. J. *Jared L.*, Mr.

Ellis
1802 N. J. Thomas
1823 Un. Chesselden
1827 Rut. —John F., M. D.
1827 Rut. —Samuel C., M. D.
1834 Ham. Richard

Ellmaker
1801 N. J. Elias E., Mr.
1805 N. J. Amos S., Mr.

Ellmore
1823 Un. David W.

Ellsworth
1766 N. J. ‖†Oliver, LL. D., Yale '90, Dart. '97, Chief Justice U. States
1822 Un. Jude, Mr.

Elmendorf
1782 N. J. Conrad, Mr.
1782 N. J. Peter, Mr.
1794 N. J. Edmund, Mr., Tutor
1807 N. J. James B, Mr.
1807 N. J. William C., Mr.
1818 Un. William H.
1834 Rut. John

Elmendorff
1823 Col. Edmund B.

Elmer
1810 N. J. John
1824 N. J. —Lucius Q. C., Mr.
1832 N. J. William, Mr., M. D. Univ. Pa.

Elmore
1816 Ham. John

Elting
1796 N. J. *William*, Mr.
1812 Rut. *Cornelius C.*, Mr.
1812 Rut. Solomon E.

Ely
1804 N. J. *Alfred*, Mr., Tutor, D. D. '34
1821 Un. Jonathan, Mr.
1831 Col. Robert, Mr.

Elzey
1775 N. J. Arnold, Mr.

Embury
1828 Col. Edmund, Mr., 1833

Emerson
1763 N. J. *Ezekiel*
1830 Un. *Benjamin F.*

Emery
1828 Un. Josiah
1831 Col. Robert, Mr.

Emlen
1802 N. J. George
1805 N. J. William F.

Emmet
1810 Col. Robert
1822 Ham.—Thomas A., LL. D., and Col. '24

Emott
1800 Un. —James, Mr.

Empie
1807 Un. *Adam*, Mr., Prof. in Mil. Acad. West Point, D. D. Pres. William and Mary Coll.

English
1789 N. J. David, Mr., Tutor
1824 N. J. Charles G., Mr., M. D. Univ. Pa.
1831 Un. James T.

Ennis
1831 Rut. *Jacob*, Mr.

Eppes
1788 N. J. Richard

Epstein
1827 N. J. Tobias

Ernst
1803 N. J. *William G.*, Mr.

Erwin
1776 N. J. *Benjamin*
1833 Un. John

Esty
1803 N. J. David K., Mr.

Evans
1772 N. J. *Israel*, Mr., and Dart. 1792
1775 N. J. John
1821 N. J. David
1830 Rut. George W.
1830 Un. Robert
1834 Un. Jesse

Everett
1794 N. J. Nicholas C., Mr.

Evertson
1799 Un. Walter

Ewing
1754 N. J. *John*, Mr., and at Phil., Tutor, D. D., Edin. and Pres. Univ. Pa.
1794 N. J. William B.
1798 N. J. ‖ Charles, Mr., and LL. D. Jef. Col.
1818 N. J. James H., M. D. Univ. Pa.
1821 N. J. —*Greville*, D. D. Glasgow
1823 N. J. James, Mr.
1824 N. J. Francis A., Mr., M. D. Univ. Pa.

Eyre
1793 N. J. Manuel, Mr.

Exum
1824 N. J. James L.

Faesch
1795 Col. John I.

Fairchild
1813 N. J. *Ashbel G.*
1829 Un. Sidney T.

Fairlie
1818 Col. Frederic

Faitoute
1776 N. J. *George*, Mr., Tutor
1827 N. J. William S., Mr.

Faneuil
1757 N. J. Peter, Mr.

Fanning
1772 Col. —Edmund, Mr., and at Yale and Harv., LL. D. at Oxford, Yale and Dart.—at Yale 1757
1821 N. J. John C.

Fanshaw
1832 Col. Daniel F. G.

Farmer
1792 Rut. —Jasper, Mr.

Farnsworth
1825 Un. *Marshall L.*

Farrand
1750 N. J. *Daniel*, Mr., and Yale '77
1802 N. J. —William P., Mr.

Farrington
1825 Un. Thomas

Farrow
1805 N. J. John W.

Faucet
1763 N. J. —*Benjamin*, Mr.

Fay
1831 Un. Cyrus

Fayerweather
1758 Col —*Samuel*, Mr., and at Yale 1753, at Oxf. and Cam.—at Harv. 1743

Fearing
1827 Rut. —Joseph W., M. D.

Fearn
1827 Rut. —Thomas, M. D.

Feltus
1822 Un. —*James*, D. D.

Featherstonhaugh
1834 Un. James D.

Fendall
1815 N. J. Philip R., Mr.

Fenn
1821 Ham. Frederic A.

Fenton
1826 Ham. William M.

Ferguson
1795 Col. John
1823 Col. John J., Mr.
1827 Rut. —John T., M. D.

Ferrand
1805 N. J. Stephen L.

Ferrier
1822 N. J. —*William*, D. D.

Ferris
1811 Col. Charles G., Mr., 1816
1816 Col. *Isaac*, Mr. and D. D.
1817 Un. John I.
1826 Un. Benjamin G.
1833 Un. —*James*, D. D.

Ferry
1820 Un. *William M.*
1826 Un. —*Adolphus*, Mr.

Field
1793 N. J. Robert C.
1806 N. J. *Jacob T.*, Mr.
1821 N. J. Richard S.
1830 N. J. De Pui., Mr.

Fields
1816 Un. Jeremiah

Finch
1832 Un. —Ralph K., Mr.

Findlay
1818 N. J. Archibald I.

Fine
1805 Col. James L.
1809 Col. John, Mr.

Fink
1819 Un. John W.

Finley
1749 N. J. —*Samuel*, Mr., D. D. Glasgow, Pres.
1765 N. J. Samuel
1765 N. J. Joseph
1770 N. J. —*Robert*, D. D. and Mr. Glasgow
1772 N. J. Ebenezer
1775 N. J. Joseph
1776 N. J. *John E.*, Mr.
1787 N. J. *Robert*, Mr., Tutor, D. D. 1817, Pres. Univ. Ga.
1804 N. J. Michael A.
1820 N. J. James C., Mr.
1820 N. J. William P.
1821 N. J. Robert S.
1827 N. J. John E. C.
1828 N. J. Josiah F.

Finney
1809 N. J. *William*

Fish
1774 N. J. *Peter*, Mr.
1827 Col. Hamilton
1831 Col. P. Stuyvesant, Mr.

Fisher
1772 N. J. —*Daniel*, D. D.

1794 Col. John W.
1796 Col. Phillip
1817 Col. *Isaac*, Mr.
1821 Col. George H.
1827 Rut. —*George*, Mr.
1827 N. J. —*Samuel*, D. D. at Wms. 1799, Tut.
1832 N. J. Charles H., Mr.
1832 Rut. William

Fisk

1825 Ham. —*Ezra*, D. D. at Wms.
1826 Ham. *Harvey*, N. J. '30, Mr.
1827 Un. Ephraim

Fiske

1821 Col. —*Thaddeus*, D. D.—at Harvard

Fitch

1803 N. J. Samuel M.
1823 Un. James D.
1823 Ham. —*Charles*, Mr.—at Wms.

Fithian

1772 N. J. *Philip V.*, Mr.

Fitzgerald

1796 N. J. John, Mr.

Fitzhugh

1800 N. J. Arthur R.
1808 N. J. William H.

Flandreau

1819 Ham. Thomas H.

Fleet

1823 Ham. Samuel

Fleming

1791 Col. Pierre E., Mr., '97
1795 N. J. Thomas F., Mr.
1803 Col. Augustus
1805 Col. James
1809 Col. Alexander

Flint

1818 Un. —*Abel*, D. D. at Yale, 1785, Tutor

Flournoy

1833 Un. John

Floy

1827 Col. Michael, Mr., '34

Floyd

1824 Ham. John G., Mr.

Flud

1820 Un. John M.

Fonda

1787 Col. Nicholas
1803 Un. Alexander G.
1806 Un. Jesse, Mr.
1810 Un. Henry V., Mr.
1815 Un. *James D.*, Mr.
1819 Un. Christopher, Mr.
1828 Un. William H.

Foot

1825 Ham. Thomas M., Mr.

Foote

1805 Un. ‖Charles A.
1808 Un. —Augustus R., Mr.
1811 Un. Samuel A.
1820 Un. *Horace*
1821 Un. *Joseph I.*
1827 Un. Luther

Forbes

1794 Col. John
1827 Col. John Murray, Mr.

Force

1794 N. J. *James G.*, Mr.

Ford

1783 N. J. Timothy, Mr.
1784 N. J. Gabriel H., Mr.
1792 N. J. Jacob, Mr.
1809 Un. Laurence
1812 N. J. *John*
1816 N. J. *Marcus*
1818 Ham. Jacob J.
1824 Un. John W., Mr.
1828 Un. Elijah
1828 Un. Edward W., Mr., M. D.

Forman

1784 N. J. Agur T., Mr.
1786 N. J. William G., Mr.
1798 Un. Joshua
1800 Un. Isaac
1809 Un. *Abraham*
1809 N. J. Ezekiel

Foreman

1832 Un. Ferris

Forrest

1815 N. J. David M., Mr.
1820 Col. —William, Mr.

Forrester

1818 Col. Peter
1827 Rut. —Peter, Mr., M. D.
1829 Rut. James C., Mr., M. D.

Forsyth

1796 N. J. Robert M., Tutor
1799 N. J. ‖*JOHN, Mr., Gov. Ga., Senator in Cong., Sec. of State
1821 Col. William
1828 N. J. George C., Mr.
1829 Rut. John
1832 N. J. John
1834 Un. —*John*, Mr.

Fort

1820 Un. Abraham I.

Foster

1764 N. J. *William*, Mr.
1803 Col. —Isaac, M. D.
1829 Un. Christopher C.
1833 Ham. Julius

Foulke

1823 Col. John B., Mr.
1828 Rut. Joseph
1830 Rut. William

Fowler

1806 Col. Gilbert O.
1810 Col. Theodosius

Franchot

1831 Un. Lewis

Francis

1808 Col. Henry M., Mr.
1809 Col. John W., Mr. and M. D.

Fraser

1811 Col. David, Mr., 1815

Frazer

1797 N. J. William C.

Freake

1811 Col. Richard

Freeman

1788 Rut. Alpheus, Mr.
1790 Col. Jonathan
1800 Col. —*Jonathan*, Mr., and at N. J. 1809
1829 N. J. Ellis B., Mr.
1833 Un. Samuel

Frelinghuysen

1749 N. J. —*Theodore*, Mr.

1750 N. J. *James*
1770 N. J. FREDERIC, Mr., Sen. Cong.
1792 Rut. John
1803 N. J. —John, Mr. Rut.
1804 N. J. THEODORE, Mr., and 1833 LL. D., Sen. Cong.
1806 N. J. Frederic, Mr.
1831 Rut. Theodore, Mr.

Freneau
1771 N. J. Philip

French
1829 Un. Jonathan

Frey
1801 Un. Henry J.

Frœligh
1774 N. J. —*Solomon*, Mr., and D. D. Prof. at Rut.
1799 Col. Peter D.
1811 Rut. —*Solomon*, D. D.
1823 Un. John V.

Frothingham
1812 Un. John, Mr.
1817 Un. William W.

Fuller
1796 N. J. —*Andrew*, D. D., and Yale
1810 Un. William K., Mr.
1815 Un. Samuel
1818 Un. George K.
1822 Un. *Samuel*, Mr.
1824 Un. Richard, Mr., M. D.
1824 Un. Elias L.
1829 Un. Charles
1829 Un. Henry
1830 Un. Edward L.
1834 Un. James

Fullerton
1820 Un. *Matthew L.*
1834 Un. Joseph T.

Funk
1817 Col. Seymour P., Mr., 1821

Furman
1794 N. J. Moore
1794 N. J. John W.
1801 Col. John
1825 Un. *Edward*
1826 Un. *Charles C.*, Mr.

Fyler
1810 N. J. *Jared D.*, Mr.

Galbraith
1831 Un. William

Gale
1791 N. J. Robert
1814 Un. *George W.*, Mr.
1825 Un. Leonard D.

Gallagher
1831 Col. John B.

Galloway
1769 N. J. ‖—Joseph, LL. D.
1831 N. J. Samuel, Mr., Prof. Lafayette Coll.

Galpin
1810 N. J. *Horace*

Gamble
1772 N. J. —Archibald, Mr., Phil.
1804 N. J. —John G., Mr.

Gansevoort
1808 N. J. Peter, Mr.
1819 Un. Rensselaer, Mr.
1820 Un. Henry
1822 Un. Ten Eyck

Gant
1762 N. J. *Edward*, M. D., Edinburgh

Gardiner
1759 N. J. —David, Yale, 1759
1789 N. J. John L., Mr.
1789 N. J. David
1817 Un. Daniel

Gardner
1802 Col. William
1822 Un. Benjamin F.
1825 Col. James A. M., Mr.
1832 Un. James

Garnet
1803 N. J. Henry

Garr
1796 Col. Andrew S.

Garretson
1828 Rut. *John*, Mr.
1829 Rut. *Garret I.*, Mr.

Garrish
1833 Rut. John P.

Garrison
1810 Col. James C., Mr., 1816
1825 Un. *Aaron*

Garritson
1820 N J. John V.
1823 Un. *John*

Garvin
1818 N. J. Robert M.

Gaston
1796 N. J. ‖William, Mr., and LL. D., and at Harvard
1834 Rut. Joseph

Gautier
1831 Rut. —Thomas B., M. D.

Geer
1813 Un. Alpheus

Gelston
1791 N. J. *Maltby*, Mr.
1833 Col. John M.

Gener
1834 Col. —Don Thomas, LL. D.

George
1762 Col. William C.

Gerard
1811 Col. James W., Mr., 1816

Gholson
1820 N. J. James H., Mr.
1825 N. J. William Y.

Gibbes
1784 N. J. John
1813 N. J. Joseph S.
1813 N. J. Robert M.

Gibbons
1760 N. J. —*Thomas*, Mr., and D. D., Edin.
1834 Un. Hiram

Gibert
1821 Col. William N.
1834 Col. James T., Mr.

Gibson
1787 N. J. James, Mr.
1793 N. J. John, Mr.
1807 N. J. Edward R.
1819 Un. Alfred

Gifford
1809 Col. James N.

1813 Un. Thomas
1814 N. J. Archer, Mr.

Gilbert
1813 Un. *Eliphalet W.*, Mr., and Pres. Newark Coll.
1831 Un. Charles T.

Gildersleeve
1789 Rut. *Cyrus P.*, Mr.
1792 N. J. —*Cyrus*, Mr.
1812 N. J. Cyrus
1825 Un. George P.
1827 N. J. Ezra S., M. D., Univ. Pa.

Giles
1764 Col. Samuel
1781 N. J. ‖WILLIAM B., Mr., Gov. Va., Sen. in Cong.
1821 Un. George W., Mr.

Gilford
1793 Col. Samuel
1824 Col. James J.
1828 Col. George

Gillet
1827 Un. John A.

Gilliam
1822 N. J. Marius

Gillies
1770 N. J. —*John*, D. D., Mr., Glas.

Gillis
1815 N. J. *Levi I.*, Mr.

Girault
1828 N. J. Thomas R., Mr.

Gisborne
1814 N. J. —*Thomas*, D. D. and Mr.

Gitteau
1830 Un. George

Givens
1819 Un. Hiram

Gleason
1829 Un. Daniel

Glen
1804 Un. John

Glenworth
1767 Col. —George, Mr., and M. D. Edin.

Glover
1817 Un. *Bennet*
1820 Ham. Samuel, Mr.
1822 Col. John M.

Goble
1819 Ham. Jabez G.

Godwin
1834 N. J. Park

Goelet
1828 Col. Robert

Goertner
1822 Un. *I. Peter*, Mr.
1831 Un. *Nicholas W.*

Gœtschius
1773 N. J. —*John M.*, Mr.
1774 N. J. —Stephen

Gold
1816 Ham. Theodore S., Mr.

Goldsborough
1806 N. J. Nicholas

Goldsmith
1815 N. J. *John*, Mr.

Good
1822 N. J. *Caleb*, Mr.

Goodhue
1816 Un. William S., M. D., and at Yale, 1818

Goodman
1765 N. J. Richard
1820 Un. *Eldad W.*

Goodrich
1783 N. J. —*Elizur*, D. D., and Mr. at Yale, 1752
1813 Un. Horace
1823 Un. *Hiram P.*, Prof. Un. Theol. Sem. and Vice Pres. Marion Coll.
1825 Un. *Chauncey E.*, Mr.
1829 Un. Jesse W.
1832 Un. Butler

Goodwin
1819 Un. Daniel
1824 Ham. —Justus, Mr.
1828 Un. Stephen A.

Goodyear
1824 Un. Charles

Gookin
1827 Ham. Seymour, Mr.

Gordon
1751 N. J. Alexander, Tutor
1777 N. J. —*William*, D. D., Mr., Harv. '72 and Yale '73
1818 Un. Yorick Sterne

Gosman
1801 Col. John
1802 Col. George
1806 Col. Jonathan
1807 Col. Robert
1833 Rut. —*John*, D. D.

Gould
1793 Col. Charles D., Mr., '97
1833 Un. Edward O.

Gouverneur
1811 N. J. Isaac
1811 N. J. Nicholas
1817 Col. Samuel L.
1821 Col. Frederic P.
1823 Col. Adolphus

Gracie
1804 N. J. —William,—at Columb.
1815 Col. Archibald
1818 Col. Robert, Mr.

Graham
1752 N. J. —*Chauncey*, Mr., Yale, '47
1770 Col. Jonathan
1772 Col. John A., M. B.
1773 N. J. *William*, Mr.
1786 N. J. Edward, Mr.
1790 Col. George
1790 Col. John
1794 Col. Levi
1798 Col. Charles
1804 Col. John T. B.
1811 N. J. Edward E.
1820 Un. Van Wyck
1826 N. J. Hamilton C.
1827 Rut. —William L., M. D.
1833 Un. —*Samuel S.*, D. D.

Granger
1819 Un. Lyman

Grant
1765 Col. Richard
1786 N. J. *Thomas*, Mr.

1792 Rut. *Ebenezer*, Mr., at N. J., 1796
1811 N. J. John
1823 Ham. Abraham P., Mr.
1824 Un. David
1827 Un. Oliver D. F.
1829 Un. Charles, Mr.
1832 Un. Hary A.
1833 N. J. Edward J., Mr.

Grantland

1808 N. J. John P., Mr.

Graves

1822 Un. Henry
1825 Col. Nathaniel M.
1832 Un. Nelson Z.

Gray

1821 Un. Hiram
1821 N. J. Andrew C.
1823 N. J. —*John*, Mr.
1825 Un. Joseph
1832 N. J. John A., Mr.
1834 Ham. Daniel

Green

1749 N. J. —Jacob, Mr., Harv. '74
1760 N. J. *Enoch*, Mr.
1783 N. J. *Ashbel*, Tutor, Mr., Prof., D. D. Phil. and LL. D. Univ. N. Car. and Pres.
1787 N. J. Charles D., Mr.
1788 N. J. John W., Mr.
1794 N. J. Richard M., Mr.
1802 N. J. Enoch A.
1805 N. J. Robert S., Mr.
1809 Col. Henry
1812 Rut. Jacob
1815 N. J. —Jacob, Mr., M. D. Phil., Prof. Jefferson Coll.
1816 Ham. George S.
1818 N. J. —James S., Mr.
1820 N. J. Henry W., Mr.
1820 N. J. —*Jacob*, Mr.
1821 Ham. —George W., Mr., at Middlebury
1822 Un. *Henry K.*, Mr., Tutor Wash. Coll.
1823 Un. James W.
1824 N. J. Charles B., Mr.
1824 Col. Timothy R., Mr., 1834
1827 N. J. Thomas H., Mr., M. D. Univ. Pa.
1831 N. J. Charles G.
1834 Un. Abijah

Greene

1781 N. J. —Nathaniel, Mr., Maj. Gen. in the Revolutionary Army

Greenleaf

1810 Col. Joseph

Greenlee

1817 N. J. —Samuel, Mr., and M. D. Univ. Pa.

Greenup

1822 N. J. Christopher C.

Greenly

1831 Un. William L.

Gregory

1757 N. J. *Elnathan*
1800 N. J. William A., Mr.
1815 Un. *James H.*
1831 Un. Rufus B.

Grennell

1762 Col. John

Gridley

1816 Ham. Philo

Grier

1772 N. J. *James*, Mr., and Tutor
1815 Un. David L.

Griffin

1802 N. J. —*Edward D.*, Mr., and at Yale 1790, D. D. at Union 1808, Prof. at Theol. Sem. Andover, Pres. Williams
1818 Ham. —Ebenezer, Mr.
1823 Col. —*Edmund D.*, Mr.
1826 Un. Samuel S.

Griffith

1811 N. J. John I.
1814 N. J. William B.

Grigg

1817 Col. John, Mr.

Grimball

1819 N. J. John B.

Grimkie

1789 N. J. —John F., LL. D.

Griscom

1824 Un. —John, LL. D., Prof. Univ. N. Y.

Griswold

1775 Col. Joseph
1811 N. J. —*Alexander V.*, D. D., and at Harv. 1812, and at Brown 1811
1820 Un. Elias
1828 Ham. *Levi*, Mr.

Groesbeck

1830 Un. Stephen, Mr.

Groome

1819 N. J. John C.

Gross

1789 Col. —*John D.*, D. D.

Grosvenor

1831 Ham. —Oliver P., Mr.

Grout

1826 Un. Solon

Groves

1814 Ham. William

Guffin

1826 Un. Elias

Guild

1832 N. J. Charles B.

Guion

1796 N. J. Isaac L., Mr.
1826 Col. John M.

Gulick

1825 N. J. *Peter I.*
1831 N. J. Symmes H.

Gunn

1805 N. J. —*Alexander*, Mr., and Col., D. D. at Alleg. Coll.
1805 Col. Alexander, Mr.
1828 Col. Alexander N.
1830 Col. Lewis C.
1832 Rut. Alexander S., Mr.

Guthrie

1826 Ham. Joseph

Habersham

1802 N. J. Robert
1805 N. J. Richard W., Mr.

Hadden

1831 Un. Alexander

Hadderman

1834 N J. Charles J., Mr., Prof. in Jefferson Coll., Pa.

Hadley

1832 Un. William H.
1834 Ham. George

Haff
1824 Un. *Heman*, Mr.

Hagaman
1825 N. J. *Abraham*, Mr.

Hagerman
1804 Col. Henry

Hagner
1830 N. J. Charles N., Mr.

Hague
1826 Ham. *William*, Mr.
1832 Ham. *John B.*

Haight
1811 Un. William
1811 Col. Benjamin, Mr., 1816
1812 N. J. Thomas H.
1818 Ham. Fletcher M.
1828 Col. *Benjamin J.*, Mr.
1830 Un. Robert

Haines
1812 N. J. Job
1812 N. J. John S., Mr.
1813 N. J. Ezekiel S., Mr.
1820 N. J. Daniel, Mr.

Hait
1754 N. J. *Benjamin*, Mr.

Hale
1827 Un. Richard H., M. D.

Haley
1766 N. J. John, Mr.

Hall
1774 N. J. *James*, D. D.
1811 N. J. —*Robert*, D. D. at Harv.
1811 Col. —*James*, D. D.
1817 N. J. *Robert C.*
1820 Un. *Raynad R.*
1820 Un. Sidney C.
1823 N. J. *Robert*, Mr.
1824 Un. Joseph A., Mr., and at Amh. 1824
1824 Ham. *Charles*
1829 Rut. John
1831 Un. George M.
1833 Col. Charles

Hallam
1817 Un. James D.

Hallenbeck
1817 Un. Garrit, Mr.

Halliday
1824 N. J. David, Mr.

Halsey
1752 N. J. Jeremiah, Mr., Tutor
1790 Col. Fredric
1812 Un. *Luther*, Mr., Prof. at N. J. and in West. Theol. Sem., and D. D. at N. J. 1831, and Prof. Auburn
1815 Un. Samuel B.
1816 Un. *John T.*, Mr.
1816 Un. Abraham A.
1819 Un. *Job F.*, Mr.
1822 Un. *Abraham O.*
1823 Col. Abraham N., Mr.
1830 Un. John C.
1830 Un. Richard P.

Halstead
1765 N. J. Robert, Mr.
1800 Col. Samuel
1810 N. J. Matthias O., Mr.
1810 N. J. Spencer, Mr.
1812 N. J. ‖William
1823 N. J. —Job S., Mr.
1824 N. J. Robert W.

Halsted
1833 N. J. David J., Mr.

Hamersley
1819 Col. Andrew
1826 Col. John W.

Hamill
1827 Rut. *Hugh*, Mr.

Hamilton
1788 Col. —Alexander, LL. D., and at Dart. '90, N. J. '88, Bro. and Harv. '92 Sec. Treas.
1800 Col. Philip
1804 N. J. Francis P.
1804 Col. Alexander
1805 Col. James A.
1808 N. J. Samuel R., Mr.
1809 Col. John C.
1811 N. J. —William S., Mr.
1814 N. J. James, Mr., Prof. Nash. Univ.
1818 N. J. Joseph A.
1824 Un. Alfred W.
1824 N. J. Henry K.
1825 N. J. —*William T.*, Mr.
1826 Un. Comfort
1827 Un. Theodore B.
1830 Un. Francis
1830 Rut. Alfred

Hamlin
1824 Un. Laurence F.

Hammond
1826 Un. —Jabez D., Mr.
1833 Un. Wells S.

Hampton
1829 Rut. William

Hance
1830 Rut. Joseph C.

Hancock
1769 N. J. — ‖*John, Mr. at Harv. '54, and Yale '69 — LL. D. at Harv., Yale, and Bro. — Pres. Cong., and Gov. Massachusetts.

Handley
1807 N. J. John, Mr.
1807 N. J. Nathaniel P., Mr.

Handy
1761 N. J. Isaac
1833 Un. Horace
1833 Ham. Edward P.

Hanks
1829 N. J. *Festus*, Mr., and Tutor

Hanna
1755 N. J. *John*, Mr.
1759 Col. —William
1765 Col. —*William*, Mr.
1777 N. J. James, Mr.
1782 N. J. John, Mr.
1790 N. J. William, Mr.

Hansen
1811 Un. Joseph, Mr., M. D. at N. Y.
1814 Un. Nicholas

Hapgood
1830 Un. George P.

Hard
1822 Un. ‖Gideon

Hardenbergh
1770 N. J. *Jacob R.*, Mr., and D. D. Col. — Pres. Rut.
1789 Col. *James R.*, D. D.

1809 Rut. Cornelius L., Mr.
1811 Rut. *Charles*, Mr.
1821 Un. *James B.*, Mr., and at Rut. 1827
1827 Rut. Lewis, Mr.
1828 Rut. Theodore, Mr.
1833 Rut. James R.

Hardenbrook
1824 Col. John K., Mr.

Hardenburgh
1788 Rut. Jacob R., Mr.
1803 Un. Thomas

Hardie
1787 Col. James, Mr.

Harding
1818 Un. *Sewall*

Hare
1826 Un. *George E.*

Hargous
1830 N. J. —*Lewis*, Mr., Prof.

Hariot
1792 N. J. Robert, Mr.

Harkness
1818 Un. Lamon G.

Harper
1762 Col. —Robert, Mr., and at Glasgow, Prof.
1785 N. J. ‖Robert G., Mr., and LL. D. 1820, Sen. in Cong.
1801 N. J. Robert G.

Harriman
1830 Un. William

Harris
1753 N. J. *John*
1753 N. J. Robert, Mr.
1762 N. J. John
1770 Col. Richard, Mr.
1787 N. J. Samuel, Tutor
1788 N. J. Thomas R., Mr., and M. D. Univ. Pa.
1790 N. J. Israel
1792 N J. Charles W.
1800 Col. Samuel
1801 N. J. —*Nathaniel*, Mr., and Phil.
1811 Col. —*William*, D. D., and Pres.—A. B. at Harv. 1786 and Mr.
1818 N. J. *Thompson S.*
1822 Col. Josiah D., Mr.
1823 N. J. Charles W.
1824 N. J. Charles
1824 Un. Ira, Mr.
1825 Col. Robert W., Mr.
1827 N. J. —James C.

Harison
1764 Col. Richard, Mr.
1802 Col. Francis L.
1804 Col. Richard N.
1811 Col. William H.

Harrison
1795 N. J. Josiah, Mr.
1797 N. J. Abraham, Mr.
1805 N. J. Henry P.
1814 N. J. *Eliza*, Tutor
1820 N. J. *Jeptha*, Mr.
1829 Rut. —John L., Mr., M. D.

Harsen
1825 Col. Jacob

Harsha
1834 Un. John W.

Hart
1763 N. J. Noah
1770 N. J. *Joshua*, Mr.
1800 N. J. —*Levi*, D. D. at Yale 1760, Mr. Dart. '84.
1811 Col. William
1826 Ham. *Ichabod A.*
1828 N. J. Theodore M., Mr.
1828 Col. —*William H.*, Mr.
1829 Un. Martin
1830 N. J. John S., Mr., Tutor, and Prof.
1831 N. J. William B., Mr.
1833 N. J. Alexander C., Mr.

Harvey
1790 N. J. Augustus, Mr.
1834 Un. Frederic R.
1834 Col. —Robert J., Mr.

Harwood
1791 N. J. Richard, Mr.

Hasbrouck
1766 N. J. Joseph
1767 N. J. James
1773 N. J. James
1797 N. J. Lewis
1799 Un. David
1809 N. J. Charles D.
1815 Un. Stephen, M. D. at Med. Col., N. Y.
1822 Un. William C., Mr.

Haskell
1794 Rut. Samuel, Mr.

Hasler
1829 Rut. Charles A., Mr.

Haslet
1766 N. J. Moses, Mr.

Hassart
1814 Rut. Jacob V.
1814 Rut. Minne V.

Hassinger
1816 N. J. David S., Mr.

Hastings
1826 Ham. George
1833 Ham. *Seth P.*

Hatch
1826 Un. Ira
1827 Ham. Julius W.
1829 Un. Israel T.

Hatfield
1805 Col. Richard
1823 Un. Henry P.

Hathaway
1831 Un. Samuel G.

Haughton
1805 N. J. Thomas B., Mr.

Havemeyer
1823 Col. William H.

Hawes
1821 Col. William P., Mr.
1827 Col. John H. H.

Hawks
1827 Un. Daniel
1832 Col. Francis L., D. D.

Hawley
1809 Un. Gideon, Tutor, Mr.—LL. D. Rut. 1834
1833 Un. E. S.
1833 Un. Nathan
1834 N. J. Samuel S.

Hay
1803 N. J. William, Mr.
1818 N. J. *Philip C.*, Mr.
1819 N. J. Jacob

Hayes
1823 Un. *Harvey*

Hays
1795 N. J. Samuel

Hazard
1762 N. J. Ebenezer, Mr.
1764 N. J. Nathaniel, Mr., and Yale, 1770
1823 Un. —Charles, Mr.

Hazelius
1824 Un. —*Ernest L.*, D. D., Prof. Theol. Sem., Gettys., Pa.

Headley
1831 Un. Samuel F.

Heard
1832 Col. James, Mr., 1836

Heaton
1793 Col. Robert, Mr., 1797

Heermans
1827 Rut. Lucius, M. D.

Heiskell
1821 N. J. Robert P. A.

Heister
1794 N. J. John S.
1825 N. J. Joseph M., M. D. Univ. Pa.
1826 N. J. Frederic, Mr.

Helme
1813 N. J. Joseph W.

Helmuth
1787 N. J. —*Henry*, D. D. Univ. Pa.

Hemphill
1832 Un. William

Hendell
1787 N. J. — *William*, D. D., Vice Pres. Frank. Coll.
1791 Col. William

Henderson
1761 N. J. ‖Thomas, Mr.
1776 N. J. *Joseph W.*, Mr.
1802 N. J. Richard
1812 N. J. John
1823 Col. William D., Mr.
1829 Un. *Abner W.*, Mr.

Hendree
1828 Col. —*William*, D. D.

Hendrick
1829 Un. John L.

Henry
1748 N. J. *Hugh*
1751 N. J. *Robert*, Mr.
1769 N. J. ‖*John, Mr. — Gov. Md. — Sen. in Cong.
1776 N. J. Robert
1783 Rut. Michael
1785 N. J. John V., Mr.
1800 Col. John
1809 N. J. Charles W.
1809 N. J. Lewis D.
1813 N. J. John S.
1815 N. J. *James V.*, Mr., Tutor
1815 N. J. *Symmes C.*, Mr.
1817 Ham. Charles S.
1821 N. J. Peter S.
1829 Un. —Joseph, Mr., and at N. J.

Hepburn
1803 N. J. Samuel, Mr.
1832 N. J. James G., Mr., and M. D. Univ. Pa.

Herbert
1808 N. J. Thomas F., Mr.
1824 Un. William M.

Hermance
1828 Un. Garret
1834 Rut. Harrison

Herring
1795 N. J. Elbert
1795 Col. Thomas, Mr.

Heyer
1814 Col. William H.
1815 Col. William S., Mr.
1819 Col. Edward P.
1819 Col. Walter E.
1823 Col. Henry A.

Heyliger
1774 Col. Nicholas

Heyward
1808 N. J. William H.
1808 N. J. Nathaniel
1813 N. J. Joseph W.
1829 Col. James
1830 Col. Nicholas C.
1834 Col. Henry

Hickman
1806 N. J. James

Hickok
1820 Un. *Laurens P.*, Prof. W. R. Coll.
1826 Un. *Silas H.*
1833 Ham. Stephen C.

Hickox
1819 Ham. Reuben

Hicks
1793 Col. John B., M. D.
1823 Col. John A.

Higbee
1824 N. J. Joseph M.

Higginson
1787 N. J. Nathaniel, Mr.

High
1832 Un. *Ephriam S.*

Hill
1768 N. J. —Alexander S., Mr., Harv. '64
1807 Col. John H.
1823 Ham. *Robert W.*, Mr.

Hills
1819 Un. Isaac
1831 Un. Nathaniel

Hillyer
1800 N. J. —*Asa*, Mr., and Yale '86, and D. D. at Alleg. Coll.
1812 N. J. Asa, Mr., M. D. New York

Hilman
1832 Col. Alexander H.

Hilton
1814 Col. Benjamin
1825 Un. Robert J., Mr.
1831 Un. John P.

Hinckley
1834 Ham. John G.

Hinton
1802 N. J. —*James*, Oxon, Mr. and at Bro. and D. D. at Bro.

Hitchcock
1823 Un. Levi F.

Hoag
1821 Un. Samuel W.

Hoagland
1828 Rut. Christopher C., Mr.

Hobart
1793 N. J. *John H.*, Mr. and N. York, D. D. —Tutor

1824 Col. Dayton, Mr.
1824 Col. William H., Mr.

Hodge

1772 N. J. Andrew, Mr.
1773 N. J. Hugh, Mr.
1774 N. J. Hugh, Mr.
1814 N. J. Hugh L., Mr. and M. D., Prof. Univ. Pa.
1815 N. J. *Charles*, Mr., D. D. Rut. '34—Prof. Theo. Sem. Princeton

Hodgedon

1792 N. J. Benjamin, Mr.

Hodgson

1820 N J. William L.
1824 N. J. —William B., Mr.

Hoffman

1760 Col. Anthony, Mr.
1809 Col. David M.
1812 Col. Lindley M.
1812 Col. ‖Ogden
1819 N. J. Francis S.
1832 Col. Nicholas W.

Hogan

1811 Col. ‖William

Hoge

1810 N. J. —*Moses*, D. D., Pres. Hamp. Sidney Coll.

Hogeboom

1817 Un. Cornelius I.

Hogg

1749 N. J. *John*

Holcombe

1805 N. J. ‖George E., Mr., M. D. Univ. Pa.
1818 N. J. Henry

Holditch

1828 N. J. —*Joseph*, Mr.

Holgate

1834 Ham. William C.

Holiday

1791 N. J. Henry, Mr.
1822 Un. —*Thomas*, Mr.
1825 Un. Alexander
1825 Un. *Solomon F.*

Holland

1761 Col. Henry, Mr.
1818 Un. William, Mr.

Holley

1818 Un. Alfred A.

Hollingshead

1793 N. J. —*William*, Mr., Phil. D. D.

Hollyday

1829 N. J. Richard C., Mr.
1831 N. J. Thomas R., Mr.,

Holmes

1783 N. J. Obadiah
1807 Col. Philip M.
1811 N. J. Samuel L.
1822 Un. *Edwin*, Mr.

Holstein

1822 N. J. Samuel

Holt

1816 Un. Daniel

Hone

1812 N. J. Isaac S.
1815 Col. John
1818 Col. Henry
1831 Col. John P.

Hooker

1830 N. J. —*Herman*, Mr.

Hooper

1818 N. J. —*William*, Mr.—LL. D. and Prof. in the Univ. N. Car.

Hoover

1833 N. J. —*Charles H.*, Mr.

Hopkins

1784 N. J. James, Mr.
1798 N. J. Benjamin B., Mr. and Tutor
1809 N. J. John R.
1811 N. J. John
1815 Un. George, Mr.
1825 Ham. Joseph

Hopkinson

1763 N. J. —Francis, Mr., and Phil.
1818 N. J. ‖Joseph, LL. D. and Colum. 1818

Hopper

1883 Rut. John

Hopping

1821 N. J. Ephraim S., Mr. Prof. Frank. Coll.

Hornbeck

1827 Un. John

Horublower

1823 N. J. —†Joseph C., Mr.

Horner

1825 N. J. —William E., Mr., M. D., Prof. Univ. Pa.

Horton

1754 N. J. *Ezra*, Mr., Yale, 1772
1770 N. J. Azariah
1816 Un. William, Mr., M. D. at Wms. Coll.
1827 Un. James

Hosack

1789 N. J. David, Mr., M. D., Prof. N. York, LL. D. at Union, 1818
1792 Col. Alexander
1792 N. J. William, Mr.
1797 Col. Alexander, M. D.
1815 Un. —*Simon*, D. D.
1823 Col. James
1826 Col. Nathaniel P.

Hotchkin

1821 Un. *John*, Mr.

Hotchkiss

1772 N. J. —John, Mr., Yale, 1748—Harv. '65—Dart. '73
1821 Ham. *Henry N.*
1822 Ham. *Henry*, Mr.

Houck

1822 Un. James, Mr.

Hough

1827 Ham. —*John*, Mr.

Houghton

1830 Rut. Aaron

Houston

1753 N. J. *John*
1760 N. J. *Alexander*
1768 N. J. ‖William C., Mr., Tutor, Prof.
1795 N. J. Patrick
1826 Un. Joseph

Houstoun

1823 N. J. George

How

1794 N. J. *Thomas Y.*, Mr., and M. D.—D. D. at Rut. 1812

Howard

1806 N. J. JOHN E., Mr., Sen. in Cong.

1809 N. J. ‖Benjamin C., Mr.
1812 N. J. Brice W.
1824 Un. George W.
1824 Un. James W.
1834 Un. James P.

How

1830 Un. —*Samuel B.*, D. D., Prof. and Pres. at Dickinson

Howell

1766 N. J. ‖David, Mr., and Yale, '72—Mr. at Bro. '69, Tut., Prof. at Bro. —LL. D. at Bro. '93.
1788 N. J. Nathaniel W., Mr., LL. D. at Ham.
1813 N. J. Edward Y.
1817 Un. Paul
1818 N. J. Josiah B.
1821 Un. *Orson V.*
1822 Un. Nathaniel W.
1824 Un. Charles B.
1826 Un. Alexander H.
1833 N. J. John G., Mr.
1834 N. J. Thomas C.

Howes

1832 Un. John

Howland

1824 Un. *Freeman P.*

Hoyt

1818 N. J. Hinman B., Mr.
1828 Col. Henry S.
1830 Un. Henry C.
1830 Un. *Lockwood*, Mr.
1834 Ham. James M.

Hubbard

1762 Col. —*Bela*, Mr.
1770 Col. William, Mr.
1817 Un. Giles H., Mr.
1823 Un. Hopson M.
1829 Un. Rudolph B.
1834 Ham. Bela

Hubbell

1811 Un. Ransom, Mr.
1814 Un. Walter, Mr.
1819 Un. Ferdinand W.
1827 Un. Levi
1828 N. J. Samuel

Hudson

1800 Un. Robert, Mr.
1829 Un. John T.

Huff

1817 Rut. Brogun

Huger

1798 N. J. Daniel E., Mr.

Hugg

1786 N. J. William K.

Hughes

1787 N. J. Robert, Mr.
1797 N. J. *Thomas E.*, Mr.
1805 N J. Christopher, Mr.

Huggins

1814 Un. William R.

Hulbert

1829 Un. Burton

Hulin

1826 Un. *George H.*

Hull

1756 N. J. David
1824 Ham. *Leverett*, Mr.
1828 Un. Amos G., Mr., M. D.

Hume

1790 N. J. —David, LL. D., Prof. Edinburg
1834 Un. Robert W.

Humphrey

1815 Un. William, Mr.
1820 Ham. Harvey, Mr. and Tutor
1821 Un. Correll, Mr.

Hunn

1796 Col Abraham, Mr.
1810 Col. Peter F.
1826 Un. Thomas, Mr., M. D.

Hunt

1759 N. J. *James*, Mr.
1773 Col. —Isaac, Mr., Phil.
1783 N. J. James, Mr.
1786 N. J. Ralph
1786 N. J. William P.
1793 N. J. Nathaniel
1793 N. J. Robert, Mr.
1794 N. J. *Halloway W.*, Mr.
1794 Col. Montgomery
1800 N. J. Philemon
1810 N. J. Samuel F., Mr.
1816 Un. ‖Hiram P., Mr.
1818 N. J. David P., Mr.
1818 N. J. *Holloway W*, Mr.
1819 N. J. *Holloway W.*, Mr
1824 N. J. Robert A., Mr., M. D. Univ. Pa.
1827 Rut. *Christopher*, Mr.
1828 Un. Ward E.

Hunter

1760 N. J. —*Andrew*, Mr.
1772 N. J. *Andrew*, Mr., Prof.
1772 N. J. —*Henry*, D. D. and Mr. Edin.
1787 N. J. —*George*, D. D.
1802 N. J. —Andrew S., Mr.
1809 N. J. Moses T.
1816 N. J. William P., Mr.
1817 Un. *Moses*, Mr.
1818 N. J. Elias D.
1824 N. J. Lewis B., Mr., M. D. Univ. Pa.
1826 Un. *John*

Huntington

1759 N. J. *John*, Mr. at Harv. '63
1780 N. J.—*‖†SAMUEL, LL. D, Pres. Cong., Gov. Ct., LL. D. Yale 1779
1809 Un. *David*
1810 Un. Edward
1815 N. J. —*Leverett I. F.*, Mr., and Yale 1811, and at Union 1815
1824 Un. Truman C.
1833 Un. Ezra A.
1834 Col. Benjamin S.

Hurd

1828 Un. *William F.*

Hurlbut

1762 N. J. John
1823 Ham. John P.
1828 Ham. *Thaddeus B.*
1830 Un. Henry, Mr.

Hurst

1789 Col. William

Husbands

1828 Un. Joseph D., Mr.

Hutchins

1789 N. J. Thomas, Mr.

Hutchinson

1794 N. J. Titus
1794 N. J. —*Aaron*, Mr., and at Harv. and Dart. '80, Yale '47

1794 N. J. †Aaron, Mr., and at Dart. '90, Harv. '70
1832 N. J. Aaron A.

Hutson
1765 N. J. Richard, Mr.
1804 N. J. Thomas

Hutton
1817 Un. *Abraham B.*, Mr.
1823 Col. Mancius S.

Huxford
1824 Un. Merchant, Mr.

Huyler
1800 Col. John, Mr.

Hyde
1808 N. J. John H.
1822 Un. Lucius, Mr.
1834 Col. William H.
1834 Un. John J.

Hyndshaw
1820 N. J. *James B.*, Mr.

Hyslop
1769 N. J. —William, Mr.
1813 Col. Robert

Imlay
1773 N. J. William
1786 N. J. ‖James H., Mr., Tut.

Inderwick
1808 Col. James

Ingersol
1804 N. J. ‖Joseph R.
1821 N. J. —‖Jared, LL. D.

Inglis
1767 Col. —*Charles*, Oxford, Mr.
1795 Col. James
1811 N. J. —*James*, D. D.
1821 Col. William

Ingraham
1817 Col. Phœnix

Iredell
1806 N. J. *JAMES, Mr., Gov. N. Carolina, Senator in Cong.

Ireland
1816 Col. John
1830 Col. George

Ironside
1815 Col. William

Irvine
1819 Un. *James*, Pres. Univ. Ohio

Irving
1789 N. J. *Thomas P.*
1794 Col. Peter, M. D.
1798 Col. John T.
1821 Col. Pierre
1824 Col. Pierre P.
1826 Col. Gabriel F.
1829 Col. John T.
1829 Col. —Washington, Mr., and LL. D.

Irwin
1770 N. J. *Nathaniel*, Mr.

Isherwood
1817 Col. Benjamin, Mr.

Iverson
1820 N. J. Alfred

Ives
1823 Un. Oliver
1831 Un. Henry C.
1831 Col. —*Levi S.*, D. D.
1833 Un. Marcus

Izard
1789 Col. Henry

Jackson
1761 Col. —William, Mr. [N. York
1771 N. J. —*William*, Mr., and Yale '63, and
1788 Rut. *John F.*, Mr.
1797 N. J. Robert H.
1798 N. J. George W.
1809 Col. Samuel
1812 Rut. —Samuel, M. D.
1814 Col. Allen
1823 N. J. John P., Mr.
1824 N. J. Stephen J., Mr.
1826 Un. Isaac W., Mr., Prof.
1828 Un. *William G.*, Mr.
1829 Un. Joseph H., Mr.

Jacobs
1817 N. J. George W., Mr.

Jacobus
1834 N. J. Melancthon W.

Jaffray
1793 Col. —*Andrew*, D. D.

Jæger
1832 N. J. —Benedict, Mr., Prof.

James
1781 N. J. Francis
1787 N. J. William D., Mr.
1816 N. J. *William*
1826 N. J. Thomas D., Mr.
1830 N. J. —*John A.*, D. D.
1830 Un. Henry
1834 Un. John B.

Jameson
1788 N. J. —*James*, Mr.

Jamieson
1791 N. J. —*John*, D. D.

Jamison
1753 N. J. David, Mr.

Janeway
1794 Col. *Jacob*, D. D.
1797 Col. *James G.*, Mr.

Jansen
1803 N. J. Egbert

Janvier
1812 N. J. Levi

Jaques
1805 Col. Robert, Mr.

Jarvis
1818 Un. *William*
1832 Col. Abraham

Jaudon
1813 N. J. Samuel
1816 N. J. William L.

Jauncey
1761 N. J. William
1763 N. J. James, Mr.
1774 Col. John

Jay
1764 Col. *‖†JOHN, Mr.—LL. D. at Harv. '90, Bro. '94, Chief Justice S. C., U. States, Gov. of N. York
1794 Col. Peter A., LL. D.
1810 N. J. —*William*, D. D.
1827 Col. John C.

Jefferson
1791 N. J. —‖*THOMAS, LL. D.—William and Mary '60, LL. D., and at Harv. '87, at Bro. '87, Gov. of Virginia, Vice Pres. and Pres. of United States

Jenkins
1799 N. J. William, Mr.
1804 Col. —*Edward*, D. D.
1815 N. J. Frederic W.
1816 Ham. —Elisha, Mr.
1821 N. J. David
1824 Un. Charles I.
1829 Un. Charles M.
1833 Col. John J.

Jennings
1790 Rut. *Samuel K.*, Mr.
1831 N. J. —*Obadiah*, D. D.

Jerome
1818 Ham. Hiram K.

Jessup
1830 Un. George G.

Jewett
1827 Ham. —Freeborn G., Mr.

Johnes
1804 N. J. John B., Mr.

Johns
1810 N. J. ‖Kensey, Mr., Sen. in Cong.
1815 N. J. *John*, Mr. and D. D. 1834, and Columb.
1823 Un. *Henry V. D.*

Johnson
1761 Col. —William S., Mr., and at Harv. and Yale—at Yale 1744, LL. D. at Oxford, Pres. of Columbia
1772 Col. Ural M. B.
1788 Col. —Robert C., A. B. at Yale 1783, and Mr. [and Mr.
1789 Col. —Samuel W., A. B. at Yale 1799,
1790 N. J. William, Mr.—LL. D. 1818, and Justice of S. C. of U. States
1790 N. J. Robert G.
1792 Col. John
1793 Col. John I.
1799 N. J. James C., Mr.
1801 N. J. *John*, Mr., Tutor
1802 N. J. Alexander, Mr. [1819
1813 Un. Benjamin P., Mr., and Ham. Col.
1815 N. J. Enos W., Mr.
1815 Un. *Samuel*, Mr.
1815 Rut. —Jonathan, M. D.
1816 Un. William S., Mr. at Yale 1819
1818 N. J. Daniel B.
1819 Ham. —William, LL. D.—at Yale
1820 N. J. —William, LL. D.
1820 Ham. *James H.*
1820 Col. James
1820 Col. Samuel R., Mr.
1821 Ham. *William*
1822 Ham. Caleb
1823 Un. Charles F., Mr.
1824 Col. George W.
1825 N. J. Charles W., M. D. Univ. Pa.
1827 Un. *Asa*, Mr.
1827 Un. *Baker*
1827 Un. Robert C.
1830 Un. Ben
1831 Col. Bradish
1831 Rut. James S.
1832 Un. —Alexander B., Mr.
1833 Un. —James, Mr.
1834 Col. Samuel E.
1834 N. J. Littleton T.

Johnston
1758 N. J. John
1782 N. J. John, Mr.
1784 N. J. Abel
1786 N. J. Edward
1815 N. J.—*Samuel, LL. D., Gov. N. C.

Joline
1775 N. J. *John*, Mr.
1824 N. J. William, Mr.

Jones
1766 N. J. *Daniel*
1767 N. J. Elias
1768 Col. —John, M. D., Prof.
1787 N. J. Cantwell, Mr.
1791 Col. *Cave*, Mr.
1793 Rut. —Gardiner, M. D.
1793 Col. Samuel
1795 Col. Nicholas
1796 Col. David S.
1798 Col. Philip L.
1798 N. J. Edward H., Mr.
1799 N. J. Thomas
1802 Col. James
1803 Col. Edward R.
1804 N. J. Noble W.
1804 N. J. Arnold E.
1806 N. J. —*Gasper*, Mr.
1810 Un. Henry, Mr.
1810 Un. Samuel W., Mr.
1815 Col. John Q.
1816 Un. Augustus S.
1816 N. J. Robert A.
1819 Col. Charles
1819 Col. George
1820 Un. Robert B.
1821 N. J. Thomas L.
1822 Col. Henry P.
1823 Ham. *William*
1824 N. J. *Clement F.*
1826 Col. —Samuel, Mr., and at Yale 1790—LL. D, Chancellor of N. Y.
1827 Rut. —Thomas P., M. D.
1827 Col. Joshua
1830 Rut. Matthew H., Mr.
1830 Col. Edward
1831 Un. *Warren G.*
1831 N. J. John P.
1831 N. J. —Samuel, Mr.
1831 N. J. —Seaborn, Mr.
1832 Col. Philip L.
1832 Un. *Charles*
1832 Un. David R. F.
1832 Rut. William W.
1833 N. J. Paul T.

Joslin
1821 Un. Benjamin F., Mr., M. D., Prof.

Joy
1771 N. J. —Michael, Harv. 1771, and Mr.

Judah
1814 Col. *Henry R.*
1816 Rut. Samuel

Judd
1814 Rut. *Gideon N.*, Mr.

Judson
1821 Un. Samuel W.
1823 Ham. —Elnathan, Mr. Bro.

Kane
1820 Un. Cornelius V. N., Mr.

Kanouse
1832 Un. John L.

Kaufman
1833 N. J. David S., Mr.

Kean
1807 N. J. Peter P. J., Mr.
1834 N. J. John

Kearney
1833 Col. Philip

Keene
1795 N. J. Richard R., Mr.

Keese
1798 Col. William
1823 Col. *William A.*, Mr.

Keith
1772 N. J. *Robert*, Mr.
1775 N. J. *Isaac*, Mr., and Col. Phil. D. D.
1822 Un. Calvin I.

Kellogg
1766 N. J. Solomon, Mr., and Yale 1770
1822 Ham. *Hiram H.*, Mr.
1823 Ham. Augustus
1823 Ham. —Daniel. Mr.
1827 Un. James K., Mr.
1833 N. J. Edward N., Mr.

Kelly
1808 Un. William
1826 Col. Robert

Kelsey
1760 N. J. Enos, Mr.

Kemble
1803 Col. Gouverneur
1803 Col. Peter
1813 Col. William
1818 Col. Richard F.

Kemeys
1803 Col. Peter

Kemp
1802 Col. —*James*, D. D.

Kemper
1809 Col. Jackson
1829 Col. *Jackson*, Mr., D. D.

Kendrick
1831 Ham. *Asahel C.*, Mr., Prof. Bap. Sem. Ham.

Kennedy
1749 N. J. *Thomas*
1754 N. J. *Samuel*, Mr.
1818 N. J. *Thomas*, Mr.

Kent
1797 Col. —†James, LL. D., and at Harv. 1818, and Dart. 1818, A. B. at Yale 1781, and Mr., LL. D., Prof. in Columbia Coll.—Chancellor of New York
1803 Un. —Moss, Mr.—A. B. at Yale 1752
1820 Un. William, Mr.
1826 N. J. Joseph

Kenyon
1815 Un. Malbon

Ker
1758 N. J. *Jacob*, Mr., Tutor
1761 N. J. *Nathan*, Mr.
1785 N. J. Oliver L., Mr.

Kermit
1821 Col. Thomas

Kerr
1797 N. J. Alexander S.

Ketchum
1829 Rut. —*Isaac S.*, Mr.

Kettletas
1755 N. J. —*Abraham*, Mr., Yale 1752

Key
1823 Ham. Philip B.

Keys
1795 N. J. Eleazer W., Mr.

Kidd
1818 N. J. —*James*, D. D., Prof. Univ. Aberd.

Kilborn
1824 Ham. Myron, Mr.

Kilbourn
1833 Ham. Charles, Mr.

Kilmer
1826 Un. *Thomas*

Kimball
1821 Un. Elias H., Mr.
1822 Ham. *Peter*

Kimberly
1822 Un. Edmund S.

Kimble
1771 Rut. Peter

King
1772 Col. John
1773 N. J. *Andrew*, Mr.
1786 N. J. Richard H., Mr.
1794 Col. Cyrus A.
1807 N. J. James, Mr.
1818 Un. Charles C., Mr.
1820 Ham. *George P.*
1821 Col. Elisha S., Mr., 1826
1822 Col. Theodore F.
1827 Un. Preston
1831 Col. Charles R. [1816
1832 N. J. —*Jonas*, D. D., Prof. Amh., Wms.
1834 Col. William G.

Kinne
1831 Ham. —Abel F., Mr.

Kinsey
1790 N. J. —†‖James, LL. D., Chief Justice N. J.

Kip
1815 Col. Leonard W., Mr., 1820, and Rut. 1827
1823 Ham. Samuel K.

Kipp
1810 Col. Charles
1826 Col. Francis M.—Mr. at Rut.

Kirby
1807 Un. *John*, Mr.

Kirk
1820 N. J. *Edward N.*, Mr.

Kirkland
1765 N. J. *Samuel*, Yale 1768, Mr., and at Dart. '73
1816 Ham. Charles P., Mr., Trus.
1818 Ham. William, Mr., Tutor and Prof.
1822 Ham. *Orlando L.*, Mr., Tutor

Kirkpatrick
1757 N. J. *William*, Mr.
1775 N. J. †Andrew, Mr., and at Rut. 1783—Chief Justice N. J.
1788 N. J. ‖William
1804 N. J. *Jacob*, Mr.
1813 N. J. Walter, Mr.
1814 Rut. John B.
1815 N. J. Littleton, Mr.
1815 N. J. Hugh, Mr.
1815 N. J. —John B.—at Rut. Coll.

Kissam
1769 Col. Samuel, M. D. 1771, M. B.
1776 Col. Peter [burgh
1793 Rut. —Richard S., M. D., and at Edin-
1805 Col. Benjamin, M. D.
1812 Col. Benjamin
1813 Un. *Samuel*, Mr.

Kitchell
1829 N. J. Aaron, Mr.

Kittera
1776 N. J. ‖John W., Mr.

Kittletas
1822 Un. Eugenius

Knapp
1824 Un. Thomas L.

Kneeland
1769 Col. —*Ebenezer*, Mr., A. B. at Yale '61
1830 Col. John T.

Knevils
1791 Col. Isaac
1791 Col. John

Knickerbacker
1813 Un. Theodricus

Knowles
1828 Un. *Charles J.*

Knowlton
1832 Un. Lincoln B.

Knox
1754 N. J. —*Hugh*, Mr., and at Yale 1768, D. D. Glas.
1771 Col. Thomas
1826 Un. Andrew E. B.
1830 Rut. John P., Mr.
1830 Un. Joseph

Kollock
1794 N. J. *Henry*, Tutor and Prof., D. D. at Ham. 1806, and at Un. 1806
1812 N. J. *Sheppard K.*, Mr., Prof. in Univ. N. Carolina

Krebs
1820 N. J. William G.
1821 N. J. William G., Mr.
1824 N. J. Henry H., Mr.

Kunre
1797 Col. Henry

Kuypers
1791 N. J. *Gerard A.*, Mr., D. D., and at Rut. 1810
1827 Rut. —Samuel S., M. D.

Kyle
1830 Un. William S.

Labagh
1811 Rut. —*Peter*, Mr.
1813 Rut. —*Isaac*, Mr.
1826 Un. —*Isaac P.*, Mr., and Rut. '28
1827 Col. Abraham B.

Lacey
1822 Un. —*William B.*, Mr.

Lafayette
1790 N. J. —Gilbert M., LL. D., and at Harv. '84, Bro. 1824, and at Penn.—Marquis

Laforge
1830 Un. John B., Mr.

Laidlie
1770 N. J. —*Archibald*, D. D.

Laight
1767 Col. William, Mr.
1793 Col. Edward W.
1802 Col. Henry
1825 Col. William E.

Lamberson
1828 Un. *Samuel S.*, Mr.

Lamoine
1813 Un. Stephen P., Mr.

Lamson
1773 Col. Joseph, Mr.

Land
1804 N. J. Charles

Lane
1776 N. J. Joseph F., Mr.
1813 Un. James L.
1816 Un. *Aaron D.*, Mr.

Lang
1811 N. J. William W.

Langdon
1818 Un. Benjamin F., Mr. at Mid. '22

Lansing
1793 Rut. Abraham D.
1800 Un. ‖Gerrit Y. [cellor of N. Y.
1804 Un. —‖John, LL. D.—Rut. 1811, Chan-
1806 Un. Cornelius D R.
1807 Un. —*Dirck C.*, Mr., D. D., and at Wms., Prof. Aub. Sem.
1808 Un. John Y.
1809 Un. Richard R., Mr. at Ham. 1815
1811 Un. James C., Mr.
1813 Un. William I., Mr.
1813 Un. Killion V. R., Mr.. M. D. at Med. Coll. New York
1815 Un. Christopher Y., Mr., M. D. at Med. Coll. N. York
1817 Un. Robert
1820 Ham. *John V. S.*, Mr.
1833 Un Abraham G.
1834 Un. Shubael G.

Lape
1825 Un. *Thomas*, Mr.

La Rue
1821 N. J. David O., Mr.

Larzelere
1804 Col. —*James*, Mr.

Latham
1832 Ham. Lorenzo

Lathrop
1763 N. J. *John*, Mr., and at Harvard 1768, D. D. at Edinburgh
1817 Ham. *Eleazar*, Mr., Tutor
1822 Ham. Alvin
1832 Un. Delos
1834 Rut. Joseph, Mr.

Latta
1831 N. J. William W.
1832 N. J. —James F., Mr.

Lauderdale
1824 Un. Walter E.

Law
1797 Col. —*Samuel A.*, Mr.
1797 N. J. Samuel A., Mr., and at Yale '92
1800 N. J. —Samuel, Mr., and Yale
1827 Un. Joseph
1830 Un. E. Augustus
1834 Un. James

[To be concluded.]

NOTICES OF NEW PUBLICATIONS.

1. *A Discourse on the Life and Character of Nathaniel Bowditch, LL. D., F. R. S., delivered by Alexander Young, March* 25, 1838. pp. 119.

Eulogy on the Life and Character of Nathaniel Bowditch, LL. D., F. R. S., delivered at the request of the Corporation of the City of Salem, May 24, 1838. *By Daniel Appleton White.* pp. 72.

Eulogy on Nathaniel Bowditch, LL. D., F. R. S., President of the American Academy of Arts and Sciences, delivered before the Academy, May 29, 1838. *By John Pickering, Corresponding Secretary of the Academy.* pp. 101.

These pamphlets, making a very respectable volume of about 300 pages, may all be read with much interest. Mr. Pickering's Eulogy is almost entirely occupied in giving an account of the scientific labors of Dr. Bowditch. Mr. Young and Judge White dwell on his iography, his early life, and his various labors and duties. The Eulogy of the last named, however, having been composed some weeks subsequently to that of Mr. Young, and with the advantage on the part of its author of a long personal acquaintance with Dr. Bowditch, supplies an additional variety of interesting details and anecdotes. It is mainly from Judge White's performance, that we have compiled the following brief notices. We would copy with great pleasure some of the remarks of Mr. Pickering did our limits permit, and did the nature of our publication authorize us to go into the details of science.

Nathaniel Bowditch was born in Salem, March 26, 1773. His ancestors, who were all inhabitants of Salem, were highly respectable. His father, at the close of the revolutionary war, becoming reduced in his circumstances, resumed his earlier occupation, which was that of a cooper. In this situation, he needed the assistance of his children in supporting the family. Nathaniel was thus early inured to difficulties, and taught the admirable lessons of self-reliance and self-exertion. At about seven years of age, he was admitted into what was considered the best school in the town. He was then very fond of the study of arithmetic. He had the inestimable advantage of an excellent mother, who inspired his mind with the best principles, and who attached all her children strongly to herself. At the age of twelve or thirteen, he entered the ship-chandlery shop of Ropes & Hodges, with whom he passed several years. Upon their relinquishing business, he removed to the similar shop of Mr. S. C. Ward, in which he remained till he became of age, when he performed his first voyage at sea. The moments of leisure which he found during the day were eagerly devoted to reading or study. Sometimes he exercised his philosophical ingenuity in the way of experiments. While with Ropes & Hodges, he made a curious kind of barometer. After quitting the school already mentioned, he had no direct instruction in literature or science, except a few lessons many years afterwards in French pronunciation. An apartment in the upper story of his boarding house was the scene of his summer's labors, while a large kitchen-fire-place afforded him a commodious place of study for his long winter evenings. His early familiarity with the best English authors, accounts for his pure English style, so remarkable in a self-educated man of science, for its perspicuity and beautiful simplicity. But mathematics and natural philosophy were the objects of his most ardent pursuit. He read through the whole of Chamber's Cyclopædia, in two large folio volumes. His want of books was a very serious impediment. There are now in his library twelve folio, and fourteen quarto volumes of MSS. from his own pen, including several volumes of original matter written at a later period. The first of these volumes bears the date of 1787, when he was fourteen years old, and contains a long treatise on algebra, another upon geometry, and a third upon conic sections. While in Ward's employment, he learned the Latin

language for the purpose of reading Newton's Principia, which he translated into English. In 1794, he was employed in taking a survey of Salem. On the 11th of Jan. 1795, he sailed on his first voyage. In 1803, he returned from his fifth and last voyage. Four of these voyages were to the Eastern Archipelago, and one was to Spain. He kept a particular journal of every voyage. His literary acquisitions were multiplied and matured. He made himself familiar with the Spanish, Italian and Portuguese languages. But his most important labor was the American Practical Navigator, which as a work of practical utility has hardly ever been equalled. It has conducted millions of treasures and of human lives in safety through the ocean. At the close of his sea-faring life, Mr. Bowditch was appointed president of the Essex Fire and Marine Insurance Company, which office he held till his removal to Boston in August, 1823, a period of twenty years. During three summers, he was employed in making a survey of the harbor of Salem and of others in its neighborhood. Being a member of the American Academy of Arts and Sciences, he contributed many able mathematical and philosophical papers to its Transactions. The most important mathematical and philosophical works published in Europe, he procured for his own use. Among these was the "Mécanique Céleste" of La Place. Of this great work, he early determined to make a complete translation, and to accompany it with a full and clear commentary, supplying the intermediate steps of the author's demonstrations, and elucidating the whole work. He entered upon this undertaking in 1815, and accomplished it in two years. The commentary and notes, accompanying the translation, exceed in extent the original work. The whole is printed in four large quarto volumes, with a beauty of paper and typography corresponding to the intrinsic dignity of the work. The first volume was published in 1829, the second in 1832, the third in 1834, and the last was completed to the *thousandth* page, at the time of the author's death. The London Quarterly Review, remarks, that, "it is, with few and trifling exceptions, just what we could have wished to see, an exact and careful translation into very good English, exceedingly well printed, and accompanied with notes appended to each page, which leave no step in the text of moment unsupplied, and hardly any material difficulty either of conception or reasoning unelucidated." By the publication of this great work, his fame throughout the scientific world was fixed on an immoveable basis. He sustained the expense of publication entirely himself. On his removal to Boston, Dr. Bowditch became the Actuary of the Massachusetts Hospital and Life Insurance Company, a situation of high responsibility. The duties of this office he continued to discharge with great ability and fidelity, till his death, which took place March 16, 1838. His remains were placed in the family tomb beneath Trinity church in Boston. An appropriate monument is to be raised to his memory at Mount Auburn. We here bring this short sketch to an end with a beautiful closing paragraph from Mr. Pickering's Eulogy. "His strength gradually failed; his physical powers refused their office; but his living intellect still shone bright and unclouded; and like the sun in the firmament, whose radiant orb he had so often watched in mid-ocean, from the splendor of its meridian beams to the softened lustre of its evening decline upon the waters of the fathomless deep, his serene and tranquil spirit gently sunk to repose, in cloudless majesty, upon the bosom of the ocean of eternity."

2. *A Discourse delivered at the opening of the Providence Athenaeum, July* 11, 1838. *By Francis Wayland, D. D., President of Brown University.* pp. 37.

Reports made to the Providence Athenaeum, at the Third Annual Meeting, Sept. 24, 1838. pp. 24.

Catalogue of the Athenaeum Library, Providence. pp. 120. The three pamphlets printed by Knowles, Vose & Co.

The discourse of Dr. Wayland is one of the most interesting and eloquent which we have seen from his pen. The style is pure and glowing, and the arguments convincing and to the point. The author illustrates with great beauty and cogency the advantage of

the universal diffusion of knowledge among our citizens, and the absolute necessity of a high degree of intelligence, when we consider the nature of our government, our position in respect to the other nations of the earth, and particularly the position of New England in relation to the rest of the United States. The whole address shows how a highly disciplined and cultivated mind can adapt itself to any exigency, can feel an interest in and promote the well-being of the great mass of the members of the community.

The Providence Athenaeum seems to have commenced its course under most encouraging auspices. It has erected a chaste and beautiful edifice for the accommodation of the library and the collections. About 7,000 volumes, selected with the greatest care, and comprising a most valuable portion of the literature of the English language, and to a small extent of the French, etc., have been procured. Among them are the entire Philosophical Transactions of the Royal Society of London, in 53 vols. 4to., Buffon's Natural History in French, 30 vols., 4to., the great French work, The Description of Egypt, and The French Museum. The property of the institution amounts to about $35,000. The number of proprietors is 375. Library Committee, William G. Goddard, F. A. Farley, Thomas H, Webb; Librarian, Stephen R. Weeden. The whole undertaking shows the most excellent spirit, and furnishes a fine example for all our large towns.

3. *An Historical Discourse, delivered by request before the citizens of New Haven, Ct., April* 25, 1838, *the 200th Anniversary of the First Settlement of the Town and Colony. By James L. Kingsley.* New Haven: B. & W. Noyes. 1838. pp. 115.

This Discourse is such as might be expected from Professor Kingsley's habits of learned and patient research, and discriminating and sound judgment. It does not possess the glow which is diffused over some kindred addresses which we might mention. It does not abound in rhetorical flowers, nor with impassioned appeals. But it has more substantial qualities. The reported facts with which the professor had to deal are sifted to the bottom, and the truth is stated perspicuously and fearlessly. Even Dr. Trumbull, with all his knowledge and accuracy, is found not to be immaculate. We are glad to see that the professor has given Mr. Samuel Peters his due,—the author who wrote what he called "The General History of Connecticut," but which might have been styled "A General Collection of Falsehoods." "On examining the more prominent statements of Peters," says Mr. Kingsley, "not one has been found, which is not either false, or so deformed by exaggerations and perversions, as to be essentially erroneous. To prove a truth upon the leading portions of his history, would be, it is believed, an impossible task." In reference to the current story respecting the celebrated "Blue Laws," Professor Kingsley remarks as follows. "The application of the 'general rules of righteousness' was often made with excessive rigor, and in a way to harden, rather than to reclaim offenders; but that there were any sumptuary laws, laws regulating dress, or encroaching on the prerogative of fashion, I have never discovered the slightest evidence." In the Appendix, there is an extended note on this interesting point. At the close of his Address, the author briefly sketches the characters of Theophilus Eaton, John Davenport, Gen. David Wooster, Col. Nathan Whiting, Roger Sherman, Eli Whitney and James Hillhouse. In the Appendix is an account of the celebration, containing the noble hymn written for the occasion by William T. Bacon, B. A.

4. *An Address delivered before the Union Literary Society of Miami University, Ohio, at it Thirteenth Annual Celebration, Aug.* 8, 1838. *By John C. Young, President of Centre College, Danville, Ky.* pp. 29.

The subject of this Address is the following, "Rectitude in national policy, essential to national prosperity." Political rectitude does much to secure to a nation its independent existence. The respect of mankind is an element of national prosperity secured by the

observance of a righteous policy. Political rectitude augments national wealth. It is promotive of national intelligence. The observance of the principles of justice, in their public acts and institutions, promotes private morality and religion among a people. The whole address is conceived in the spirit of stern and Christian morality, and expressed in that fearless and independent manner, which does honor to the head and heart of the author. Such truths as this address embodies, can never be too often reiterated or too deeply felt.

5. *The Choice of a Profession: An Address delivered before the Society of Inquiry in Amherst College, Aug.* 21, 1838. *By Rev. Albert Barnes.* Amherst: J. S. & C. Adams. pp. 29.

The object of this Address is to discuss the question, "On what principles a profession should be chosen." The author first considers the importance of the inquiry, secondly the dangers of error, and thirdly the principles which should guide a young man in his choice of a profession. The principles which are stated and illustrated are, that the most should be made of life that can possibly be made of it, and that that profession or calling should be selected where life can be best turned to account; that where there is a fitness for either of two or more courses of life, a young man should choose that in which he can do most to benefit his fellow men; that he should select that profession where he can call most auxiliaries to his aid, either those already existing in society, or which he may be able to originate for the accomplishment of his plans; with the conviction that American liberty is to be preserved, that the Christian religion is to be perpetuated, and that the whole world is to be converted to the Christian faith. It will readily be seen that the preceding statements furnish an excellent outline for a subject to be presented to young men at a college. Mr. Barnes has well filled up this outline. The thoughts are weighty and are well expressed and illustrated. We have been struck with the air of candor and earnestness which pervade every part of the address. The multitudes of young men in our land preparing for public life, would do well to weigh the truths which Mr. Barnes has here presented to them, as those of the utmost importance.

6. *Ancient Chronology Harmonised; or the perfect agreement of the true Biblical, Egyptian and Chaldean Chronologies proved. By A. B. Chapin, M. A.* New Haven. pp. 16.

This article was published in the Christian Spectator for December, 1838. It is now published in a separate form. In the Spectator for June, 1837, Mr. Chapin published an article whose object was to rescue the fragments of the Universal History of Egypt by Manetho, from the suspicion and contempt which had been thrown upon them, to restore the true reading of his text, and to show, that when so restored, it harmonizes, to a great degree, with the chronology of the Bible. In the present article, Mr. C. attempts to show, that Manetho himself considered the whole of the first fifteen of the Egyptian dynasties, as set down by him, fabulous, that he has in effect so described it, and that when corrected and restored, his chronology harmonizes, to a still greater extent with the Scriptural chronology, than was intimated in the first article. The whole discussion seems to be characterized by much learning and research.

7. *Appeal to the American Churches, with a Plan for Catholic Union. By S. S. Schmucker, D. D., Professor in the Theological Seminary of the General Synod of the Lutheran Church, Gettysburgh, Pa.* pp. 100.

This Appeal was first published in the eleventh and twelfth volumes of the American Biblical Repository. We read the whole discussion at the time when it came out. We were then struck with its candor, honesty, thorough and learned research, and eminently catholic and disinterested spirit. In further consideration of it, and also by conversation with the excellent author, we cannot but hope that it will receive the serious attention

of all our evangelical churches, and especially of all ministers of the gospel. The author has not so much to fear from disapproval of his plan, as from indifference or inattention to it. The principal features are the following;—the several Christian denominations shall retain each its own present ecclesiastical organization, government, discipline and mode of worship; let each of the confederated denominations formally resolve for itself, not to discipline any member or minister, for holding a doctrine believed by any other denomination whose Christian character they acknowledge, provided his deportment be unexceptionable, and he conform to the rules of government, discipline and worship adopted by said denomination; let a creed be adopted including only the doctrines held in common by all the orthodox Christian denominations, to be termed the apostolic, protestant confession, and let this same creed be used by all denominations as the terms of sacramental, ecclesiastical and ministerial communion; there should be free sacramental, ecclesiastical and ministerial communion among the confederated churches; in all matters not relating to the government, discipline and forms of worship of individual churches, but pertaining to the common cause of Christianity, let the principle of coöperation, regardless of sect, be adopted, so far as the nature of the case will admit, and as fast as the views of the parties will allow; the Bible should, as much as possible, be made the text-book in all religious and theological instruction; and missionaries going into foreign lands ought to use and profess no other than this common creed, the apostolic, protestant confession, and connect with it whatever form of church government and mode of worship they prefer.

8. *Minutes of the Annual Conference of the Methodist Episcopal Church, for the years* 1837–8. pp. 87.

The total of members of the Methodist Episcopal church in 1838 was 686,549, travelling preachers 3,106, superannuated preachers 216, local preachers 5,792. Of the members 79,236 are colored, and 2,101 Indians. Increase of members since the preceding year 3,106, of travelling preachers 173.

9. *Journal of the Proceedings of the Twenty-first Annual Convention of the Protestant Episcopal Church in Ohio.* 1838. pp. 71.

The bishop of this diocese is the Rt. Rev. C. P. McIlvaine, D. D. The number of churches is 51, of ministers 37, of communicants reported 2,101, of Sabbath school scholars reported 2,756. The pamphlet contains the address of the bishop, reports of committees, the treasurer's report, etc., and represents the concerns of the diocese as in a flourishing state.

10. *A Lecture, Introductory to the Course of Instruction in the Medical Institution of Yale College, Nov.* 2, 1838. *By Jonathan Knight, M. D., Professor of the Principles and Practice of Surgery.* pp. 27.

This well-written address was delivered upon the author's taking the charge of the department in the medical college vacated by the death of Dr. Hubbard. Dr. Knight was previously professor of anatomy and physiology, to which professorship Dr. Charles Hooker has been recently elected. The first part of the pamphlet is taken up with some facts in the early history of medicine in New Haven. The author then proceeds to describe the founding of the Medical College, and concludes with some biographical notices of Drs. Eneas Munson, Mason Fitch Cogswell, Nathan Smith, and Thomas Hubbard. These notices are copied, somewhat abridged, with the exception of that of Dr. Smith, (a notice of whom was given in the American Quarterly Register in connection with the History of the Medical Society of New Hampshire,) in the History of the Medical Society of Connecticut prepared by Dr. Miner, and inserted in the present number of this work

11. *The Thirty-ninth Annual Report of the Religious Tract Society, for circulating religious publications in the British dominions and in foreign countries. Instituted* 1799. London: 1838. pp. 140.*

The publications circulated during the year by this Society, amount to fifteen millions nine hundred and thirty-nine thousand five hundred and sixty-seven. The Tracts included in the above amount, with the Cottage and other sermons, are 7,748,454; and the books for the young, 2,911,213. The total circulation of the Society in about eighty languages, including the issues of foreign societies assisted by the institution, amounts to nearly 272,000,000. The total of the society's receipts was £62,054 9*s.* 2*d.* Among the publications of the society we notice the memoirs of Drs. Bedell, Payson, Cotton Mather, President Edwards, David Brainerd, John Eliot, Mrs. Graham, Mrs. Judson, H. Newell, and Mrs. Huntington, and some of the works of President Edwards, Dr. Payson, Dr. J. M. Mason, J. Abbott, J. S. C. Abbott, Dr. Bedell, Dr. Dwight, etc.

12. *The Nineteenth Report of the Home Missionary Society, with a List of Contributors.* London. 1838. pp. 127.

The receipts of this Society were, last year, £7,548 0*s.* 7*d.* They amounted to £1,000 more than on any preceding year of the society's existence. The society employ about 100 agents, who have 50,000 hearers, 90 Sunday schools, 7,000 children, and 500 gratuitous teachers, to shed their influence on a surrounding population of 600,000 souls.

13. *Minutes of the Eighth Annual Assembly of the Congregational Union of England and Wales, held at the Congregational Library, London, May 8th and 11th,* 1838. pp. 48.

The Second Annual Report of the Colonial Missionary Society. 1838. pp. 52.

The principal topics of business before the Congregational Union at the eighth annual meeting were, correspondence with other bodies, hymn book, declaration of faith and order, historical memorials, proposed revision of Watts's Psalms and Hymns, the fourth annual letter, proposal for a prize essay of 100 guineas on lay preaching and agency for the spread of the gospel in connection with Congregational churches around the localities in which they are placed, organization of churches in county and other local associations, statistics of the denomination, colonial mission, defence and advancement of civil rights, and funds. The meetings were conducted with great harmony. Rev. J. A. James of Birmingham was chairman. The Union resembles the General Conference of Maine in the admission of lay delegates. About 150 ministers were present, 50 theological students, and 70 lay gentlemen; also delegates from the English Baptist Union, and from the Congregational Union of Scotland. The Colonial Missionary Society in connection with the Union, has for its object, to promote evangelical religion among British or other European settlers, and their descendants, in the colonies of Great Britain, in accordance with the doctrines and discipline of Independent or Congregational churches. It expended last year £2,574 in Canada, New South Wales, etc.

14. *Third Report of the Glasgow Educational Society's Normal Seminary.* 1837. pp. 36.

The objects of the society are to obtain and diffuse information regarding the popular schools of Great Britain and other countries—their excellencies and defects, to awaken attention to the educational wants of Scotland, to solicit parliamentary inquiry and aid in behalf of the extension and improvement of parochial schools, and in particular to maintain a Normal seminary, for the training of teachers, so that schoolmasters may enjoy

* For a copy of this Report, and a number of other valuable publications, we are indebted to our respected correspondent, the Rev. John Blackburn of Pentonville, London.

a complete and finished education. The buildings of the Normal Seminary, when completed, will cost about £9,000. The four model schools, with seventeen class rooms, and two teachers' houses, are embraced in the two wings. There will be accommodation for the training of one hundred teachers and one thousand children.

15. *Third Annual Report of the London City Mission.* 1838. pp. 40.

This mission is under the charge of several denominations of Christians. The number of missionaries employed is 42. Meetings for public worship during the year, 5,475.

16. *Thirteenth Annual Report of the Board of Managers of the Prison Discipline Society. Boston, May,* 1838. pp. 100.

This Report embraces the following subjects; Asylums for poor lunatics, State prisons, county prisons and houses of correction, houses of refuge and farm school, imprisonment for debt, capital punishment, agency in New York city, and asylums for reformed convicts. The Report is crowded with a great variety of important facts. We do not perceive any diminution in the interest with which these annual documents are invested. They furnish a periodical review of *the state of humanity*, of the progress of civilization, of a great tendency of the age towards the amelioration of wretchedness. Greater need, perhaps, exists in our country than in almost any other, for such institutions as the Prison Discipline Society, from the fact, that we have so many *imperia in imperio*—twenty-six sovereign States, which not unfrequently exercise their sovereign authority in doing wrong, in adopting short-sighted measures of policy on subjects like those described in this Report.

17. *Twenty-ninth Annual Report of the American Board of Commissioners for Foreign Missions, September,* 1838. pp. 151.

It is not necessary to mention the particulars embraced in this document. They have been widely circulated in every part of the country. The Reports of the Board have great value in addition to their religious and missionary aspects. They contain a large amount of topographical, geographical, and general information respecting the most interesting regions of the globe, communicated by careful observers in the various fields of labor, or diligently digested from authentic sources which exist at home.

18. *My First School Book, to teach me, with the help of my Instructor, to read and spell words, and understand them. By a friend of mine.* Boston: Perkins & Marvin. 1838. pp. 112.

This is evidently a right sort of book for children,—fitted to smooth their passage into our, in some respects, anomalous and uncouth language, where there are a thousand stumbling blocks in the way of the little speller and reader.

19. *The American Mechanic. By Chas. Quill.* Philadelphia: H. Perkins. 1838. pp. 285.

This book is written with great spirit and liveliness. It is full of entertaining anecdotes and biographical incidents, while the spirit of virtue, and of high, yet not morose nor gloomy, morality and religion which breathes through it, is excellent. It is one of the best books for the use for which it was intended, which has ever fallen in our way. It combines a great amount of information and sound advice, all conveyed in a very pleasant manner.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS

SAMUEL H. SHEPLEY, Cong. ord. pastor, New Gloucester, Maine, Oct. 31, 1838.
CALVIN E. PARK, Cong. ord. pastor, Waterville, Me. Oct. 31.
TOBIAS H. MILLER, Cong. ord. pastor, Kittery, Me. Nov. 21.
SAMUEL STONE, Cong. inst. pastor, York, Me. Dec. 19.
SAMUEL ORDWAY, Cong. ord. pastor, Parsonsfield, Me. Dec. 5.

JEREMIAH BLAKE, Cong. ord. pastor, Wolfborough, New Hampshire, Nov. 1, 1838.

OZRO FRENCH, Cong. ord. missionary, Brattleboro', Vt. Nov. 7, 1838.
CAREY RUSSELL, Cong. ord. pastor, Hartford, Vt. Nov. 21.
LINUS OWEN, Cong. ord. pastor, Londonderry, Vt. Nov. 21.
BENJAMIN HOLMES, Cong. inst. pastor, Weathersfield, Vt. Dec. 12.
EZRA JONES, Cong. inst. pastor, Dorset, Vt. Dec. 12.
WILLIAM CLAGGETT, Cong. inst. pastor, Ludlow, Vt. Dec.

HENRY SMITH, Cong. inst. pastor, Ware, Massachusetts, Sept. 19, 1838.
SIDNEY HOLMAN, Cong. inst. pastor, Webster, Ms. Oct. 31.
DANIEL BUTLER, Cong. ord. pastor, Dorchester, Ms. Oct. 31.
SILAS BAILEY, Bap. ord. Evang. Worcester, Ms. Nov. 18.
KINSMAN ATKINSON, Cong. ord. pastor, Millville, Ms. Nov. 21.
ROBERT CARVER, Cong. ord. pastor, Berlin, Ms. Nov. 21.
GEORGE W. WELLS, Unit. inst. pastor, Groton, Ms. Nov. 21.
GEORGE H. BLACK, (colored,) Bap. ord. pastor, Boston, Ms. Nov. 21.
CHARLES S. SHERMAN, Cong. ord. evang. Woburn, Ms. Nov. 30.
LEANDER THOMPSON, Cong. ord. evang. Woburn, Ms. Nov. 30.
JOHN H. BISBEE, Cong. inst. pastor, Worthington, Ms. Dec. 19.
JOHN C. WEBSTER, Cong. inst. pastor, Hopkinton, Ms. Dec. 19.

MIRON M. DEAN, Bap. inst. pastor, Providence, Rhode Island, Dec. 19, 1838.

SAMUEL S. DUTTON, Cong. ord. pastor, New Haven, Connecticut, June 27, 1838.
ETHAN B. CRANE, Cong ord. pastor, Savbrook, Ct. June 27.
AUSTIN PUTNAM, Cong. inst. pastor, Hamden, (Whitneyville,) Ct. Oct. 31.
HOLLIS READ, Cong. inst. pastor, Derby, Ct. Nov. 21.
DAVID C. PERRY, Cong. inst. pastor, New Fairfield, Ct. Dec. 12.

ALVAN PARMELEE, Pres. inst. pastor, Middlefield, New York, July 12, 1838.
WILLIAM C. BOYCE, Pres. inst. pastor, Westford, N. Y. Sept. 30.
BURTIS C. MEGIE, Pres. ord. evang. Cayuga, N. Y. Oct. 31.
T. R. TOWNSEND, Pres. inst. pastor, Cayuga, N. Y. Oct. 29.
CORNELIUS WYCKOFF, Dutch Ref. inst. pastor, Northumberland, N. Y. Dec. 5.

JOSEPH WILSON, Dutch Ref. inst. pastor, Fairfield, New Jersey, Nov. 21, 1838.
ROBERT R. KELLOGG, Pres. ord. pastor, Dover, N. J. Dec. 5.

WILLIAM WHITE, Epis. ord. priest, Pittsburgh, Pennsylvania, Oct. 7, 1838.
THOMAS H. MITCHELL, Epis. ord. priest, Pittsburgh, Pa. Oct. 7.
JOHN H. BERNHEIM, Lutheran, ord. pastor, Armstrong Co. Pa. Oct.
JOHN PATTON, Pres. inst. pastor, Philadelphia, Pa. Oct. 28.
DANIEL L. CARROLL, D. D. Pres. inst. pastor, Philadelphia, North. Liberties, Pa. Nov. 1.
ALEXANDER T. McGILL, Pres. inst. pastor, Carlisle, Pa. Nov. 25.
CHARLES WEYL, Lutheran, inst. pastor, York Springs, Pa. Nov. 25.
WILLIAM Y. MILLER, Pres. ord. pastor, Ridgebury, Pa. Nov. 29.
SILAS C. JAMES, Bap. ord. pastor, Chester Co., Pa. Dec. 3.
A. B. CASPER, Ger. Ref. inst. pastor, near Dillsburgh, York Co., Pa., Dec. 12.

JOHN W. McCULLOUGH, Epis. ord. priest, Wilmington, Delaware, Dec. 3, 1838.

ISAAC W. K. HANDY, Pres. inst. pastor, United Churches of Buckingham and Blackwater, District of Columbia, Nov. 23, 1838.

NELSON SALE, Epis. ord. priest, Lynchburgh, Virginia, Oct. 12, 1838.
JOSEPH ROCK, Bap. ord. pastor, Goochland Co., Va. Dec. 6.

DAVID CROOKS, Methodist, ord. pastor, Lexington, North Carolina, Oct. 1838.

W. W. HILL, Pres. ord. pastor, Shelbyville, Kentucky, Oct. 8, 1838.

SPENCER CARR, Bap. ord. pastor, Conneaut, Ohio, Sept. 13, 1838.
JONATHAN BLANCHARD, Pres. inst. pastor, Cincinnati, O. Oct. 31.
HENRY B. ELDRED, Pres. inst. pastor, Kinsman, O. Nov. 8.
JONAS DENTON, Pres. inst. Pastor, Chippewa, O. Nov. 15.
JOSEPH BROWN, Pres. ord. pastor, Marion District, O. Nov. 18.

HENRY W. BEECHER, Pres. inst. pastor, Lawrenceburgh, Indiana, Nov. 9, 1838.
JEREMIAH R. BARNES, Pres. inst. pastor, Evansville, Ia. Nov. 24.

GEORGE DUFFIELD, Pres. inst. pastor, Detroit, Michigan, Dec. 1838.

Whole number in the above list, 61.

SUMMARY.

Ordinations	31
Installations	30
Total	61

OFFICES.

Pastors	52
Evangelists	4
Priests	4
Missionary	1
Total	61

DENOMINATIONS.

Congregational	26
Presbyterian	18
Episcopalian	4
Baptist	6
Unitarian	1
Lutheran	2
German Ref.	1
Dutch Ref.	2
Methodist	1
Total	61

STATES.

Maine	5
New Hampshire	1
Vermont	6
Massachusetts	12
Rhode Island	1
Connecticut	5
New York	5
New Jersey	2
Pennsylvania	10
Delaware	1
Dist. Columbia	1
Virginia	2
North Carolina	1
Kentucky	1
Ohio	5
Indiana	2
Michigan	1
Total	61

DATES.

1838. June	2
July	1
September	3
October	15
November	24
December	16
Total	61

QUARTERLY LIST
OF
DEATHS OF CLERGYMEN.

JONATHAN C. SOUTHMAYD, æt. 45, Cong. Rutland, Vermont, Oct. 1838.

APPLETON MORSE, æt. 83, Bap. Fitchburgh, Massachusetts, Oct. 24.
LEVI WHITMAN, æt. 91, Cong. Kingston, Ms. Nov. 7.
WILLIAM ANDREWS, æt. 28, Unit. Chelmsford, Ms. Nov.

JOSEPH E. CAMP, æt. 72, Cong. Litchfield, Connecticut, May 27, 1838.
ELISHA CUSHMAN, æt. 50, Bap. Hartford, Ct. Oct. 28.
CHARLES REMINGTON, æt. 50, Meth. Hartford, Ct. Nov. 10.
JOSEPH VAILL, æt. 57, Cong. Killingworth, Ct. Nov. 21.

MARSHALL T. FARNSWORTH. Cong. Danby, New York, Nov. 27, 1838.

R. HENRY, Pres. Greensburg, Pennsylvania, Nov. 1838.

THOMAS JACKSON, æt. 57, Epis. Alexandria, District of Columbia, Nov. 1838.

ANSEL BRIDGEMAN, æt. 34, Cong. Huntsburg, Ohio, Sept. 1838.

Whole number in the above list, 12.

SUMMARY.

AGES.

From 20 to 30	1
30 40	2
40 50	3
50 60	1
70 80	1
80 90	1
90 100	1
Not specified	2
Total	12

DENOMINATIONS.

Congregational	6
Presbyterian	1
Episcopalian	1
Baptist	2
Unitarian	1
Methodist	1
Total	12

STATES.

Vermont	1
Massachusetts	3
Connecticut	4
New York	1
Pennsylvania	1
District of Columbia	1
Ohio	1
Total	12

DATES.

1838. May	1
September	1
October	3
November	7
Total	12

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1839.

THE LAST THURSDAY OF FEBRUARY.

REVIVALS OF RELIGION IN AMHERST COLLEGE.

To the Secretary of the American Education Society.

DEAR SIR,—Having been requested by you to prepare a condensed account of what God hath done for this young Institution, and to forward it for insertion in the forth coming number of your valuable work, I have too hastily, but with as much care as other pressing and paramount claims would allow, drawn up the article, and now submit it to your disposal. Though the materials for a narrative of successive revivals are scanty, compared with what we may hope a century will furnish, this seems to be no reason for withholding from the Christian public, a summary statement of what our 'eyes have seen and our ears have heard of the salvation of God,' to call forth ardent thanksgivings for what he 'hath wrought,' and excite to more fervent prayers for richer displays of his grace.

H. HUMPHREY.

Amherst College, Jan. 1, 1839.

Amherst College was regularly organized, as a collegiate institution, under the Trustees of Amherst Academy, in the autumn of 1821, *(seventeen years ago;)* but did not receive a charter from the General Court of Massachusetts, till February of 1825. The history of its rise, so far as my present object requires, may be stated in a few words. A considerable number of warm-hearted Christians, had been inquiring with increasing interest for a number of years, whether something more than had been hitherto attempted, could not be done in this part of the Commonwealth, to bring forward pious indigent young men for the ministry, and to aid them in their classical as well as theological education. The first plan which seems to have occurred was, to establish a Theological Professorship, in connection with Amherst Academy: and a subscription was opened to raise the necessary funds. It was never filled up, however, as upon mature reflection, the most enlightened friends and most liberal patrons of theological education became convinced, that the basis was not broad enough. If they did anything, they wanted to bring young men into the pastoral office, well furnished for their high and holy calling; and while they saw that a greater number of indigent young men might be carried through a partial course in the Academy, upon the plan which had been suggested, than could in any way hope to enjoy all the advantages of regular classical and professional instruc-

tion, in the higher seminaries, they saw with equal clearness, that to depress the standard of ministerial qualifications, was not the way to bless the churches at home, or the heathen abroad. 'While they mused the fire burned'—as their views expanded their faith increased; and calling in their *ten thousand dollar* subscription, for an Academic Professorship, they promptly substituted one of *fifty thousand*, to raise a permanent Charity Fund, to aid such young men of hopeful piety and promising talents, as lack the means, in obtaining a thorough classical education.

This large subscription being filled up, beyond the hopes of all, but the most sanguine, those who had watched its progress with trembling solicitude and many prayers, 'thanked God and took courage:' and under the impulse which the success of so important a measure was adapted to impart, they made immediate arrangements for the establishment of a collegiate institution, entirely separate from the Academy in the town of Amherst. It cannot be supposed, that the men who were most forward and active in this important enterprize, ever intended to close the doors of their new Seminary against any class of students of good moral character, who might wish to come in and enjoy its privileges. At the same time, they were chiefly moved to the arduous undertaking, by a desire to increase the number of well educated ministers of the gospel; and they hoped, I have no doubt, that the great body of students would, from generation to generation, devote themselves to the sacred profession. Strange indeed would it have been, if with such hopes and feelings, the pious founders of Amherst College, had not, as soon as it was opened, begun to pray that every young disciple within its walls might 'grow in grace and in the knowledge of the Lord Jesus Christ,' and that those who were yet in their sins, might speedily receive the 'washing of regeneration and renewing of the Holy Ghost.' A large majority in the first classes, were professors of religion when they entered the Institution; and they exerted a great religious influence. But the first year passed away, without any special tokens of the divine presence; and though, to use the language of one who was then an undergraduate, 'much prayer had been offered by a few of the pious students, the first term of the second year was marked with a great degree of thoughtlessness.'

It may be proper to remark here, that the Institution then just struggling into being, was overwhelmed with difficulties. Its first application for a charter had been thrown out of the General Court, by the most decisive and discouraging majorities. It was strenuously maintained, that another college was not wanted in the State; and that neither this nor any other similar prayer could be listened to, without doing great injustice, by the virtual withdrawment of pledges already given. Under these discouraging circumstances, the pious friends of the Seminary were led to look more fervently in prayer to God, that whatever might be the result of its efforts to obtain an act of incorporation, it would please him to consecrate it more entirely to himself, by a revival of religion, and in this way to draw around it the hearts of thousands who had hitherto taken no very lively interest in its success. They believed that their motives were good, and that their pecuniary offerings had been accepted; and they trusted in the Lord of Hosts to sustain their enterprize.

First Revival in 1823.

Their prayers, as there is every reason to believe, were answered. God began to pour out his Spirit, early in February, 1823, and the work of grace did not wholly cease, till the close of the term in April. It ought to be mentioned in this connection, that there were, during that winter, extensive revivals in the immediate vicinity; and that many of the pious students, having spent the vacation in the midst of them, returned to College greatly refreshed and animated. I cannot learn, that beyond these favorable circumstances, this glorious 'time of refreshing from the presence of the Lord,' was preceded by any tokens or efforts worthy of particular notice. At one period, and I believe near the commencement of this merciful shower, 'the heavens *poured* down righteousness,' and it seemed as if every sinner would be converted. President Moore

manifested all that lively interest in the advancement of the work, which might have been expected from his evangelical sentiments, and well known religious character; and the more prominent professors of religion in the several classes, were exceedingly active in visiting the rooms of their fellow students, exhorting the impenitent and holding social meetings for prayer and religious conference. Among these may be mentioned S. Maxwell, S. Boroughs, and E. Paine, who have been called early to their eternal reward.

As there was then no church, and no preaching on the Sabbath in college, the students attended worship in the village, and enjoyed the ministry of the *Rev. Daniel A. Clark*, which was well adapted to show them their guilt and danger; and which seems to have been very much blessed in the conviction and conversion of sinners. Had the 'trumpet at that critical juncture, given an uncertain sound;' had any human voice cried, 'Peace, peace,' in contradiction to the voice of God, which declares, that 'there is no peace to the wicked,' how many might have lingered and perished on the plain, who it is hoped, 'fled for refuge to lay hold on the hope set before them in the gospel.'

The number of students then in the Institution was *ninety*, of whom *fifty* or more were professors, when the revival began, and more than two-thirds of the remaining *thirty*, it was thought, gave evidence of being 'brought out of darkness into marvellous light.' What, if any, were the peculiar characteristics of this great work, (for great it certainly was, considering the number to be converted,) I have not been able to learn. The immediate results were most happy, and were much increased and prolonged, by the lamented death of Dr. Moore, which took place early in the summer of the same year.

In October I came to Amherst, and have been intimately acquainted with the religious history of the College, from that time to the present. As I found the great body of the students the professed followers of Christ, and as the influence of the senior class, on the Lord's side, and as a matter of course, on the side of good order, was very great, the government of the Institution was an easy task, as will always be the case where nearly all the members of any community are 'a law unto themselves.' But as new classes entered, and our numbers annually increased, the decided preponderance of which I have just spoken was gradually lessened, and in three years, we found that unless the Lord should appear for us, we were in danger of soon having a majority within our walls who 'knew not God, nor obeyed our Lord Jesus Christ.' In this state of things, and with these alarming prospects before them, the faculty and pious students felt, that they had not been faithful; and that something more must be done, than had lately been attempted, although frequent social meetings had never been discontinued. It now seemed to many, at least, that it was 'high time to awake out of sleep,' and the brethren began to speak oftener one to another. Special meetings of church members were held; a spirit of prayer seemed to increase; Christians began to ask, What can we do; and it was evident to the most unobserving eye, that there was an increasing religious interest springing up among them. But then it was, when some certainly felt a great deal, and nearly all the professors in college were expecting a revival, that satan took the alarm, (I say this, because I am a firm believer in his malignant hostility to all genuine revivals,) satan took the alarm, and arrayed as many as he could in opposition to the onward movements of the church. Among these were a few individuals of skeptical *speculations*, if nothing worse; and as they were persons of plausible address and considerable talents, they unhappily succeeded in drawing others over to their party, who but for this malign influence, might probably have been accessible to their religious classmates. The stern and fixed purpose of the leaders seemed to be, not only to case themselves in adamant, but to fence out the 'Spirit of God from the whole impenitent circle of their retainers. The struggle was a hard one, but alas, in the end they triumphed. I shall not be understood by this remark to mean, that 'any thing is too hard for the Lord,'—or that he could not have disarmed and annihilated his enemies in a moment, if he had chosen to do it; but that they were very determined and persevering in their opposition to our efforts, and that to rebuke and humble us for our want of faith and reliance upon his arm, he suffered

them to prevail. A single soul was all the 'fruit,' so far as we could see any reason to hope, that was 'gathered' during that season, 'unto life eternal.'

And yet I am far from thinking, that the real children of God amongst us, 'labored in vain and spent their strength for naught and in vain.' Their prayers were not lost, though their faith was tried. 'God will certainly avenge, or appear for his own elect, though he bear long with them.' He knows how to bring them into straits, that they may feel their own nothingness, and be prepared to acknowledge his out-stretched hand in their enlargement. This is only one, of several instances, in which I have afterwards seen evidence, more or less striking, that God was preparing his people for a blessing under great present discouragements.

Second Revival in 1827.

Before I proceed to give an account of this revival, it seems proper, that I should go back a little, and glance at some of the measures which preceded it, and gradually prepared the way for it. The following is the first entry in our church records.

"It having appeared to many of the pious friends of Amherst College, that the existence of a church in that seminary, would tend in a high degree to promote the great object which its founders and benefactors had chiefly in view, viz. to advance the kingdom of Christ, the Redeemer, by training many pious youth for the gospel ministry—several of the students also having expressed their desire to be formed into a church, specially connected with the College, and the officers of the Faculty having signified their approbation of such a measure—the subject of founding a church was laid before the Trustees, at their special meeting in 1825 by the President.

"Whereupon the Trustees passed the following resolution, viz. That Rev. Heman Humphrey, D. D., Rev. Joshua Crosby and Rev. James Taylor be a Committee, to consider the expediency of establishing a College Church in this institution, and to proceed to form one, should they deem it expedient.

"The above named Committee met at Amherst, on the 7th of March, 1826, and after deliberation on the subject referred to their wisdom and discretion, resolved themselves into an Ecclesiastical Council, and voted to proceed to form a church in Amherst College, on the principles of the Congregational platform, of such persons desiring it, as should upon examination, be judged by them entitled to the privileges of church-membership, and should be able heartily to assent to the following Articles of Faith and Covenant.

"We believe—That there is but one living and true God, and that the Scriptures of the Old and New Testaments, were written under his infallible guidance, and constitute the only perfect rule of faith and practice.

"That the one God, exists in three persons, Father, Son and Holy Ghost, 'the same in substance, equal in power and glory.'

"That God created all things for his own pleasure and honor, and directs all events, according to his own benevolent, eternal and immutable purposes.

"That the first man was formed upright and holy; but by disobedience, involved both himself and his whole posterity, in the entire loss of the divine image, and the divine favor.

"That the atonement by Jesus Christ, who was the Son manifest in the flesh, has opened the way for the restoration and salvation of all men, on the condition of repentance towards God and faith in the Lord Jesus Christ.

"That—genuine repentance and sincere faith, and all right affections, proceed from the Holy Ghost, who through the revealed word, and according to the gracious pleasure of God, renews the heart, in righteousness and true holiness.

"That all who thus repent and believe, being justified by faith, will be saved only on account of Christ the Mediator and Redeemer, and will continue in holiness, and enjoy the blessedness of heaven forever.

"While all who die without repentance, will at the day of judgment, be condemned for their own sins, and will remain in impenitence and justly suffer everlasting punishment."

Covenant.

"We enter into solemn covenant with Jehovah and with this church.

"To God our Creator, Redeemer and Sanctifier, we sacredly devote ourselves and ours, without reserve and forever. And we solemnly engage, as partakers of the same hope and joy, to maintain the discipline and observe the ordinances of Christ, promising to seek always the peace and purity of this church, that all its members may in holy love and harmony, enjoy the fellowship of the Lord Jesus, watching, reproving and comforting each other, for mutual edification and looking for that blessed hope, the glorious appearing of 'the great God, even our Saviour Jesus Christ,' who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'"

Then follow the names of the persons, *thirty-one* in number, who came forward, and 'having presented their letters, were examined by the Council and publicly assented to the preceding Articles and Covenant, were solemnly constituted, *the church of Christ in Amherst College.*'

In the course of the year, twelve or fifteen persons more, were received by letter; but the church continued to commune, by invitation, with the church under the pastoral care of the Rev. D. A. Clark, as before. There was, however, during this period, a growing conviction, in the minds of the members, that it would be for the religious interest of the church and of the college, to have a regular pastor and separate worship, as soon as circumstances would permit. Under this impression, a committee of the church was appointed, on the 9th of November, to address a letter to the Trustees on the subject of electing a pastor. Their reply was, that the Board highly approved of the measure; and accordingly, the President of the College was elected; and on the 28th of February, 1827, the day on which the College chapel was dedicated, the installation took place, in the presence of a large and deeply interested audience. From that time to the present, we have regularly worshipped by ourselves, in term time. The pulpit has been supplied half the year, on alternate Sabbaths, by the pastor, and the other half, by the clerical professors.

Before the dedication and installation just alluded to, there were some tokens of an increasing spirit of prayer in the church, and the feeling of responsibility was evidently deepened by the solemnities of that occasion. Nor was it long before the same determined spirit of hostility broke out, which had been so active and triumphant the preceding year. There were a few, who seemed to have made up their minds, that there should be no revival, while they remained in College; and they had no doubt of being able to keep it out. Poor infatuated young men! Suppose they had succeeded—it would have been like the triumphing of a ship's crew, in beating off the only life-boat that could possibly reach them, among the foaming breakers. But though the more hardened of them scoffed, and held their mock-meetings and every where carried their heads high, God did not permit them to prevail. 'The time, yea the set time to favor Zion had come.'

The first discourses, preached in our new chapel, were listened to with uncommon interest. It was evident, we thought, for two or three Sabbaths, that the Spirit of God was hovering over the place. As the term advanced, however, there was, for three or four weeks, no apparent increase of solemnity, although a few, I believe, went up 'seven times in a day' to look for more decisive harbingers of a spiritual shower. As no cloud was yet distinctly seen, their faith was put to a severe test. The spring vacation was rapidly aproaching, and many began to think it too late to hope for a revival. At this crisis, there was, what I know not how I can better designate, than by calling it a *general alarm* among the pious members of College. They were distressed. They could not bear to separate again, till had they had seen 'the salvation of God'—but what could they do? All felt, that whatever was done must be done quickly. Special meetings of the church were called. The unbelief of the wavering was kindly, but solemnly, rebuked. "You think that there is not time enough left for a revival, and are almost ready to say, 'If the Lord should make

windows in heaven might this thing be.' But is his hand shortened that it cannot save? How much time does he *need*, to awaken and convert a sinner, or any number of sinners, however stupid? How long did it take the Holy Spirit to convert Saul of Tarsus, and the jailor, and Lydia, and the *three thousand?*" Appeals like this, accompanied with exhortations to more fervent prayer and deeper self-examination, seemed to be blessed. Christians began to call upon God, as they had not done before. Backsliders opened their eyes and trembled. There were great and distressing searchings of heart. Many gave up hopes which they had cherished for years; and it was impossible for us any longer to doubt, that a revival was actually begun in the church. This was about the middle of April, and only three weeks before the end of the term.

In the mean time, there began to be 'a noise and shaking among the dry bones.' The first decisive indications of it were developed at an evening lecture, which was unexpectedly crowded, and at which a discourse was delivered from these words of our Saviour, 'Notwithstanding, be ye sure of this, the kingdom of God is brought nigh unto you.' An unwonted solemnity soon came over many a thoughtless countenance. Sinners were alarmed—the anxious inquiry was heard, 'What must I do to be saved?' and some began to rejoice in hope. By the 20th of April, five or six of the Freshman class had 'a new song put into their mouths.' But although many were greatly distressed, something seemed for a short time, to impede the chariot of salvation. 'What is it, what is it!' was the general and anxious inquiry in the church. A day of fasting and prayer was appointed, and we can never doubt, that it was a day of God's power. From that time, the work advanced with surprising rapidity. Of the *thirty* who indulged the hope that they were born of God, *twenty*, at least, dated that great change from a single week. 'It was the Lord's doing and marvellous in our eyes.'

The whole number of students then in college, was one hundred and seventy. The work continued till the term closed, when there were about *thirty* in all, who went home to their friends without God and without hope—many of whom, however, had been deeply affected, and very few indeed, if any, had remained unmoved. We felt that this gracious visitation of the Holy Spirit, demanded our public and most grateful acknowledgements before we separated. A religious meeting was accordingly appointed, as the parting exercise, and a very impressive and appropriate discourse was delivered in the chapel, by Dr. Woodbridge, then of Hadley.

But several things have been passed over in this rapid sketch, which ought, perhaps, to detain us a few moments, before I proceed to notice the next revival. Those who pray most fervently for the out-pouring of the Spirit upon our public seminaries, and who wish to learn all they can about the means and instrumentality by which God carries on his work, in these important institutions, may ask, 'How often did you preach, and what other meetings did you hold? What was the general *strain* of your preaching—what measures, new or old, did you adopt—how did you address inquirers—what was the general type of their convictions—what advice was given to the church—what apparent agency had she in forwarding the work, &c. &c.'

I will answer as briefly as I can. As indications of the special presence of God became clearer and clearer, we gradually increased our weekly meetings, till we had preaching, (besides the regular ministrations of the Sabbath,) on Sabbath evening, then on Tuesday evening, and again on Friday evening—an inquiry meeting on Monday evening, and a church prayer meeting on the same evening, besides some others, which were occasionally called, as the state of things seemed to require. The preaching was from such texts as these—'It is a fearful thing to fall into the hands of the living God.' 'Who hath warned you to flee from the wrath to come.' 'The carnal mind is *enmity* against God.' 'The Son of man is come to seek and to save that which was *lost*.' 'I was alive without the law once, but when the commandment came, sin revived and I died.' 'If the Lord do not help thee, whence shall I help thee?' 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' 'No man *can* come to me, except the Father which hath sent me draw him.' 'Ye *will* not come to me that ye might have life.'

'O Israel, thou hast destroyed thyself, but in me is thine help found.' 'Turn ye, turn ye, why will ye die?' 'God now commandeth all men, every where, to repent.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'How shall we escape, if we neglect so great salvation?' 'Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel?'

Many of these texts led us to bring out what are commonly called the *hard* doctrines, as clearly as we could—so pointedly, indeed, that some good young men thought we should utterly discourage awakened sinners, and even drive them to despair; and individuals have since told us, that it seemed to them at the time, as if such preaching must stop the revival. But to their astonishment it still went on, with increasing power; and the very discourses which they thought would drive away the impenitent from all our meetings, were evidently the most 'mighty through God, to the pulling down of strong holds.' How to reconcile the absolute dependance of the sinner upon the sovereign mercy of God, with the most absolute blameworthiness, there were some even in the church, who could not see; and of course they did not like to hear us say in the morning, 'Come, for all things are ready,' and in the afternoon, 'No man can come to me, except the Father which hath sent me draw him.' But being perfectly sure that we were on Bible ground, we were equally certain that God would vindicate his own truth; and besides this, we could not perceive how the unconquerable enmity of the sinner's heart to God, (unconquerable I mean by any finite power,) could weaken his obligations to submit, or render it inconsistent to exhort him to immediate repentance.

In regard to *measures*, we knew of none, aside from the solemn and faithful presentation of divine truth to the understanding, heart and conscience, which could be depended on. Believing as we did, that what was wanted was deep conviction of sin, godly sorrow for it, and a full reliance upon the Lord Jesus Christ for pardon, no efforts were made to excite the animal feelings, either in our public discourses, or more private exhortations. We did not feel authorized to call upon sinners to rise and come forward and commit themselves, or to resolve that they would repent at some future time; but considered it our duty to exhort them to the *very thing* which the Bible requires—not to *resolve* to repent, but to *repent*—not to *promise* to serve the Lord but to *choose* his service.

Perhaps next to the preaching of the word, our weekly meetings for inquiry were more blessed than any other means, although personal conversation, in visiting from room to room, by the Faculty and pious students, was of great use. I can never forget, and I am sure I can never describe, the emotions which I felt, when, in the height of this revival, I went into one of the College rooms, and took my seat, and looked round upon twenty or thirty young men, from all the classes, who had come to ask, what they must do to be saved. 'Where am I?' 'Who are these that fly as a cloud and as doves to their windows?' Is it a reality, or do my eyes deceive me? Are we all here, or is it a vision? Have such and such individuals come to pray and to inquire, or to scoff? What persuasion could have brought them here to ask the way to Zion, one week ago? Would they themselves have believed such a change in their views and feelings possible? And yet, I cannot discredit my senses, and much less forget, that 'with God all things are possible.'

Blessed be God, it *was* a reality. It was not a miracle; and yet it was as striking an evidence of the transforming power of God over the minds of men, as it was of his power over death and the grave, when he raised Lazarus—for many had begun to rejoice in hope, who but just now were 'dead in trespasses and sins.'

As to the *type*, or *character* of this revival, it was much more like a mighty rushing wind, than any thing to which I can compare it. The convictions of most, who were made 'willing in the day of God's power' were short, but extremely pungent. They saw themselves lost and justly liable to everlasting punishment. And the more distressed they were, in view of truth, the more we rejoiced at it. Our object, when they came to us for advice was, not to comfort them, but if possible to deepen their convictions; drive them from every refuge, and bring them to the foot of the cross. There were some cases of the

most intense interest, on which I might dwell, did the time permit and were it expedient; and none more so, than among the class of open opposers, already more than once alluded to, who even after the revival began, 'did so with their enchantments,' as long as they could, and would not yield a single hair, till they were brought into 'awful distress.'

At the beginning of the summer term, the members of the church, and those who had lately been converted, seemed to bring back with them something of that 'unction from the Holy One' with which they had been 'anointed;' and although I believe there was but one new case of hope, the state of the College was most quiet and happy during the rest of the year. I recollect saying in my annual report to the Trustees at commencement, that we had found as little trouble in managing our 170 students, as is ordinarily experienced in governing a large well regulated family. The young converts were immediately formed into a class of catechumens, and after being regularly instructed in the doctrines and duties of religion, for about three months, were received into the church at the close of the term.

Third Revival in 1828.

The following brief entry is copied from our church records.

'During the latter part of the spring term of this year, the church enjoyed a season of revival, highly interesting, although not so rapid or powerful as that in 1827. There seemed to be less of self-scrutiny in the members of the church and professors of religion, and less of importunity in prayer. But the Holy Spirit manifestly descended, and it was supposed that about *fourteen* members of College experienced his regenerating influences.'

I am not aware, that any thing worthy of special notice immediately preceded this time 'of refreshing from the presence of the Lord.' Indeed, the church as a body, was rather taken by surprise, than found wrestling with the angel of the covenant, and expecting the blessing. The general impression seemed to be, that as we had enjoyed so copious a shower the year before, we had no reason to expect another so soon. O, this unaccountable, this inexcusable unbelief! How often does it prevent the 'skies from pouring down righteousness,' and how much more copious might have been the blessing in this case, if we had been prepared to receive it. 'He did not many mighty works there because of their unbelief.' There were, however, some very interesting cases of conversion, and a number were brought in, whose attention had been more or less called up, when twelve months before, 'the kingdom of heaven suffered violence and the violent took it by force;' but they then 'entered not in, because of their unbelief.' They withstood the earthquake, the whirlwind and the fire, but were subdued by the 'still small voice.' Thus it is, that 'the self-same Spirit worketh in every man, severally, as he will.' Of the two hundred and nine students then in college, one hundred and sixty, at least, were, at the close of this revival, the professed disciples of Jesus Christ. The church, unprepared as she was for the blessing, could not help exclaiming, 'What hath God wrought?'—and all the pious friends of the College 'thanked God and took courage.'

Fourth Revival in 1831.

It will be remembered, that the year 1831 was emphatically a 'year of the redeemed,' in almost all parts of the United States, and that many of our public seminaries shared richly in the effusions of the Holy Spirit. From *twelve* to *fifteen* colleges, I believe, were visited about the same time; and from *three* to *four hundred* of their undergraduates were hopefully converted. When about the middle of the spring term, the news of what God was doing in other institutions reached us from various quarters, we were not prepared for the blessing. Some special efforts had been made to rouse the church, and meetings for prayer were frequent; but they were thinly attended. It was painfully evident, that the great body of Christian professors, were 'neither cold nor hot.' If they were not unwilling that the valley of bones should be shaken, neither were they distressed at beholding them so 'exceeding dry.'

In this state of things, and not knowing what else to do, I stated after prayers

in the chapel, one Saturday evening, that as I had often of late invited professors of religion to meet, without being able to secure any thing like a full attendance, I had concluded to leave them for the present, and invite all who were *not* professors to assemble at seven o'clock in the theological room. It was an anxious hour—for who could tell how the invitation might be regarded and treated? When the time arrived, however, it was very encouraging to find the room nearly filled, and still more so, to witness the serious deportment which pervaded the meeting. Another meeting of the same kind was appointed, and others followed at suitable intervals. And it was here, and not in the church, so far as human observation could decide, that the revival began. Numbers became first thoughtful, then anxious, and a few were soon in deep distress. At this critical moment, when the attention of almost every one seemed to be turned to the 'great salvation,' one of the students, who had been ill for a few days with the scarlet fever, died. I think it was on Sabbath morning, and although his death seemed for the day to make a deep and favorable impression upon all minds, it soon became evident, that the great adversary of souls, and arch hater of revivals, was determined to nip this one in the bud, if possible. It began to be whispered about, that the disease was highly contagious. Some of those who had been with the young man in his sickness, were alarmed. At the funeral others were 'taken with great fear.' The excitement, amounting almost to a panic, became general, and threatened to bear down every thing before it. A meeting was called to petition the Faculty at once to disband the College.

Under ordinary circumstances, such a movement would have given us little concern. But now, the thoughts of almost all, were suddenly turned from the care of the *soul* to that of the *body*. Some who had been awakened, were anxious to break up and go home. Others who were still more afraid of being awakened, than of the scarlet fever, were extremely solicitous to get away as soon as possible; and some of the good young men participated deeply in the general alarm. Our hearts sunk within us. The blessing seemed about to be snatched from us, just as we were ready to grasp it. And could any thing be done? It was plain enough, that our hope was in God only. I went into the meeting of the students, while they were debating the question of disbanding, and tried to quiet their fears. The attending physician kindly accompanied me, and assured them, that he did not think there was any special danger. There might be other cases, but the excitement which they were under, was more likely to bring on the fever, than any other contagion to which they had been exposed, or were likely to be. This had a good effect. Many began to look at the subject more calmly, and no petition was presented. Still the excitement was far from being allayed; and in the evening a meeting of all the professors of religion was called. It was very fully attended. A brief statement of the case, just as it stood, was made. "And now what are you doing? You call yourselves Christians. Your fellow students are perishing in sin. God has sent down his Spirit and awakened some of them. And just at this momentous crisis one of your number dies. We believe he has gone to heaven. Perhaps if we remain and enter into the work of the Lord we shall die too. If such be his holy pleasure let us die then. But let us die at our posts, and not while running away at such a time as this, and when in fact there is so little danger. If any, however, have not religion and courage enough to abide with us, and in 'the salvation of God,' let them go, and not stay to 'weaken the hands and discourage the hearts' of their brethren."

The appeal was felt. The current was turned. 'We will stand in our lot,' was the determination of all. Nothing more was said about breaking up. The church now began to pray in earnest. The work of the Lord went on with great power. Within the space of three or four weeks, nearly *thirty* expressed the hope that they had been born again, among whom were some of the most hardened young men in College, and *nineteen* of whom, were received together into the College church, on the first Sabbath in July.

In regard to the instruments and means, which God employed in this revival, I need only say, that the same doctrines were preached, which he had before blessed in the conviction and conversion of sinners. Inquiry meetings were

held and church prayer meetings also, on the same evenings. Many little praying circles met every day, and there was much visiting from room to room, by those who entered most deeply into the work. Many who read this narrative will, I have no doubt, recollect that season with intense interest, as often as their thoughts revert to it in the present world, and with increasing wonder and gratitude to all eternity. 'Then had the church rest and was edified.'

Fifth Revival in 1835.

We have suspended the literary exercises of the Institution, on the last Thursday of February, and devoted the day to appropriate religious exercises, ever since the Annual Concert of fasting and prayer for the outpouring of the Spirit upon the colleges throughout the land, was established. In every successive year, it has been an interesting day to the church, and in most cases a day of uncommon solemnity among all classes of our students. We have been able satisfactorily to trace out a connection, between the concert and more than one revival in the Seminary; and I doubt not, the disclosures of the Great Day, in respect to this connection, will be far more striking, than any thing which has fallen under human observation. But this year, (1835,) the evidences of the Divine presence in our religious exercises, were more obvious, I believe, than on any former occasion, and it sooner became apparent, that the Spirit of God was silently moving upon the minds of the impenitent. The fixed eye and the ticking of the clock, during our public exercises on the Sabbath, began to evince that the truth was sinking down deeper than usual, in the hearts of the youthful audience. There was a great deal of prayer in the church; our regular weekly meetings were much better attended than they had been for a long time; and special meetings for professors and nonprofessors were held, in different rooms, at the same hour, with encouraging tokens that the Lord was there.

But he who 'goeth about as a roaring lion seeking whom he may devour,' was not an indifferent spectator of what was going on; and although none of the agents whom he had formerly employed to block the chariot wheels, remained in College, he had no difficulty in finding others, equally well suited to his purpose. We began to experience various petty disturbances in our evening meetings. These not availing to break up any of them, a quantity of powder was purchased; a *pound and a half* of it was strewed, just at dark, in the room where one of the professors was to meet those whose minds had begun to be interested, and while he was addressing them, fire was set to the train in the hall, and the whole mass exploded. Providentially, no one was burnt, or injured; and the meeting was not even broken up. The opposite room was at once thrown open, and the exersises, which were nearly through when the outrage happened, were there quietly and solemnly closed. The ringleaders were immediately detected and sent away from College, and it soon became evident, both in the church and out of the church, that a revival had begun. This was about the middle of the term, and just as I was leaving for Europe. The work went on, though not so rapidly as on two or three former occasions, yet steadily, and so as to encourage prayer and effort, to the very last day of the term. It was one of those revivals, which not only call for a great amount of labor, but keep the mind in a state of painful anxiety, lest the Spirit should be withdrawn, and leave the awakened to sink down in deeper stupidity than ever. Probably there never was so much preaching, during any other six weeks, since the College was founded; and I presume it was never more faithful or pungent.

Many of the pious young men were exceedingly zealous and active; and when at one stage of the revival, there seemed to be little or no advance for several days, they were first greatly distressed to know what was the matter, and then, when one of the professors came out in the morning of the Sabbath, with this text, How can ye escape the damnation of hell? and in the afternoon with a discourse upon the doctrine of election, some of them were still more distressed, and even came and told him, that they were afraid such preaching would stop the revival. What then must have been their surprise to find, in

less than twenty-four hours, that those very sermons, had given a most encouraging impulse to the work. There was no falling off and no flagging in the interest of the meetings, when the term closed. The number of conversions was not great; (about *twenty*, as we hope the judgment will disclose,) but many of them were among the most promising young men in College, and the general effect upon the Institution was most happy.

Thus will it be seen, that through the rich and abounding mercy of God, Amherst College has *five* times enjoyed the special outpouring of his Spirit, in the space of *twelve* years. Besides these blessed harvest seasons, there have been others of sweet interest in the church, (one during the last winter,) and I believe that in every year, since the College was opened, some sinners have been awakened, and one or more, have been 'brought out of darkness into marvellous light.' Here then, we 'set up our Ebenezer.' 'Hitherto hath the Lord helped us'—and to Him be all the glory. During a considerable part of the time, three-fourths of the undergraduates have been professors of religion, and there has always been a majority. No class has ever yet passed through College and graduated, without witnessing at least one revival, and sharing in its blessings. Of the whole number of alumni, which amounts to 556, nearly three-fourths are professors, and more than half of them are either in the ministry, or preparing for it, and about twenty have gone out as foreign missionaries. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.' It may be gratifying to some of the pious friends of the College, if I just add, that besides our regular public worship in the chapel, on the Sabbath, we have a stated Bible exercise in the three lower classes, on Thursday afternoon, a public lecture in the evening, and a theological lecture to the senior class on Saturday. On Saturday evening, religious class meetings are regularly held, and on Sabbath morning there is a general meeting, an hour before the public exercises commence, which for the most part, is well attended. Church meetings are also frequently, though not regularly held, as well as entry meetings at nine o'clock in the evening, and not seldom, daily morning prayer meetings, in one or more of the recitation rooms. On all these, however, the attendance is voluntary.

Had I not already extended this article considerably beyond the limits which I at first contemplated, it would be a favorable opportunity to offer some general remarks, upon the leading features of college revivals, so far as they have fallen under my own observation, and earnestly to bespeak the prayers of the church, in behalf of our public seminaries. Nor, brief as my remaining space is, can I persuade myself to close, without touching upon these important topics.

College revivals are generally of shorter duration, than almost any others. Nor is this to be wondered at. In a common congregation, there are several classes and neighborhoods; and every one must have observed, that when a revival continues for months, or a year, it passes from one of these classes and neighborhoods to another. Now it prevails most in one part of the town, and then in another—now among the youth, then among heads of families—but in a college, it cannot be so. It is a community in which there is but one class of persons to be affected—they are all about the same age—they meet every day, and many times in a day. You can reach them all at once. They know each other's feelings; and as the Holy Spirit employs the sympathies of our nature, in spreading and carrying on his work, the attention of all whom he intends to make 'willing in the day of his power' is soon arrested. A college revival, too, is much more constantly under the eye of the pastor and of the church, than a revival can be, in a country parish, or a city congregation. You can call a meeting at any moment, and can multiply and vary your meetings, according to circumstances, just as you please. If it is thought expedient, the whole church, and indeed every person in college, can be visited in a single half day. These are great advantages. But they are not without their drawbacks. There is apt to be a strong disposition to multiply meetings too much, and to depend upon them, to the neglect of prayer. This I have witnessed more than once. There is danger, also, of visiting and talking too much, especially in the height of a revival, and when many are borne down with distress. But few young

Christians know how to direct awakened sinners; and of course, are in danger of doing infinitely more harm than good. And besides, unless there is an understanding among them, so many will call on the same persons, as to distract their minds, and put them back, instead of forward. Many and many a time, have the convictions of anxious inquirers been talked away in this manner.

In regard to the continuance of recitations and other regular College exercises, when a revival is powerfully progressing, we are convinced they have no tendency to check the work, but the contrary. There is as much time left, for the care of the soul, as in one case out of ten would be profitably employed, were the recitations to be partially or fully suspended. Even in cases of deep distress, we have found it better for a student to spend a part of the time upon his lessons, than wholly to lay them aside. We have, I believe, in every revival, devoted one day to special fasting and prayer, and very few instances, where the class was in no condition to proceed, have turned the exercise into a religious meeting; but beyond these, we have not departed from our regular routine of literary exercises.

I have but a moment left, and how shall I spend it? Has the church ever fully realized the importance of revivals in our colleges and other public seminaries? I am convinced she has not. The annual season of fasting and prayer for the outpouring of the Spirit upon these institutions, is at hand; and is she prepared for it? Let every one who loves God and longs for the salvation of a perishing world, ask himself, 'Am I prepared for it?' How many thousands of professing Christians in the land, have never yet taken any 'part or lot' in this concert. Friends of God, disciples of the Lord Jesus, what will you do? You see that the 'harvest is great and the laborers are few.' Will you not 'pray the Lord of the harvest that he will thrust forth laborers into his harvest?' Will you not pray for us, and pray for all the colleges? Will you not unite with us in devoting the whole day which I have just mentioned, to prayer, for the conversion of the thousands of young men, now in our public seminaries; and will you not continue in prayer, till God shall 'open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it?'

CLAIMS OF THE GOSPEL MINISTRY UPON YOUNG MEN.

[By the Rev. JOHN J. OWEN, New York.]

[Concluded from p. 212]

IN examining the claims of the gospel ministry upon their personal services, young men frame a variety of excuses, most of which, though groundless, tend to quiet their consciences. A few of these excuses will here be noticed.

I. *I fear that I have no call to the ministry.* To this I reply, that perhaps you have erroneous ideas in respect to what constitutes a call to the ministry. I define it to be, a well founded conviction, from a combination of circumstances, that you can best promote the cause of Christ by preaching the gospel, and that you are bound thus to do it. If you are expecting a revelation of duty by some vision, voice, or supernatural impression, you will wait in vain. A call to the ministry is as simple in its nature and principles of application, as a call to any other business. There ought to be no mist around a subject, fraught with such deep interest to a perishing world. A few simple steps are sufficient to satisfy any young man whether he has a call to the gospel ministry.

First. *The church has been commanded, under circumstances of a most solemn and impressive kind, to disseminate the gospel throughout the whole world.* As our Lord Jesus Christ was about to ascend from the place of his unparalleled sufferings and death, he closed his earthly mission by a solemn injunction upon his disciples, to carry the glad tidings of salvation to every creature. He seemed to concentrate and pour out his love to the human race, in this simple and sublime command; and to bind indissolubly every race and generation of men, down to the close of time, to diffuse through the earth the provisions of

redeeming love. "All power," said he, "is given to me, both in heaven and earth. Go ye into all the world, and preach the gospel to every creature; and lo I am with you always, even unto the end of the world." This command makes it obligatory upon the Christian church, to train up and send forth men in sufficient numbers to carry the gospel to the whole human family. In vain does a slothful, worldly-minded church attempt to ward off the application of this injunction. It is addressed to the church in its collective capacity, and as the greater includes the less, it is binding upon every particular church on the face of the globe. Nor is it a command applicable, as some would fain believe, to ministers of the gospel alone; for if every minister, by a sudden stroke of Providence, were this moment cut off, the church would be sacredly bound to supply the world, as soon as practicable, with a competent ministry.

The heathen at this present time probably outnumber the whole population of the earth when Christ commissioned his disciples on Mount Olivet. Is not the salvation of souls an object as dear to him now as it was then? And does it not follow, that he holds the church at the present time as responsible for the universal promulgation of Christianity, as he did the little band whom he first sent forth? Such a conclusion is most reasonable and evident. And we may go even further, and on the principle, that "where much is given, much will be required," aver that the command of Christ is addressed with augmented force to us, whose resources and numbers so far exceed those of the primitive Christians.

Secondly. *Has the church obeyed the command of Christ?* Let the thousands in our own land, from whom the means of grace are withheld, answer; let the savage tribes of our western wilderness answer; let benighted, injured Africa, the hundreds of millions in heathen Asia, the vast numbers who follow after the false prophet and who worship the beast, the islands of the sea, the two millions of unconverted seamen, answer; and from the whole will be heard the melancholy response, NO. The church has not obeyed the high mandate of her great Head. She sits at ease, with the shrieks of dying millions ringing in her ears. In vain does the heathen world unroll before her the sad picture of its degradation; in vain does the missionary, as he toils alone amidst the wide wastes of paganism, call for more aid; vain as yet the burning, heart-stirring appeals of those who, with broken down health, have revisited their native shores; she loves her gold, silver, merchandize, goodly apparel, and luxuries of life, more than the souls of men, and will not listen to her duty. I know that something has been done; but alas! how feeble our efforts, compared with the magnitude and urgency of the work! A few rays from our churches have streamed across the wide waters, upon darkness so dreary and immense, that like the flickering light of a taper in a gloomy cavern, they serve little else than to make the darkness more visible. I need not enlarge upon so obvious a point, and proceed to inquire,

Thirdly. *Upon what class of persons in the church, does the duty of preaching the gospel personally devolve?* This question admits of but one answer: the *young men* of the church. It cannot be regarded as incumbent upon the aged, or those in middle life, upon whose support families are dependent. There may be instances, in which it is the duty of men having passed the meridian of life, to become ministers of the gospel. But such cases are rare. The ministry, (if we except the apostles, who for obvious reasons were mostly chosen from men having the dignity, discretion, and firmness of age,) has been and ever will be composed of such as in their youth commenced a course of preparation for the sacred office. The inquiry, "who will go for us, and whom shall we send?" is then addressed to pious young men between the ages of *fourteen* and *thirty*. To them the blessed Saviour says: "Go ye into all the world, and preach the gospel to every creature;" to them the famishing world looks for the bread of life; to them the church commits the duty of being the almoners of her benevolence to benighted men. *This is their call*, and it should ring in their ears like the peal of Sinai's trumpet, and suffer them no longer to shelter their indifference and worldly spirit under the specious pretext, that they have no call.

Fourthly. *Who shall be excused from obeying this call?* I do not inquire, who shall respond affirmatively to the command of Christ; for it is so impera-

tive, and the wants of the world so great, that it seems more fitting to inquire, who shall be excused. And this is the position to which I would bring every pious young man in the church. I would have him retire to his closet, and in the presence of the Omniscient God, open his Bible to the last injunction of his Redeemer, and solemnly inquire whether, taking into consideration the circumstances in which he is placed, his social and business engagements, his mental and physical qualifications, he can conscientiously ask his Saviour to excuse him from the duty of preaching the gospel. This is the true and only way of arriving at a decision which will abide the test of the coming judgment. But to parry off the force of Christ's command by the hacknied and absurd excuse to which allusion has been made, is as wicked as to remain impenitent from a pretended fear that one has no call to repentance; or to fold the arms and make no effort to save a drowning child, on the ground that there is no call to this deed of humanity.

II. Another excuse, to which young men resort, when conversed with in reference to the gospel ministry, is their *want of active piety*. They express their readiness to preach the gospel, had they the requisite qualifications; and this most important qualification, to wit, active piety, without which all other moral or intellectual endowments would be of no avail, they regard themselves as wanting. To this it may be replied, that the want of ardent piety is a sufficient reason why the guardians of the Education cause should reject a young man, who, mistaking his own character or the true nature of the ministerial office, proposes to become a candidate; but it is no legitimate plea on his part to be excused from an obedience to Christ's command, inasmuch as he is under every obligation to be eminently pious, and cannot therefore proffer this disqualification as a valid reason for the neglect of any other duty. To live in the omission of known duty, and then plead the moral disability, which is consequent thereon, as incapacitating for the performance of another duty, is the very same thing as to plead one sin as an excuse for another sin. The plea, then, which we are considering, so far from being a justifiable one, is wicked, and deserves the severest censure.

It is singular, that while young men so readily indulge in real or pretended fears, that they have not piety enough to preach the gospel, they betray so little alarm respecting their want of piety in reference to secular avocations. There is in this a manifest inconsistency. Can a young man open his Bible to any passage, where less than active, ardent piety is demanded of him? Does not the injunction, "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," demand an entire consecration of *every one*, whether he enters the ministry, or remains in the counting room, the work shop, or upon the farm? "Holiness to the Lord" should be inscribed on every occupation; and no one, whether young or old, should for a moment suppose, that any situation of life gives him license to be otherwise than actively and devotedly pious.

But let us examine for a moment the relation of this excuse to the covenant obligations, which pious young men have voluntarily assumed. You say that you have not piety enough to become a minister of the gospel. But having enrolled your name on the church list, you profess to the world, that you have piety enough to belong to the church of Christ. Now look at the predicament in which your excuse places you. You flatter yourself, that you are an heir of eternal glory, and yet plead that you are not pious enough to tell your fellow men of God and of heaven. You have been bought with a price, and are yet too worldly minded to tell others of the Saviour, who ransomed your soul. You have, in the presence of God, angels, and men, consecrated your soul, body, time, talents and influence to the Lord Jesus Christ; and you now profess, that you have not piety enough to perform your vows and redeem your pledge. Let it not be heard by the enemies of truth, that young men, who are members of the church of Christ, adopted into God's family, joint heirs with Christ of an eternal inheritance, answer to the cries of six hundred millions of starving souls, that they have not piety enough to carry them the bread of life. Not piety enough to do your duty! Not religion enough to give yourselves wholly to the service of Christ! Let shame mantle its crimson upon your cheek, and burn upon your brow. I earnestly beseech you never again to offer your want of piety

as an excuse for neglected duty. If you fear that you have too little spirituality of heart for the office of the ministry, (and who, that assumes the duties of that holy office, ought not to fear and tremble, lest, after having preached to others, he himself should be a castaway?) go to the foot of the cross. Say to the Lord Jesus Christ, that you desire to preach his gospel, but are distressed on account of your coldness, stupidity, and worldly-mindedness. You will not remain there long, before your heart will begin to burn, and expand, and beat high to enter upon the work.

III. *I fear that I have not the talents requisite for a minister of the gospel*, is a very common plea, which young men offer, when the claims of the ministry are presented to them. If by this you mean to excuse yourselves from a trial of your talents, your plea is inadmissible. But if you mean nothing more than a modest distrust of your abilities, it is creditable and proper. The want of sufficient intellect is, with many, and may be with you, a legitimate excuse. But it is highly probable that, should you take, as you ought, the advice of your pastor, or some other judicious friend, you would find that you had placed too low an estimate upon your talents.

It is pleasing to see a youth placing a humble estimate upon his talents. It is an almost certain index of a gifted intellect. Some of the most eminent servants of God plead in the outset their incapacity. When God demanded the personal service of Moses, he was met by the same excuse, which I am now considering. "Who am I," said Moses, "that I should go unto Pharaoh? But they will not believe me, nor hearken to my words. O Lord, I am not eloquent, but I am of slow speech and of a slow tongue." But God said to him: "Go, and I will be thy mouth, and teach thee what thou shalt say." Jeremiah also excused himself by an alleged want of talents. "Oh Lord God! behold, I cannot speak, for I am a child." But God said: "Gird up thy loins, and arise and speak unto them, all that I shall command thee; for I am with thee to deliver thee." And the Lord put forth his hand, and touched Jeremiah's mouth and said, "Behold, I have put words into thy mouth." Thus God will help those who do their duty.

I believe that a far less proportion of young men are deficient in natural qualifications than is usually supposed. Most of those, who are in indigent circumstances, have had little or no opportunity to improve their minds. They are rough, unhewn blocks, but should no more be cast aside as worthless, than a rough block of marble. By appropriate and judicious training, many of them would become polished and massy columns in the spiritual temple of God, giving beauty and strength to the sacred edifice.

I have known many excellent students, who in the outset were very ignorant; and by those unacquainted with the rapid developement and enlargement of which the human mind is susceptible, would have been pronounced too deficient in talents, to be encouraged to seek the ministry. But in such instances, we are not to regard so much the *acquired* knowledge of a young man; since, from his circumstances, that may be extremely limited, as his *capacity* for improvement, founded upon patience of labor, practical tact, energy, perseverance, industry, and good common sense.

Whether a youth has these fundamental qualifications, is a question, to settle which needs great practical wisdom. In some cases it can be decided at once, as when the applicant has some natural defect, or is notoriously indolent or fickle minded. But in the majority of cases, a short trial is desirable, in order to test the natural qualifications of the young man.

But some may fear that by these increased efforts many unworthy persons will be introduced into the ministry. I fully appreciate and honor this fear. An unholy ministry is to be deprecated as the greatest calamity which can befal the church. Although young men should be urged to the performance of their duty, yet our vigilance ought not in the least to be relaxed in respect to their qualifications. The utmost caution should be exercised, that profane hands touch not the ark of the covenant. But if we all do our duty, if ministers, and churches, and parents, and brothers, and sisters, and pious friends, and the officers of our Education Societies, all pray over this subject, and keep watchful eyes on the candidates, there will be far less danger of raising up an imbecile

and unholy ministry, than if we feel, as we now do, but little interest in the cause.

In view of the great famine of the word, the number of pious youth in our churches, and the facilities of obtaining an education, is there not a solemn and momentous question, to be settled by every one who loves the cause of the Redeemer? And that is, whether the claims of the heathen and the destitute churches in our own country are to be attended to or disregarded; whether the mountain, which now frowns upon us, is to be levelled, and the highway of holiness cast up, or the work cease and the mountain stand; whether we shall reinforce our missionary stations, or let our brethren live, and labor, and die alone; in a word, whether the nineteenth century shall witness the universal spread of the gospel, or its sun go down upon the moral degradation of six hundred millions of dying heathen.

I call upon parents to consecrate their children to the special service of Christ. Let them go to the ends of the earth, and proclaim the glad news of salvation. You may be called to part with an only son. What then? Did not God so love the world, as to give his only begotten and well beloved son? Did not Abraham give up his only son Isaac, in circumstances of the most heart rending nature? Would you not prefer, that your son should live and die a successful ambassador of Christ, and shine in eternity as a star of glory; than having been cankered with the love of the world, to lose his soul, or barely gain admission to heaven? Would you not prefer the glory of being the parent of a Mills, a Martyn, or a Brainerd, than of one who was wise only to accumulate perishing riches? Oh, then be not unwilling to converse and pray with your children. I conjure you, as you love the cause of truth, as you value the happiness of dying millions, as you would sweeten your cup of happiness hereafter, to listen to the cries of our destitute churches, and the more urgent cries of the benighted heathen. Bring your sons to the altar of consecration, and let God do with them as seemeth good in his sight.

And need I urge the church to embosom this subject in its prayers and efforts? Who are the almoners of the bread of life, and the depositaries of truth, if not the blood bought churches of Christ? Does your table abound with spiritual food, and will you send but now and then, a crumb to those who are starving? Be not insensible to the wants of your fellow men. Show to pious youth, by your prayers and conversation, that your hearts are oppressed with the desolations of Zion, and that you think it is the duty of many of them to preach the gospel of Jesus Christ.

I respectfully ask the attention of pastors and churches to this important subject. I can hardly conceive how those who stand between the living and the dead, and see how few there are to prophecy over the immense army of the slain, can let so many choice youth enter upon secular pursuits, without hedging up their way with prayers, entreaties, and tears. I cannot but wonder that a more faithful course is not pursued, in reference to young men. Let pastors exert their peculiar and effective influence, in behalf of this object for which I plead, and the ranks of the gospel ministers would soon receive numerous and worthy accessions, and the wants of the world be supplied.

I ask the pious young men of our land, whether they ought not to pray over this subject, and examine the question of their personal duty in relation to it. I wish to make no appeal to your passions. I bring these perishing, dying millions of heathen, and these destitute churches, and lay them down, as it were before you, and ask you calmly and dispassionately to look at the sad spectacle. I want to have you survey the moral desolations of the world, and then I cheerfully leave the question of personal duty, to be decided between your conscience and your God.

I would urge no young man to be a minister of the gospel. No, let a dying world plead its own cause, and the command of the Saviour roll its own thunders in your ear. If you can look with indifference upon the field "already white to harvest;" if you can resist the claims of the benighted heathen, and of the destitute in our own country; if you can slight the last command of the Saviour, and calmly pursue your secular employments; God forbid that I should urge you, with such a heart, to enter the ministry. The cause "does

not need such aid, nor such defenders." My duty is to tell you how Zion bleeds, and what a famine of hearing the words of the Lord rages throughout the greater portion of the habitable world, and leave you to decide whether you will help to bind up these wounds, and supply the destitute with the bread of life. Pray over this subject. Remember your covenant vows. Say in sincerity, Lord, what wilt thou have me to do? and I doubt not, that the language of many of you will be:

"I cannot rest.....the vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
Go, teach all nations, from the Eastern world
Comes on the night air, and awakes my ear.
And I *will go*. I may no longer doubt
To give up friends and idol hopes.—
I only pray—God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife."

LIST OF STUDENTS AT COLLEGES AND THEOLOGICAL SEMINARIES IN THE UNITED STATES FOR THE ACADEMICAL YEAR 1838-9.

[The Institutions are arranged according to their seniority, and the presiding officer of each is named. In colleges, those students only are mentioned who are in a course of study for the degree of bachelor of arts. The List is as full as we could make it from Annual Catalogues, or authentic accounts which we have been able to obtain.]

Colleges.

HARVARD UNIVERSITY, Ms. Hon. Josiah Quincy, LL. D., President. Founded, 1638.—Seniors, 63; Juniors, 44; Sophomores, 54; Freshmen, 55. Total, 216.

YALE COLLEGE, Ct. Rev. Jeremiah Day, D. D.,* LL. D., President. Founded, 1700.—Seniors, 95; Juniors, 102; Sophomores, 106; Freshmen, 108. Total, 411.

COLLEGE OF NEW JERSEY. Rev. James Carnahan, D. D., President. Founded, 1746.—Seniors, 73; Juniors, 85; Sophomores, 55; Freshmen, 17. Total, 230.

COLUMBIA COLLEGE, N. Y. Hon. William A. Duer, LL. D., President. Founded, 1754.—Seniors, 34; Juniors, 36; Sophomores, 39; Freshmen, 47. Total, 146.

BROWN UNIVERSITY, R. I. Rev. Francis Wayland, D. D., President. Founded. 1764.—Seniors, 38; Juniors, 55; Sophomores, 41; Freshmen, 43. Total, 177.

DARTMOUTH COLLEGE, N. H. Rev. Nathan Lord, D. D., President. Founded, 1769.—Seniors, 61; Juniors, 56; Sophomores, 83; Freshmen, 101. Total, 301.

RUTGERS COLLEGE, N. J. Rev. Phillip Milledoler, D. D., President. Founded, 1770.—In the Senior, Junior, Sophomore and Freshmen classes, 76.

DICKINSON COLLEGE, Pa. Rev. John P. Durbin, M. A., President. Founded, 1783.—Seniors. 18; Juniors, 22; Sophomores, 32; Freshmen, 22. Total, 94.

UNIVERSITY OF VERMONT. Rev. John Wheeler, D. D., President. Founded, 1791.—Seniors, 34; Juniors, 25; Sophomores, 20; Freshmen, 23. Total, 102.

WILLIAMS COLLEGE, Ms. Rev. Mark Hopkins, M. D., D. D., President. Founded, 1793.—Seniors, 37; Juniors, 31; Sophomores, 38; Freshmen, 29. Total, 135.

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* The practice of the English Universities, Oxford, Cambridge, and London, in the use of the abbreviations for the different degrees conferred, is adopted in the American Quarterly Register. By these Universities, the abbreviations in Latin used for titles or the degrees conferred, are A. B. artium baccalaureus; A. M. artium magister; M. B. medicinæ baccalaureus; M. D. medicinæ doctor; S. T. B. sacræ theologiæ baccalaureus; S. T. D. sacræ theologiæ doctor; LL. B. legum baccalaureus; LL. D. legum doctor. The abbreviations in English used by these Universities are, B. A. bachelor of arts; M. A. master of arts; M. B., sometimes B. M., bachelor of medicine; M. D., sometimes D. M., doctor of medicine; B. D. bachelor of divinity; D D. doctor of divinity; B. C. L. bachelor of civil law; D. C. L. doctor of civil law; LL. B. bachelor of laws; and LL. D. doctor of laws. All the abbreviations are anglicised except LL. B. and LL. D. Would it not be advisable for the sake of uniformity, to anglicise these, and make them B. LL. and D. LL.? In the Annual Catalogues of these Universities, where the names of the individuals mentioned are always in English, the titles are in the English form; but in the Triennial Catalogues, where the names of the individuals mentioned are always in Latin, the titles are uniformly in the Latin form.

BOWDOIN COLLEGE, Me. Rev. William Allen, D. D., President. Founded, 1794.—Seniors, 28; Juniors, 31; Sophomores, 35; Freshmen, 20. Total, 114.

UNION COLLEGE, N. Y. Rev. Eliphalet Nott, D. D., LL. D, President. Founded, 1795.—Seniors, 108; Juniors, 87; Sophomores, 42; Freshmen, 20. Total, 257.

MIDDLEBURY COLLEGE, Vt. Rev. Joshua Bates, D. D., President. Founded, 1800.—Seniors, 41; Juniors, 35; Sophomores, 28; Freshmen, 19. Total, 123.

JEFFERSON COLLEGE, Pa. Rev. Matthew Brown, D. D., President. Founded, 1802.—Seniors, 47; Juniors, 42; Sophomores, 33; Freshmen, 35. Total, 157.

WASHINGTON COLLEGE, Pa. Rev. David M'Conaughy, D. D., President. Founded, 1806.—Seniors, 11; Juniors, 23; Sophomores, 12; Freshmen, 10. Total, 56.

HAMILTON COLLEGE, N. Y. Rev. Joseph Penny, D D., President. Founded, 1812.—Seniors, 19; Juniors, 21; Sophomores, 19; Freshmen, 23. Total, 82.

WATERVILLE COLLEGE, Me. Rev. Robert E. Pattison, D. D., President. Founded, 1820.—Seniors, 19; Juniors, 16; Sophomores, 16; Freshmen, 22. Total, 73.

AMHERST COLLEGE, Ms. Rev. Heman Humphrey, D. D., President. Founded, 1821.—Seniors, 57; Juniors, 48; Sophomores, 47; Freshmen, 37. Total, 189.

WASHINGTON COLLEGE, Ct. Rev. Silas Totten, D. D., President. Founded, 1824.—Seniors, 18; Juniors, 18; Sophomores, 21; Freshmen, 24. Total, 81.

MIAMI UNIVERSITY, O. Rev. Robert H. Bishop, D. D., President. Founded, 1824.—Seniors, 28; Juniors, 29; Sophomores, 32; Freshmen, 52. Total, 141.

WESTERN RESERVE COLLEGE, O. Rev. George E. Pierce, D. D., President. Founded, 1826.—Seniors, 8; Juniors, 21; Sophomores, 14; Freshmen, 26. Total, 69.

WESLEYAN UNIVERSITY, Ct. Rev. Wilbur Fisk, D. D., President. Founded, 1831.—Seniors, 27; Juniors, 24; Sophomores, 45; Freshmen, 43. Total, 139.

MARION COLLEGE, Mo. Rev. William S. Potts, M. A., President. Founded, 1831.—Senior, 1; Juniors, 7; Sophomores, 6; Freshmen, 12. Total, 26.

LAFAYETTE COLLEGE, Pa. Rev. George Junkin, D. D., President. Founded, 1832.—Seniors, 11; Juniors, 13; Sophomores, 15; Freshmen, 14. Total, 53.

MARSHALL COLLEGE, Pa. Rev. F. A. Rauch, D. P., President. Founded, 1836.—Seniors, 7; Juniors, 8; Sophomores, 17; Freshmen, 20. Total, 52.

Theological Seminaries.

THEOLOGICAL SEMINARY, Andover, Ms Rev. Justin Edwards, D. D., President. Founded 1808.—Senior class, 27; Middle class, 34; Junior class, 50. Total, 111.

THEOLOGICAL SEMINARY, Princeton, N. J. Rev. Archibald Alexander, D. D., Senior Professor. Founded, 1813.—Senior class, 29; Middle class, 34; Junior class, 29. Total, 92.

THEOLOGICAL SEMINARY, Bangor, Me. Rev. Enoch Pond, D. D., Senior Professor. Founded, 1816.—Senior class, 18; Middle class, 15; Junior class, 10. Total, 43.

THEOLOGICAL SEMINARY, (Episcopal,) New York City. Rt. Rev. Benjamin T. Onderdonk, D. D., Senior Professor. Founded, 1819.—Senior class, 18; Middle class, 24; Junior class, 24. Total, 66.

THEOLOGICAL SEMINARY, Auburn, N. Y. Rev. James Richards, D. D., Senior Professor. Founded, 1821.—Senior class, 8; Middle class, 20; Junior class, 20. Total, 48.

THEOLOGICAL SEMINARY, New Haven, Ct. Rev. Nathaniel W. Taylor, D. D., Senior Professor. Founded, 1822.—Senior class, 15; Middle class, 34; Junior class, 15. Total, 74.

THEOLOGICAL SEMINARY, Fairfax Co., Va. Rev. Reuel Keith, D. D., Senior Professor. Founded, 1822—Senior class, 7; Middle class, 8; Junior class, 5. Total, 20.

THEOLOGICAL SEMINARY, Cambridge, Ms. Rev. Henry Ware, D. D., Senior Professor. Founded, 1824.—Senior class, 3; Middle class, 6; Junior class, 5. Total, 19.

THEOLOGICAL SEMINARY, Newton, Ms. Rev. Irah Chase, M. A., Senior Professor. Founded, 1825.—Senior class, 10; Middle class, 13; Junior class, 11. Total, 34.

THEOLOGICAL SEMINARY, Mercersburg, Pa. Rev. Lewis Mayer, D. D., Senior Professor. Founded, 1825.—The students are all in the Junior class, and the number is 9.

THEOLOGICAL SEMINARY, Gettysburg, Pa. Rev. Samuel S. Schmucker, D. D., Senior Professor. Founded, 1826.—Senior class, 4; Middle class, 8; Junior class, 8. Total, 20.

THEOLOGICAL SEMINARY, Allegheny, Pa. Rev. David Elliot, D. D., Senior Professor. Founded, 1827.—Senior class, 11; Middle class, 19; Junior class, 11. Total, 41.

THEOLOGICAL SEMINARY, East Windsor, Ct. Rev. Bennet Tyler, D D., President. Founded, 1834.—Senior class, 10; Middle class, 7; Junior class, 6. Total, 23.

THEOLOGICAL SEMINARY, Gilmanton, N. H. Rev. Aaron Warner, M. A., Senior Professor. Founded, 1835.—Senior class, 10; Middle class, 6; Junior class, 10. Total, 26.

THEOLOGICAL SEMINARY, New Hampton, N. H. Rev. Eli B. Smith, M. A., Senior Professor. Founded, 1836.—Senior class, 8; Middle class, 9; Junior class, 8. Total, 25.

THEOLOGICAL SEMINARY, (Presbyterian,) New York City. Rev. Thomas M'Auley, D. D., LL. D., President. Founded, 1836.—Senior class, 23; Middle class, 22; Junior class, 32. Total, 77.

THEOLOGICAL SEMINARY, Hudson, O.—Rev. George E. Pierce, D. D., Senior Professor. Students in all the classes, 15.

Boston Auxiliary.

Extract from the last Annual Report of the Boston Auxiliary Education Society, prepared by the Secretary, the Rev. Nehemiah Adams.

The chief dependence of the church for a learned ministry must ever be placed upon those who have had the foundation of their eminence early laid in the rudiments of useful learning and in the discipline of study. It is not however to be forgotten, that some of the most able and efficient preachers have been called into the ministry late in life, and with but little preparation. Yet while Providence employs minds of various character, to affect other minds, there is a general rule in the adaptation of means to the purposes of the world's redemption. The artist dwells from early youth amongst the forms and images of nature; and he who would do most for the cause of human instruction and cultivation, must, in general, be sanctified to this work from his youth.

The importance of a pious ministry can never be exaggerated, but human society cannot be advanced by piety without knowledge. It is an interesting matter for consideration, how far the beloved disciple may have gained his place in his Master's affections by the qualities of his mind as well as of his heart. It is not to be supposed that an ignorant though pious ranter commends himself to infinite wisdom, or will receive substantial proofs of divine blessing, equally with one whose moral qualities and actions, and whose intellectual efforts are conformed to the principles of truth. As to the comparative influence of an uneducated, and of a learned ministry, there can be no question except with those who are not qualified to judge, or who think that a learned and a pedantic ministry are synonymous terms. The silver bow of Apollo gave a musical sound when a shaft flew from the string; the shaft might not have been thereby more sure, but they who heard it, knew that it was the bow of a god, and that the hand of a god was on the string. So, with all the efforts of a truly learned and able man, there goes a secret, impressive effect, that brings the truth home through more than a single avenue of the soul. It is striking to see a truly great and learned man instruct and move the most common minds in public address, and for the reason that the simple, fundamental principles of truth with which a truly learned man alone is conversant, are common to the consciousness and perception of every intelligent being. It is not his learning itself, that gives this man his power, but the habit to which the acquisition of his learning has trained him, of seeking for the roots and principles of things. He that begins this work in early life, will of course, as a general thing, be most impressive and instructive as a religious teacher. Others, starting from their secular occupations late in youth or towards manhood, may make a powerful impression as eloquent and effective preachers, but they may also do lasting injury by their failure in methodical, systematic, well-proportioned presentation of truth. Providence raises up such men for important purposes; but it was not intended that the Christian ministry should consist mostly of men of erratic genius. He who on account of the occasional success of such men is led lightly to estimate long continued and severe intellectual discipline, might with equal reason become a poacher, like Shakspeare, in order to be like him, a dramatic poet; or a travelling tinker, like Bunyan, to fit himself to write a Pilgrim's Progress.

Philadelphia Education Society.

Extracts from the last Report of the Philadelphia Education Society, prepared by the Secretary, the Rev. Eliakim Phelps.

Auxiliary to this great national institution, (the American Education Society,) and proceeding on the principles of the same liberal and Christian catholicism, the Philadelphia Education Society has for three years occupied the field assigned to them, and they now present their Third Annual Report, with a summary of their action for the year that is now completed—their trials—their embarrassments—their successes—their encouragements.

Embarrassments.—The past has been to this Society a year of embarrassment. The deranged state of commercial affairs, has rendered it much more difficult than usual to obtain funds. Many who have hitherto contributed in large sums, have, by mercantile reverses, been rendered wholly unable to render any assistance; and others have been obliged to give in much smaller sums than in past years. The unsettled state of the churches in some sections of the country, particularly in the States embraced by the Philadelphia Education Society, has probably had some influence unfavorable to our cause. Yet in the midst of all these, the Society has been enabled to hold on its way, redeem all its pledges, meet all its engagements, and aid a greater number of young men than during any previous year. We may speak therefore of

Successes.—In consequence of prospects favorable to our cause in the more southern portions of the field, an arrangement was made early in the year, by which the collections in New Jersey should be paid directly into the treasury at New York. The amount secured to the Society in the States south of New Jersey, including a

balance subscribed, payable to order of the Treasurer, as the quarterly appropriations shall require, is an advance upon the receipts of the last year upon the same field, of more than 33 per cent. In Pennsylvania, the receipts for the last three years have been as follows:

For the year ending May 1,	1836,	$2,121 12
" "	1837,	3,889 08
" "	1838,	5,643 11

The number of young men who have been aided on this field, including the two auxiliaries is 107—and the amount of funds raised is but a little short of $11,000.

The number aided by the whole Society is 1,141.

The amount expended by the Society is $68,861.

The amount of earnings by the young men for the year, $37,844.

New applicants, 203.

Sum refunded, $4,467.

It is our lot to live in a convulsive age. Everywhere and in every department of life, mind is bursting from its bondage. The old order of things is breaking up, and the strong throes by which the order of society is convulsed, clearly indicate that events of vast import are at hand. God is evidently preparing the way—equipping, training and marshalling his church for the final conquest of the world. Among the instrumentalities which God has chosen to employ, this Society holds a prominent place. It is ours to go to the young Elishas, who are yet at the plough, and cast over them the prophetic mantle; to call the young Davids from the "sheep cotes," the young Matthews from the receipt of custom, and the young Nathaniels who are yet under the fig tree; and from the consecrated talent and youthful piety of the church, train and martial for the field, the sacramental host by whom the grand victory is to be achieved. The Great Captain of our salvation is our leader, his word is our commission, his Spirit is our guide. Duty is obvious, success is certain.

WESTERN EDUCATION SOCIETY.

THE fourth anniversary of this Society, was held in Cincinnati, Oct. 18, 1838. The meeting was opened with prayer by the Rev. John Rankin. The Secretary's Report was read by Rev. L. G. Bingham.

Resolution by Rev. O. P. Hoyt:

Resolved, That the Report of the Board, just read, be accepted; and be printed and distributed under their direction.

Resolution by Rev. J. H. Linsley, D. D., President of Marietta College:

Resolved, While the history and the recorded results of Education Society efforts show the importance of continuing their efforts, a view of the present state of our country and the world, shows the necessity for prosecuting them on a far more extended and liberal scale.

Resolution by Rev. S. Holmes, of Massachusetts:

Resolved, That the wants of the West and of the world, call for the best of men, in the greatest numbers, and in the least time, to meet the exigencies of the times and save them who are ready to perish.

The above resolutions were supported by able and interesting addresses.

EXTRACTS FROM THE ANNUAL REPORT.

In presenting their Fourth Annual Report, the Directors of the Western Education Society have reason to adopt, with grateful acknowledgements, the language of the prophet—"Hitherto hath the Lord helped us." The clouds by which the commercial horizon of this great valley was overcast, at our last anniversary, have in some places, as month after month passed away, gathered deeper darkness. Some portions of the West have groaned under pecuniary embarrassment, and men's hearts have failed them through fear: yet we have been in some good measure sustained by the prayers and contributions of the church. Every year assures us that the Education cause is gaining a deeper interest in the hearts of the followers of Christ; else in these days of darkness and rebuke, of division and strife, our resources would have been cut off, and our streams dried up at the fountain.

There are recollections of the past, which make the heart sad, and there are other recollections which fill it with joyful hope. Never have the Directors felt more assured than now, of the confidence of the Christian public—never have we found more abundant evidence, than during the last year, that many and large portions of our Western Zion are disposed to seek the advancement of the Redeemer's kingdom, by sustaining with undiminished energy the great benevolent enterprises in which she is engaged.

When the Lord shall bring again Zion, he will appear in his glory. No Christian can doubt, who is skillful to discern the signs of the times, that He, who hath on his vesture a name written—King of kings, and Lord of lords—is on his way to build up Zion. Among the means which he has established, in these last days, for this end, the education of pious, indigent young men for the holy ministry, stands among those which are regarded as preëminent. In view of what this cause has done, is doing, and is destined to accomplish, we approach this joyful anniversary with gratitude and faith.

Beneficiaries under Patronage.—The Western Education Society, have about eighty-five beneficiaries under their patronage, pursuing their studies in sixteen different institutions of learning in the great valley. Of the whole number aided during the last year, only twelve have been new

applicants—The smallness of this number we deeply deplore; and it is probably to be attributed to two principal causes: the pressure of the times, and the want of real devotedness to the cause of Christ. We trust that the Spirit of God will guide the hearts of our young men to inquiry and duty in regard to the responsibilities which rest upon them. This Society is endeavoring to do something to promote a sense of responsibility. We are laboring to bring into the field of Christian labor and effort, the best talents of the church; talents which, otherwise, would of necessity remain obscure and inefficient for want of that intellectual and moral culture, which would place them in a position most favorable for usefulness. The church of Christ has no resources which she can afford to have remain unoccupied—she has no talent to bury in the earth—no light to be hid—but all her energies are to be brought out and exercised. To aid in so doing, is among the leading objects of this Society.

Amount of Earnings.—During the last year, our beneficiaries have aided themselves by their earnings, to the amount of $3,410 64, a noble proof of the industry, and nerve, and perseverance of our young men, and a good omen for the future. Some have been able to pursue their studies for a good portion of the year, by such resources as they have been able to command, and on that account have not applied to us for aid. It is a fundamental principle of this Society to help only those who are disposed to help themselves.

Discontinuance of Patronage.—By vote of the Board of Directors, one has been discontinued from patronage, and stricken from our list of beneficiaries, for having entered the marriage relation, contrary to the rules of the Society. This has been the only instance of gross violation of our rules, which has come to our knowledge during the past year.

Principles of Action.—These remain unchanged. This Society seeks to pursue its purposes and accomplish its objects according to principles, which have borne the test of experience, and have been universally approved by the Christian public. The system of aid by parental loans is approved and preferred by beneficiaries themselves, and the effect of the system is to cultivate an efficient and independent character, and bring into the ministry workmen that need not to be ashamed.

Money Refunded.—A portion of the money acknowledged to have been received during the year has been refunded by former beneficiaries, amounting to $285 60. This is proof that there is a disposition to return again to the Treasury of the Lord, as far as he gives ability, what has been so sacredly bestowed to multiply the number of those, who publish the gospel of peace. We believe there is with our beneficiaries a high regard to the injunction of our Saviour, 'as you would that men should do unto you, so do ye even unto them, for this is the law and the prophets.'

Voluntary Aid.—Standing as we do upon the threshold of another year of effort, we cannot look forward but with great solicitude, and inquire, how are we to be sustained in our enlarged plans and operations? We need that pastors should be engaged in seeking out young men of the suitable qualifications and influencing them aright in regard to their duty. And we still more need that pastors and churches should feel the claims of the education cause, and should come forward promptly, without the intervention of agents, to our assistance. This kind of assistance we must have or we never can abound in prosperity as we ought. We do hope that during the ensuing year all who approve of our objects and organization will bear us on their hearts and act efficiently in our behalf. Our Saviour has directed us when we see the harvest plenteous and laborers few, to pray the Lord of the harvest, that he will send forth the laborers into his harvest. Is it then too much to hope that the church will do more for the education cause than she has ever done, and thus do more to save the harvest from perishing?

Conclusion.—The work in which we are engaged is promoting through this mode of effort the salvation of a perishing world. Time flies. Eternity is near. Every returning anniversary reminds us that our time is short. What we do, we must do quickly.

Before we shall see another anniversary, even should we be spared, millions of souls who have never heard of a Saviour, will be called to the bar of God. When the cry for ministers comes up on every gale that passes over us from our own and from heathen lands, shall Christians slumber? When the call from the perishing is—give us to know the way of eternal life, shall the church have no ear to hear? When the Macedonian cry—wailing bitter Macedonian cry is echoed along our rivers and carried over the wide waste of waters, shall there be none to say—Here, Lord, am I; send me? Who will not give, and pray, and labor, that the perishing may be saved. What songs of joy, heavenly and eternal, are waked up on high over one sinner that repenteth! Who does not desire that his life and labors may add to this everlasting joy? Soon we shall be called away. He who has furnished us our spiritual armor, and sent us to the battle-field, will give the signal for our retreat. Now there may be strife. But then there will be victory. Now there may be tears. But then there will be shouting. Now there may be darkness, but then there will be one cloudless, eternal day. For this day let us wait and labor, doing with our might what our hands find to do. For he that winneth souls is wise, and they that turn many to righteousness shall shine as the stars for ever and ever.

The officers of the Society for the ensuing year are, Hon. Jeremiah Sullivan, Madison, Ind., President; Rev. Luther G. Bingham of Cincinnati, Secretary and General Agent; and Augustus Moore, Esq. of Cincinnati, Treasurer.

We regret that we have not room in this number to notice the Anniversaries of other Auxiliaries.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held January 9, 1839. The usual appropriations to beneficiaries were voted, and the payment of them will be made as soon as the funds of the Society will permit.

At this meeting of the Directors, the Rev. Ansel Nash, who had, during four years, been employed in the service of the education cause—one year as Secretary and Agent of the Connecticut Branch, and the remaining time as General Agent of the Parent Society, resigned his office. This he was induced to do on account of the feeble state of health of Mrs. Nash. It is to be regretted, that an Agent who had been so acceptable and successful, and who had acquired the confidence of the community, should be under the necessity of leaving the service of the Society, when it was in his power to accomplish the most for the benefit of the cause.

While he retires from his office, he has the sympathies and best wishes of the Directors for his prosperity and usefulness in the pastoral office, to which he has been unanimously invited by a church and society in Vernon, Connecticut.

FUNDS.

Receipts of the American Education Society, for the January Quarter, 1839.

Huntsville, Ala., Pres. Benev. Soc. by H. Hill, Esq., Boston		50 00
Mendon, N. Y., Mr. Levi Russell, by Dea. N. Willis, Boston		2 00

LEGACIES.

Henry Gardner, late of Charlestown, a Deacon of Rev. Mr. Bennett's Ch., Woburn—by Messrs. J. Bennett and Benj. Cutler, Trustees, under the will	382 00
Miss Ruth Esty, late of Foxboro', by Spencer Hodges, Esq., Executor, in part	300 00
Miss Elizabeth Howe, late of Jaffrey, N. H., by Dr. Luke Howe	100 00
INCOME FROM FUNDS	798 67
LOANS REFUNDED	451 60

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Rev. Joseph Emerson, an Ag't of the Society	10 00	
Green Street Soc. (Rev. Dr. Jenks's) bal. of sub. by Mr Bowers	7 50	
Essex Street Soc. (Rev. Mr. Adams's) a Gent. sub. for 1838	20 00	
a Lady	5 00	
Salem Street Soc. (Rev. Mr. Towne's) additional for 1838	113 00	—155 50

BERKSHIRE COUNTY.

[John C. Farber, Esq. Lee, Tr.]

Sheffield, Rev. Mr. Bradford's Society		47 42
Peru		17 12—64 54

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Danvers, (N. P.) Col. Jesse Putnam, to const. himself a L. M. of the Co. Soc. by Rev. Mr. Braman		15 00
Essex, Rev. Mr. Crowell's Soc.		43 23
Hamilton		17 00
Ipswich, (S. P.) Rev. Mr. Fits' Soc.	61 62	
Misses A. and A. Dane, by D. Choate, Esq.	12 00	—73 62
Wenham, Edmund Kimball, Esq., ann. sub. by Dr. E. Alden	5 00	
Ladies' Reading and Char. Soc. by Mrs. A. Foster, Treas.	20 00	—25 00—174 75

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury and Salisbury } Soc. of Rev. Mr. Hadley		9 00
Andover, a Friend, by Dea. A. Abbott		5 00
Ipswich, (1st Par.) Ladies' Asso. by Mrs. Amy S. Wardwell, Tr.		63 52
Newburyport, Ladies' Ed. Circle, in 1st Pres. Soc. by Miss Mary C. Greenleaf, Tr.		80 00
Newbury, Soc. of Rev. Mr. Durant	17 81	
Josiah Little, Esq., bal. to const. himself an H. M.	80 00	—97 81
West Amesbury, Rev. Mr. Clark's Soc.		43 76
West Newbury, Soc. of Rev. Mr. Edgell	5 25	
Reading Soc. in Rev. Mr. Edgell's Cong.	5 00	—10 25—279 33

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, Rev. Mr. Bent's Soc. by Messrs. J. S. & C. Adams	101 94	
Rev. N. Perkins, E. Par. by do.	4 50	
Mr. William Kellogg, by do.	2 00	—108 44
Belchertown, Mr. Ephraim Montague, by Is. Towne, Esq.	300 00	
1st Ch. and Soc. by do.	31 25	—331 25
Enfield, by Mr. Leonard Wood, Tr., $40 of wh. to const. Rev. John Whiton an H. M.		120 00
Hadley, Gen. Benev. Soc., $100 of which is to const. Mr. Dudley Smith an H. M. by Mr. Elijah Smith, Tr.		150 00
Northampton, Mr. John Clark	5 00	
Gen. Benev. Soc. 1st Par.	46 00	—51 00
Coll. at the ann. public meeting of the Co. Soc.		18 50
From the disposable fund of the Co. Soc.		127 75
Amherst (North) Cong. Soc.	23 50	
Do. (East) do. in part	13 80	—37 30
East Hampton, S. Willis		100 00
Enfield, Lieut. John Keith, to const. himself a L. M. of the Co. Soc.	15 00	
an individual	50	—15 50
Hatfield, Cong. Ch. and Soc.		309 55—1,270 29

[Most of the above by Rev. Joseph Emerson, Ag't.]

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Cabotville, Cong. Soc.		25 00
East Longmeadow, do.		30 00
Longmeadow, Gent. Asso. in 1st Cong. Soc. $25, and Ladies' Asso. $17 27, $40 of wh. to const. their Pastor Rev. Hubbard Beebe an H. M.		42 27
Middle Granville, Cong. Soc.		12 50
Monson, Dea. A. W. Porter, on acc. Tempo. Schol. &c.	100 00	
Dea. A. W. Porter, by Rev. J. Emerson, Ag't	25 00	
Mr. Horatio Lyon do.	5 00	
Mr. A. Norcross, $2, Sarah Flint, $1, by do.	3 00	—133 00
Palmer, Cong. Soc.		40 79
Springfield, Rev. Dr. Osgood's Soc.		
Ladies' and Gents. Asso.	83 31	
Rev. Mr. Baldwin's Soc.	23 12	
Cong. Soc. Chicopee Falls	20 41	
Messrs. David Ames & Son, 12 1-2 reams paper	50 00	—176 84
Tolland, Cong. Soc. by Rev. J. Emerson, Ag't		8 96

West Springfield, 1st Cong. Soc. by do. 40 00
2d do. 9 69—49 69

548 21
Deducted, expense of printing anns. Report of the Co. Soc. 10 00—538 21

Middlesex County.

Bedford, Portion of coll. at Month. Con. in Ch. of Rev. Mr. Lewis 1 05
Charlestown, 1st Ch. and Soc. by Rev. Dr. Fay 72 00
Sudbury, Sab. School, by Mr. Wm. H. Allen 43
Waltham, Soc. of Rev. John Whitney, bal. of sub. 48 25—121 73

Religious Char. Soc. of Middlesex North and Vicinity.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, 20 47, *Bolton*, 24 20, *Boxboro'*, 5 00 49 67
Dunstable, 28 50, *Fitchburg*, 22 82, *Groton*, 17 66 68 48
Harvard, 29 10, *Leominster*, 9 73, *Pepperell*, 41 26 80 09
Shirley, 5 00, *Townsend*, 44 38, *Westford*, 21 64 71 00—269 24

Deducted for printing Report, &c. 3 53

266 31
Fitchburg, Young Men's Ed. Soc., by Mr. E. Snow, Jr. 7 50
Leominster, Ladies' Ed. Soc., by Miss Susan Lincoln, Tr. 13 81—287 62

Charitable Association of Lowell and Vicinity.

[Dea. William Davidson, Lowell, Tr.]

Lowell, Ladies' Ed. Soc. in Rev. Mr. Blanchard's Cong. 77 45, ($75 of wh. is on acc. of Blanchard Temp. Scho.) and a cont. in the Cong. $20, by Mrs. Clarissa Davidson, Tr. L. E. S. 97 45—506 80

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb 150 00
Brookline, a Friend, coll. in a charity box 6 00
avails of a Cherry Tree 4 00—10 00
Franklin, Ladies' Char. Soc. in N. W. School dist. by Miss Delia E. Metcalf, Sec. 1 00
Medway, Friends, by Mrs. Ide 3 12—164 12

Old Colony.

[Col. Alexander Seabury, New Bedford, Tr.]

Nantucket, North Trin. Cong. Ch. and Soc. by Rev. W. J. Breed 29 00
New Bedford, North Cong. Soc. by Rev. S. Holmes 50 00—79 00

Plymouth County.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleboro', Soc. of Rev. I. W. Putnam, bal. of sub. 5 00
Plympton, Messrs. Chs. and Wm. Taylor, by Rev. E. Dexter 2 00—7 00

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Northboro', a Lady in the Ch. of Rev. Mr. Emerson 82
Sutton, 2d. Soc. by Mr. Wm. C. Capron, Tr. of Harmony Conf. of Churches 25 00
Uxbridge, Cong. Soc. from four ladies, by Rev. J. Emerson, Ag't 3 75
Westboro', Ladies' Ed. Soc. by L. H. Pond, Tr. 2 37—31 64

Worcester County North.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Athol, Mrs. Persis Goodell, by Mr. Lewis Thorp 10 00

Rhode Island State Auxiliary.

[Mr. Isaac Wilcox, Providence, Tr.]

Bristol, Ladies in the Soc. of Rev. Mr. Shepard, on acc. of a Temp. Schol. 75 00
Providence, Miss R. G. Russell's class in Sab. School of Rev. Dr. Tucker's Soc. 13 00

[The following by Rev. Mr. Nash, Gen. Ag't.]

Providence, Rev. Dr. Tucker's Soc. 44 75
Rev. Mr. Folsom's do. 23 00
Richmond Street do. 24 05
Ladies' Ed. Soc. 7 00—31 05—135 80

$5,495 66

Maine Branch.

[Prof. William Smyth, Brunswick, Tr.]

Alfred, Society of Rev. Mr. Fisk, $30 of which to const. him a L. M. of Me. Branch 33 33
Bath, Society of Rev. John W. Ellingwood 23 60
Biddeford, do. of Rev. S. Merrill 13 10
do. of Rev. H. A. Merrill 12 66
Brunswick, cont. in part 21 25
Buxton, Society of Rev. Mr. Rice, to const. him a L. M. of Me. Branch 30 00
Elliott, Society of Rev. Mr. Bacon 21 40
Freeport, Cong. Ch. and Soc. 21 00
Kennebunk 18 00
Kennebunk Port, Society of Rev. Mr. Smith 18 00
do. do. Mr. Baker 1 00
Lebanon, Society of Rev. Mr Loring, $30 of which to const. him a L. M. of Me. Branch 32 00
Limerick, Society of Rev. Mr. Freeman, $30 of which to const. him a L. M. of Me. Branch 33 26
Limington, Society of Rev. Mr. Kimball 4 50
Lyman, Society of Rev. Mr. Gilbert 3 00
Newfield, Society of Rev. D. P. Smith 20 00
Oriefield, A. R. 1 00
Wells, North Society 6 86
York, Society of Rev. John Haven, $40 of wh. to const. him an H. M. 43 72
Contribution at meeting of York Conference at Limington, in October 8 19

$481 71

[Most of the above by Rev. Job Hall, Ag't.]

Messrs. Benjamin Sewall and James C. Dunn, Executors of the will of the late Richard Cobb, Esq. of Boston 2,500 00

$2,981 71

New Hampshire Branch.

[Hon. Samuel Morril, Concord, Tr.]

Acworth, a string of gold beads, acknowledged in August last, sold for 4 12
Francestown, Daniel Fuller, Esq. last paym't on his Temp. Schol. 75 00
Franklin, Ladies' Ed. Soc. 4 50
Hemniker, Rev. Jacob Scales 6 00
Hopkinton, Soc. of Rev. Moses Kimball $16, and from Rev. Mr. K. $5, "the whole towards const. Mrs. Abby B. Kimball a L. M." 21 00
Northwood, Rev. Mr. Prentice's Soc. by Mr. G. L. Remick 11 48
Thornton, Rev. James Thompson 3 00

[The following by Rev. Ansel Nash, Gen. Ag't.]

Bedford, a few individuals 13 50
Francestown, in part 19 66
Milford, an individual 2 00
Mont Vernon, Soc. of Rev. Edwin Jennison, to const. him an H. M. 40 00
New Ipswich, a Lady 10 00

[The following by Rev. Job Hall, Ag't.]

Chester, Cong. Soc., Rev. Mr. Clement 13 45
Presb Soc., Rev. Mr. Sargent 14 35
Hill, Cong. Soc., Rev. Mr. Lucas 3 00
Salisbury, Soc. of Rev. Mr. Foster 16 69—47 49

[The following by Mr. Aaron Lawrence, Tr. of Hillsboro' Co. Aux. Ed. Soc.]

Francestown, by Hon. T. Brown 76 01
Greenfield, bal. of sub. 85
Hollis, by Rev. Mr. Perry 55 00
Milford, Cong. Ch. and Soc. 60 07
New Boston, Pres. Soc. bal. of sub. 1 14
Wilton, Ladies' Ed. Soc. by Mrs. Wm Richardson, Tr. 10 28—203 35

$460 12

North Western Branch.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Brookfield, Doct. Daniel Washburn 100 00
Bridport, Cong. Ch. and Soc. by Dr. J. Rice, Tr. 25 65
Burlington, Gents. Ed. Soc. by Pres. Wheeler 22 10
Ladies' do do. do. 16 33—48 43
Brandon, Cong. Ch. by Mr. Winslow 16 00
Castleton, Legacy, (in part,) of Dea. Ebenezer Gridley, by William Dennison, Esq. 286 97
Cornwall, Ladies' Ed. Soc. 15 54
Gents. do. by Dea. Jones 26 68—42 22

Crafsbury, Col. Samuel French, by Mr. J. Kimball 20
Essex, Mr. S. B. Butler, by Pres. Wheeler 3 00
Enosburg, Ch and Soc. by George Adams, Tr. 13 00
Greensboro', Rev. William A. Chapin 10 00
Hartford, N. Y., Cong. Ch and Soc. (North Soc.) 4 00
Jericho-Centre, by Pres. Wheeler 20 38
Middlebury, Ladies' Ed. Soc. by Miss L. Simmons, Tr. 52 00
Gents. do. by Ira Allen, Tr. 52 64—104 64
Morgan, from the Ch. by Mr. John Kimball 1 50
New Haven, Ladies' Benev. Soc. 19 03
Gents. Ed. do. 5 00—24 03
Orwell, Members of the 1st Cong. Soc. 21 00
do. do. bal. of former subs. 3 50
Ladies' Ed. Soc. by Miss Sarah A. Buell, Sec. 20 00—45 10
Royalton, Young Ladies' Soc. by Rev. Mr. Nash, Gen. Agent 16 00
Cong. Ch. and Soc. by Rev. C. B. Drake 23 80—39 80
Rochester, do. do. by Rev. Mr Noble 10 00
Thetford, 1st Cong Ch. and Soc. by Rev. Mr. Nash, Gen. Agent 27 30
Woodstock, Cong. Soc. 30 00
West Rutland, do. Ch. and Soc. 18 25
Westfield, Mrs. Patty Hitchcock 1 44, Dea. Luther Page 1 80, Mrs. E. Hitchcock 13 cts. (by Mr. John Kimball) 3 07
Westminster, East, 1st Cong. Ch. and Soc. by Rev. Mr. Nash, Gen. Agent 5 00

$370 64

CONNECTICUT BRANCH.

[Elihalet Terry, Esq. Hartford, Tr.]

Brooklyn, a contrib. 27 00
Chaplin, a coll. 14 74
Derby, a contrib. 20 25
Granby, do. 5 00
Lyme, Dea. Wm. Colt and Chs. Griswold, $3 each 6 00
Meriden, a coll. 11 75
a young Lady 2 00—13 75
Manchester, two Friends 1 87
Mansfield Centre, Rev. A. J. Hinckley 1 30
Middletown, Ladies' Ed. Soc. by Miss Eliza B. Pratt, Tr. 57 00
New Preston, a contrib. 10 00
North Woodstock, } a few individuals 1 25
Village Corner, }
North Woodstock, } a contrib. 20 00
Muddy Brook, }
North Killingly, do. 12 12
Norwich, do. in the 1st Ch. 22 50
do. do. 2d do. 52 61
Wm. Williams, Esq. (with $20 given last year is to const. Tho. W. Williams 2d, and 10 of wh. is towards const. himself a L. M. of Ct. Br.) 20 00
Ladies' Aux. Ed. Soc. by Abby W. Hubbard, Tr. 29 00—124 11
Plainfield, Dea. R. Burleigh 1 00
Ridgefield, a coll. 19 25
Stamford, contrib. 16 71
Sharon, a coll. 28 50
South Cornwall, Ladies' Ed. Soc. 32 00
South Mansfield, a contrib. 52 89
Scotland, do. 13 06
Saybrook, Mrs. Nancy Lay 10 00
Windsor, Legacy of David Filley, by Mrs. Sarah Filley, Ex'x 100 00
Willimantic, a contrib. 5 84
Westminster, do. 20 22
Westfield, two individuals 5 00

$627 56

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Keeseville, Essex Co. N. J., Ladies' Ed. Soc. (by Mrs. Kingsland) 12 00
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New York City, Bleecker St. Ch. coll. 105 63
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D. Wilson 5 00
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Ladies' Ben. Soc. 11 00
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2d Ch. Hon. T. Frelinghuysen 37 50—124 50
New Windsor, N. Y. Pres. Ch., in addition to $12 in Oct. 1837, to constitute their pastor, Rev. J. M. Sherwood, a L. M. 12 00
Orange, N. J. 1st Pres. Ch. 24 00
2d do. 22 00—46 00
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Rev. Leonard B. Van Duyck, by Rev. Dr. Porter 27 75—38 00
Saratoga Springs, N. Y., Female Benev. Soc. by Rev. C. Eddy 22 50
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Fayetteville, 11 20. *Fairfield*, 28 25. *Glenn's Falls*, 41 59 81 04
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Marcellus, 24 29. *South Marcellus*, 5 50. Malta, 18 00 57 79
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Pompey, 83 28. *Salisbury*, 10 00. *Saratoga*, 100 143 28
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Syracuse, Pres. Ch. 137 00. Cong. and Bap. Chs. 11 12 148 12
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[The above by Rev. D. Clark, Jr. Sec. and Ag't]

$1,056 13

Oneida Assoc. by Rev. L. Brewster 5 00
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$1,131 16

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Bristol, coll. 13. *Brockport*, coll. 13 69 26 69
Buffalo, 1st Ch. coll. 130 Pearl St. Ch. coll. 14 87 144 87
Dunkirk, coll. 18 98. *Danville*, 10. *East Palmyra*, coll. 11 37 40 33
E. Bloomfield, (a balance,) 13. Josiah Porter, 75. E. Eggleston, 19. 107 00
Fredonia, coll. 29 35. *Gosport*, 12 37. *Groton*, 30. 71 72
Geneva, Axtell schol. 75. *Holly*, coll. 8 41 83 41
Knoxville, coll. 6 29. *Lisonia*, coll. 20 70. *Middleport*, 7. 33 99
Millville, 9 12. *Mt. Morris*, coll. 60 69. *Pittsford*, coll. 20. 89 81
Penn Yann, Fem. Ed. Soc. 26 50. *Poultney*, coll. 5. 31 50
Rochester, Harvey Ely, 150. Brick Ch. (a bal.) 17. 167 00
Ripley, coll. 12 16. *Leroy*, 15 75. *Newark*, (a bal.) 5. 31 91
Victor, coll. 27 40. *Waterloo*, 21. *West Palmyra*, 44 13 103 53
[The above by Rev. Timothy Stillman, Sec.]

$980 85

Whole amount received $14,257 13.

Clothing received during the Quarter.

Ashby, Ms. Cent Soc. Miss Rebecca Taylor, Tr. a bundle containing shirts, collars, &c.
Boston, Ms. Mrs. Christian Baker, sheeting, socks, and flannel, valued at $9 42.
Franklin, Ms. Ladies' Char. Soc. of the N. W. School District, Miss Delia E. Metcalf, Sec. a box containing quilts, blankets, collars, &c.
Leominster, Ms. Ladies' Ed. Soc. Miss Susan Lincoln, Tr. a bundle containing socks, &c. valued at $3 57.
New Ipswich, N. H. Ladies' Reading and Char. Soc. Mrs. Hannah Johnson, Sec. one box containing shirts, quilts, &c. &c. valued at $17 06.
Temple, N. H. Ladies' Reading Asso. Mrs. S. R. Jewett, Sec. a bundle containing shirts, socks, collars, &c.

REV. JAMES MANNING, D.D.

First President of Brown University

From a portrait painted in 1770

Engraved for the American Quarterly Register

AMERICAN

QUARTERLY REGISTER.

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MEMOIR OF THE REV. JAMES MANNING, D. D.

FIRST PRESIDENT OF BROWN UNIVERSITY. *

[By WILLIAM G. GODDARD, M. A., Professor of Belles Lettres in Brown University.]

A CENTURY has elapsed since the birth of Dr. Manning, and nearly half that portion of time since his death. Few, very few, of his contemporaries are now among the living upon earth. Not one of those liberal and enlightened friends of piety and learning, who helped to lay the foundations of Rhode Island College, and not one of the original members of its Corporation, forty-eight in number, are now alive to lend the aid of their recollections to this endeavor to place on record a few memorials of the life and character of James Manning. Of the Professors associated with him, the venerable Dr. Waterhouse,† of Cambridge, Ms., is the only survivor; and of the Tutors, all except the Hon. Asher Robbins,‡ of New-

* This institution was incorporated as "The College or University in the English Colony of Rhode Island;" and was, in common parlance, denominated Rhode Island College, till the year 1804, when, in consequence of a liberal donation from the Hon. Nicholas Brown, of Providence, the Corporation determined that it should "be called, in all future time, by the name of BROWN UNIVERSITY."

† This gentleman, distinguished in the medical history of our country, as "the American Jenner," was born in Newport, R. I. His father, originally a Presbyterian, embraced the religious opinions of the Society of Friends, after he had reached mature life; and to those opinions he remained sincerely attached, till his death, at an advanced age. His son, to borrow his own language, "was born and educated in the principles of liberal Quakerism." He has, however, it is believed, never adopted the peculiarities of that quiet and useful sect, nor has he, for many years, been accustomed to unite with them in their religious worship. Dr. Waterhouse never received a collegiate education; but few of our countrymen have been more frequently honored by distinctions from literary and scientific bodies, at home and abroad. That his early academical training was not neglected, is evident from his various publications, some of which evince a familiarity with the learned languages. He was a pupil of the celebrated Dr. Fothergill, of London, and he subsequently pursued his medical studies at the famous schools of Edinburgh and Leyden. From the Leyden school, he received the degree of Doctor in Medicine. In 1783, he was appointed Professor of the Theory and Practice of Medicine in Harvard University, and he continued to perform the duties of that Chair, for the period of nearly thirty years. This was among the earliest medical schools established in our country; and of the original Professors, Dr. Waterhouse alone survives. From 1782 to 1795, Dr. Waterhouse was a member of the Board of Fellows of Rhode Island College, and, in that capacity, he seldom failed to attend its annual Commencements. In 1784, he was elected Professor of Natural History in the same institution, and, while occupying this chair, he delivered, in the State-house in Providence, the first course of lectures upon that science ever delivered in the United States. The benevolent and intrepid agency of Dr. Waterhouse in introducing vaccination into this country, is too fresh in the public recollection, to need more than this passing allusion. Among the works which he has published, may be noted, more particularly, an elaborate and ingenious essay, in one octavo volume, which is intended to show that Lord Chatham was the author of the celebrated Letters of Junius.—Dr. Waterhouse, we are pleased to add, is still living; and, though he is far advanced in the vale of life, his spirits are cheerful, and his mind is gratefully occupied in those intellectual pursuits to which, in the more active seasons of life, he was devoted.

‡ This early friend and official associate of Dr. Manning was born in Connecticut, and was graduated at Yale College in 1782. Soon after he had completed his collegiate education, he was elected a Tutor in Rhode Island College. While, for the term of seven years, he was thus occupied in quickening the diligence of his pupils, and in imbuing their minds with a genuine relish for the varied forms of classical beauty, he sought every opportunity to cultivate his own taste for the classics, and, indeed, for every species of elegant learning. After resigning his Tutorship, he studied law under the late Hon. William

port, R. I., are departed. These impressive facts are here stated, not so much to inculcate a lesson of moral wisdom, as to anticipate objections to which this sketch of Dr. Manning may be liable, from its deficiency in minute information, and in discriminating estimate of character. In connection with these facts, it should, for the same reason, be added, that Dr. Manning never published any of the productions of his mind, except a Baccalaureate Address, and that, with the exception of one or two familiar letters, he left nothing in manuscript. From scattered and unavoidably imperfect sources must, therefore, be collected all the particulars which can now be obtained respecting this remarkable man, and (in reference to Rhode Island) this eminent pioneer in the cause of science and letters.

Dr. JAMES MANNING was born in Elizabethtown, N. J., October 22, 1738. Concerning his remote ancestors, it is now too late to obtain authentic information. His parents are said to have been substantial and pious people; and, from the skill in husbandry which their son exhibited, it is inferred that they were proprietors and cultivators of the soil. To them and to the village school, was young Manning indebted for his first lessons in the elementary branches of learning. To parental counsel and example was he also indebted for those principles of right conduct, and those cultivated moral sensibilities, which saved his youth from frivolity and vice, and which, ere he had ripened into manhood, God was pleased, through the influence of his Spirit, to crown with the beauty of Christian holiness. At what age he became the subject of peculiar religious impressions, is not known; but it is known that, before he had attained his majority, he solemnly consecrated himself to the service of God.

In the year 1756, the Rev. Isaac Eaton, opened an Academy at Hopewell, N. J. "for the education of youth for the ministry." To Mr. Eaton belongs the high honor of being the first American Baptist to establish a seminary for the literary and theological education of those young men who embraced the doctrines of his sect, and designed, ultimately, to preach them. In this seminary, young Manning pursued those branches of mathematical and classical learning which, at that time, were required for admission into our American colleges.

At the age of about twenty, he entered Princeton College, then, as now, one of the most distinguished literary institutions in the country. Of his collegiate life few memorials have reached the present day. It passed on, probably without striking incident, from its commencement to its close, in the pursuit of high intellectual aims, and in the cultivation of a well-formed moral character. He graduated in 1762, with, it is said, the highest honors of his class. This class consisted of twenty, and was somewhat eminent for its scholarship. The distinction conferred upon young Manning

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Channing, of Newport, and, at that time, the Attorney-General of Rhode Island. Mr. Robbins established himself at Newport in the practice of the law, and there he has ever since resided. In his profession, he soon attained a high rank, as a well-read lawyer, and as an advocate gifted, in no humble measure, with powers of luminous, acute and logical argumentation. For the last fourteen years, he has represented, with acknowledged ability, the State of Rhode Island in the Senate of the United States. In the debates of that body he has not often participated; but on no occasion has he addressed the Senate, without leaving upon the minds of all who heard him a decided impression of his high intellectual powers and accomplishments—of his ability as a statesman and his acquisitions as a scholar. To the ancient classics, the Greek more especially, he is still ardently attached; and, during the intervals of relaxation from public toil, it is his selectest pleasure to commune with those immortal minds who have bequeathed to the world the richest treasures of thought and the most exquisite models of style. While politicians of coarser mould busy themselves in fomenting the rude strifes of party, Mr. Robbins, from the impulse of a purer taste, when public duty does not forbid the indulgence, addresses himself to the gorgeous fictions of Homer or to the unsurpassed orations of Demosthenes. In the year 1835, the Fellows of Brown University manifested their sense of Mr. Robbins's talents, as a civilian, by conferring upon him the degree of Doctor of Laws. We lament that such a man, so fitted to temper the violence of political controversy, is about to retire to private life. May the declining years of this veteran scholar be cheered by the best consolations; and may his sun, now verging towards its setting, linger, yet longer, above the horizon.

provoked some discontent among his ambitious compeers, who could not, however, have been the most impartial judges of his merit or their own.*

Soon after he had completed his collegiate course, he was settled as the pastor of a Baptist church in Morristown, N. J. At that time, theological seminaries, richly endowed, and furnished with valuable libraries and a corps of learned Professors, were quite unknown in our country. Young men were then prepared for the duties of the ministry, chiefly under the superintendence of clergymen who had made themselves known by their attainments in theological science, or who were celebrated for their eloquent exhibitions of truth from the pulpit. The sentiment, so beautifully expressed by Dr. South—that "the Spirit always guides and *instructs* before he *saves;* and as he brings to *happiness*, only by the ways of *holiness*, so he never leads to true holiness but by the paths of *knowledge*,"—then commanded an assent by no means universal. The Baptists have since adopted an elevated standard for the education of Christian ministers; but, in the days of Dr. Manning, they had made but slender provision for the professional training of their clergy. That excellent man, it is, therefore, not unfair to presume, engaged in his pastoral duties, with no pretensions to theological erudition or to polemical skill; but he was endowed with what is far better—with the spirit of Christian gentleness and Christian wisdom. In powers of severe analysis and comprehensive generalization, he may have been deficient; but he was rich in cultivated tastes, sympathies, and affections. He had learned from the Bible and from the experience of his own heart, how to touch the moral sensibilities of his hearers, and he addressed himself to the work, with apostolical simplicity and fervor. Even in the first stages of his ministry, he was, as a preacher, highly acceptable. He was invited to become the pastor of the Baptist church in his native town, but this invitation, though a pressing one, he felt it his duty to decline. Soon afterwards, he travelled through several of the colonies, to ascertain the actual state of religion, and to prepare himself for more extended usefulness, by a larger acquaintance with men and manners. No record is left to indicate the extent, or to exhibit the incidents of his journey.

On the 23d of March, 1763, Dr. Manning was united in marriage to Miss Margaret Stites, daughter of John Stites, Esq. of Elizabethtown. With this excellent woman, he lived, most happily, till his death. She survived him many years, and, after a long and solitary widowhood, never having known the pleasures of maternity, she died in Providence, R. I., November 9, 1815, aged seventy-five years.

His connection with the church at Morristown was of short duration; for, it would seem that, towards the close of the year 1763, he accepted an invitation from the Baptist church in Warren, R. I., to become their pastor. Soon after his ordination, he opened a Latin school in that town. Respecting his course of life, when he thus discharged the duties of a classical teacher and a village pastor, we have no information to impart. The praise of laborious diligence and of accurate knowledge in the business of instruction may, without hazard, be claimed for him; and the reluctance with which he parted from his beloved people—a reluctance which even the prospect of more enlarged usefulness and a more conspicuous station could not overcome—is no equivocal evidence of his affectionate, faithful, and disinterested ministrations. The compensation, which he received for his various labors at Warren, was barely sufficient

* The degree of Doctor in Divinity was conferred upon Mr. Manning, by the University of Pennsylvania, but in what year we are, in vain, endeavored to ascertain.

for his support. While, however, his outward man was thus a stranger to the luxurious accommodations of life, his inner man was sustained by the ennobling consciousness that he lived not in vain;—that he was treading, with cheerful alacrity, the path of appointed trial; and that, through his agency, multitudes were becoming wiser and better, for time and for eternity. On this passage in the life of Dr. Manning, it is delightful to dwell. It is delightful to turn aside from scenes of political ambition and ecclesiastical turbulence which now mar our peace, and to repose, for a while, upon a by-gone example of unaffected humility, of quiet duty, and confiding prayer. He had been elected President of Rhode Island College; and the future prosperity of that institution was thought to depend on its removal to Providence. So affectionately desirous, however, was Dr. Manning of the people of his care, many of whom had, through his instrumentality, experienced the transforming efficacy of the religion of Christ, that he could not find it in his heart to leave them. To avoid a separation so painful to his sensibilities, he even proposed to resign the elevated station to which he had just been appointed. To this proposition his influential friends would not listen, and they persuaded him to abandon all thought of resigning the Presidentship. While we are compelled to think that his final decision was a wise one, we honor the feelings which well nigh betrayed his judgment. Under similar circumstances, how few men would have faltered; how few would have sought to renounce the pathway to literary and social distinction, for the unambitious career of a village pastor!

We have already alluded to Dr. Manning as the President of Rhode Island College. It now remains to trace his history, in connection with that of the institution of which he may be considered as the founder, and over which he so long, and with such signal ability, presided.

Although, according to Morgan Edwards, the College was projected in 1762, by the Philadelphia Baptist Association; yet we have no reason for believing that this or any other ecclesiastical body is entitled to the praise of being considered its founder. The original conception may have come from the Philadelphia Association, but the credit of moulding this conception into a plan, and of carrying into execution that plan, would seem to belong to Dr. Manning. In an obituary notice written by the Hon. David Howell, his contemporary and official associate,* and published in the Providence Gazette, a few days after the death of Dr. Manning, he is, without qualification, designated "as the founder of the College." The

* The Hon. David Howell, LL. D., was born in New Jersey, January 1, 1747 (O. S.) and graduated at Princeton, in the year 1766. He subsequently removed to Providence, R. I. where he continued to reside till his death, in 1824, at the age of seventy-seven years. During a large portion of his protracted life, he was connected with the College in Rhode Island. For three years, he was a Tutor, and the first ever appointed in that institution; for nine years, Professor of Natural Philosophy; for thirty-four years, Professor of Law; for fifty-two years, a member of the Board of Fellows; and, for many years, Secretary of the Corporation. Except, however, as a Tutor, we have never heard that he participated in the ordinary duties of academical instruction. Though abundantly competent to the task, he never delivered, as we have reason to know, any lectures while he filled the chair of Professor of Law. After President Manning's decease, Judge Howell, at the request of the Corporation, presided at two of the Commencements of the College. On both occasions, he delivered to the graduating class, Baccalaureate Addresses, which, as specimens of undefiled English and excellent counsel, were deservedly admired. He practised law in Providence for many years, and was among the most eminent members of the Rhode Island Bar. Under the Confederation, he was a member of Congress from that State, and he subsequently filled, with great ability, several high offices, civil and judicial. In 1812, he was appointed United States Judge for the District of Rhode Island, and this office he sustained till his death. Judge Howell was endowed with extraordinary talents, and he superadded to his endowments extensive and accurate learning. As an able jurist, he established for himself a solid reputation. He was, however, yet more distinguished as a keen and brilliant wit, and as a scholar extensively acquainted not only with the ancient, but with several of the modern languages. As a pungent and effective political writer, he was almost unrivalled; and, in conversation, whatever chanced to be the theme, whether politics or law—literature or theology—grammar or criticism—a Greek tragedy, or a difficult problem in Mathematics, Judge Howell was never found wanting. Upon all occasions which made any demands upon him, he gave the most convincing evidence of the vigor of his powers, and of the variety and extent of his erudition.

opinion of the Hon. Asher Robbins is in accordance with the statement of Judge Howell. In a letter to the author, Mr. Robbins remarks: "The College, I believe, was the project of Dr. Manning, and his motive was to give to the Baptist churches a learned clergy. And this, I have no doubt, was the motive to the liberal patronage of the opulent men in Providence, of that persuasion." Morgan Edwards, in his manuscript History of Rhode Island, states that, in the year 1763, Dr. Manning recommended to several influential Baptist gentlemen, assembled at Newport, the project of establishing "a seminary of polite literature, subject to the government of the Baptists." The project was favorably received, and Dr. Manning was requested to present a plan of the proposed institution. With this request he complied, and the plan which he had prepared was approved. After some delay, the causes of which are left for the future historian of the College to relate, a charter for the institution was, in the year 1764, obtained from the legislature of the colony of Rhode Island. The original corporators, of whom Dr. Manning was one, were prominent and influential men. Among the laymen, (and they composed a large majority,) were the Hon. Stephen Hopkins, and the Hon. William Ellery, illustrious as signers of the Declaration of American Independence;—the former, distinguished for his vigorous powers and his extensive information, especially in political science; the latter, distinguished, not only for his endowments, but for his philosophical spirit and the graces of elegant scholarship. The influence of these men and of their coadjutors, was successfully put forth in behalf of the charter, which, after a long and earnest debate, was granted by a large majority.

Although the charter secures to the Baptists the control of the College, yet it recognizes, repeatedly, and in the most unequivocal terms, the grand principles of religious toleration for which Rhode Island, through every stage in her social progress, has resolutely contended. Again and again, is the College denominated in the charter as "a liberal and catholic institution;" and, were this the proper place, it would be easy to show that the claim to this noble distinction has never been forfeited.

For several years after the charter was granted, the College, for obvious reasons, advanced but slowly towards the station which it was destined to attain. In September, 1765, Dr. Manning was appointed "President, and Professor of Languages, and other branches of learning, with full power to act in those capacities, at Warren or elsewhere." This is the language of the record, which, though not obnoxious to the charge of legal precision, seems to imply, on the part of the Corporation, no want of confidence in the variety of the President's attainments.

In the year 1766, President Manning commenced his course of collegiate instruction at Warren, where it was at first proposed that the College should be established. The first Commencement was held in that town, September, 1769, at which time a class of only seven was graduated. To this class belonged the Rev. Dr. William Rogers, a Baptist clergyman of some celebrity in his day, and the Hon. James Mitchell Varnum, an advocate of almost unrivalled powers of eloquence.

An important question soon arose, as to the most eligible place for erecting an edifice for the purposes of the new institution. Although this question divided the exertions of the friends of the College, yet it did not, perhaps, in the end, retard its growth. The original plan of establishing the College at Warren was adopted, we presume, mainly in reference to the convenience of Dr. Manning, who was connected with that town by interesting personal and official ties. The counties of Newport, Providence

and Kent, zealously interposed their claims to the advantage of which the county of Bristol had become the recipient; and it was not without a patient and formal hearing of all the arguments advanced in behalf of each of the competitors, that the Corporation, in the early part of the year 1770, decided "that the said edifice be built in the town of Providence, and there be continued forever." The Corporation, at the same time, appointed a committee to assure President Manning of their cordial approbation of his administration of the affairs of the College, to request him to continue in office, and to transfer his residence to Providence, on the removal of the institution to that town. The same committee were also authorized to endeavor to procure of Mr. Manning's church and congregation their consent to his removal. The cautious delicacy with which the Corporation interfered with his existing relations presents a somewhat grateful contrast to the unceremonious and otherwise questionable modes of procedure which, under similar circumstances, are now sometimes adopted.

The result of all these proceedings may be anticipated. In the course of the year 1770, the first college edifice, now University Hall, was erected in the town of Providence; and at the expense, it is understood, exclusively of citizens belonging to the town and county of Providence. The edifice was not at once completed; but, in May, 1770, President Manning removed thither, together with his official associates, and the undergraduates of the College. The first Commencement at Providence was held on the first Wednesday of September, 1770, when a class of only four was graduated. Of this number was the late Hon. Theodore Foster, senator in Congress from Rhode Island for the period of thirteen years, and familiarly known for his spirit of antiquarian research, and for the zeal with which he collected materials for a history of that State.

Dr. Manning now entered upon a theatre of enlarged and responsible action. The College was in its infancy, and demanded his parental supervision. Its funds were scanty, and needed to be recruited. Its actual system of discipline and instruction was imperfect, and required not only to be improved, but to be adapted to the new circumstances under which it was hereafter to be administered. To these important objects Dr. Manning devoted himself, with patience and energy, and with that spirit of self-denial which is essential to the success of great enterprises, and which great enterprises are apt to inspire. In the beneficent work of establishing, within the little colony of Rhode Island, "a public seminary for the education of youth in the vernacular and learned languages, and in the liberal arts and sciences," he was aided by the efficient coöperation of the Rev. Morgan Edwards, the Rev. Hezekiah Smith, and others of his clerical brethren. It is, however, perhaps not too much to say, that, but for the enlightened zeal and substantial liberality of a few eminent Baptist laymen, citizens of Providence, the College would have been slow in winning its way to general repute. These public-spirited men, though strangers themselves to the discipline of schools of learning, knew how to prize the benefits of high intellectual culture. Though self-educated, they were without a particle of hostility to the distinctions of learning or of that affected contempt for learned men with which the uncultivated sometimes seek to console their deficiences. Moved by a generous ardor, they determined that their children and the children of their contemporaries should enjoy, to the remotest generations, opportunities for intellectual improvement denied to themselves. Well have they been repaid for their efforts in this good cause. Their activity and enterprise in the accumulation of

wealth are now well nigh forgotten; but still fresh is the memory of all their deeds in behalf of science, and letters, and religion.

The permanent establishment of the College in Providence inspired its friends with renewed confidence in its ultimate success, and stimulated them to fresh endeavors to increase its funds, and to enlarge its means of instruction. In all these endeavors, as it would seem from the records of the College, the President was conspicuous. He recommended to the Corporation measures for the advancement of the College, and, in the laborious execution of those measures, he actively participated. As one among the many proofs of his desire to promote the interests of the institution over which he presided, and of the sacrifices which he was ready to make in that cause, we here record a fact communicated by the Hon. Asher Robbins:

"The President received a letter from England, soon after the peace in 1783, in which the writer gave it as his opinion, that if a person were sent out there, for that purpose, he might obtain donations to enlarge the funds of the College, and thereby extend its usefulness. This letter was communicated to the Corporation; and the only objection to the plan was the uncertainty of success, while the expense would be considerable. Whereupon, the President volunteered to go on this mission, asking only indemnity for his actual expenses, and offering to trust to the contributions for that indemnity. This project was, however, unhappily defeated."

Dr. Manning discharged the duties of his responsible office, with unwearied assiduity and with gratifying success, till the year 1776, when the college edifice became first a barrack for the militia, and afterwards a hospital for the French army commanded by Count Rochambeau. He was then compelled to suspend his collegiate occupations, till the close of the Revolutionary war in 1783. From 1776 to 1786, no degrees were conferred. This interval of relaxation from collegiate duty, Dr. Manning diligently employed in the labors of the ministry, and in various acts of social benevolence which the perils and distresses of that period in our national history prompted him to perform. The following instance of his humane disposition is related by the venerable John Howland, President of the Rhode Island Historical Society, in a short Memoir of Dr. Manning, published in the year 1815:

"He enjoyed the confidence of the general commanding in this department, and in one instance in particular had all the benevolent feelings of his heart gratified, even at the last moment, after earnest entreaty, by obtaining from general Sullivan an order of reprieve for three men of the regular army who were sentenced to death by that inexorable tribunal, a court martial. The moment he obtained the order revoking the sentence, he mounted his horse at the general's door, and, by pushing him to his utmost speed, arrived at the place of execution at the instant the last act had begun which was to precipitate them into eternity. With a voice which none could disobey, he commanded the execution to stay, and delivered the general's order to the officer of the guard. The joy of the attending crowd seemed greater than that of the subjects of mercy; they were called so suddenly to life from the last verge of death, they did not for a moment feel that it was a reality."

Dr. Manning is now to be exhibited in a new character, and in new relations. Hitherto we have seen him ministering at the altar, or dispensing the oracles of wisdom amid the shades of the academy. We are now to note his career as a patriot statesman. In the following paragraph, Mr.

Howland relates the history of an important civil function which was confided to Dr. Manning, and by him most skilfully discharged:

"The repeated calls of the militia, while the enemy remained in this State, (Rhode Island,) operated with peculiar severity; in some districts the ground could not be planted, and in others, the harvest was not reaped in season; the usual abundance of the earth fell short, and he who had the best means of supply frequently had to divide his store with a suffering neighbor: In addition to this, laws existed in several States, prohibiting the transport of provisions beyond the State boundary. The plea for these restrictions was that there was danger of the enemy being supplied; but the real cause was to retain the provisions for the purpose of furnishing their State's quota of troops, as the war was generally carried on by the energy of the governments of the individual States. These restrictions came with double weight on the citizens of Rhode Island, as a great part of the State was in the possession of the enemy, and the remainder was filled with those who had fled from the islands and the coasts for safety. These restrictions and prohibitions were variously modified, but under all their variations, which referred chiefly to the mode of executing the law, the grievance was the same. The governor and council of war of Rhode Island, wishing to give their language of remonstrance, a power of impression which paper could not be made to convey, commissioned Doctor Manning to repair to Connecticut, and represent, personally, to the government of that State our peculiar situation, and to confer with, and propose to them a different mode of procedure. The Doctor in this embassy obtained all that he desired; the restrictions were removed, and, in addition to this, on his representation of the circumstances of the refugees from the islands, contributions, in money or provisions, were made in nearly all the parishes in the interior of Connecticut, and forwarded for their relief."

The Articles of Confederation adopted by the United States in 1781, proved, as is well known, utterly inadequate to the purposes of government. Commercial embarrassments multiplied; the public credit was impaired; and the great interests of the nation, nay, even the whole political fabric was threatened with destruction. At this crisis of depression and alarm, Dr. Manning was, by an unanimous resolution of the General Assembly, appointed, in 1786, to represent the State of Rhode Island in the Congress of the United States. The story of this interesting event in the life of Dr. Manning is well told by Mr. Robbins, in the following extract from one of his letters to the author of this Memoir. It may not be amiss here to add, that these letters were written with no view to publication; but that we have been kindly permitted, by the distinguished writer, to use them for the purpose of illustrating the character of his departed friend:

"Though he had other merits and ample for this appointment of delegate, I have no doubt the dignity and grace for which he was so remarkable, smoothed the way to it. It took place in this wise. There was a vacancy in the delegation, and the General Assembly, who were to fill it, were sitting in Providence. No one in particular had been proposed or talked of: One afternoon, Dr. Manning went to the State-house, to look in upon the Assembly, and see what was doing. His motive was curiosity merely. On his appearance there, he was introduced on the floor, and accommodated with a seat. Shortly after, Commodore Hopkins, who was then a member, rose and nominated President Manning as a delegate to Congress, and, thereupon, he was appointed, and, according to my recollection, unanimously. I recollect to have heard Commodore Hopkins say (it

was at the house of his brother, governor Hopkins where I shortly after met with him,) that the idea never entered his head till he saw the President enter and take his seat on the floor of the Assembly; and that the thought immediately struck him, that he would make a very fit member for that august body, the continental Congress.

"Congress under the old Confederation sat, as you know, in conclave; no report of their debates was published; how far Mr. Manning mingled in them, therefore, I cannot say. I recollect his speaking of one in which he participated (the subject I have forgotten) on account of a personal controversy to which it gave rise between him and a fiery young man, a delegate from Georgia, by the name, as I think, of Houston. This young man in his speech had reflected upon New England and her people. Mr. Manning repelled the attack, and by way of offset, drew a picture of Georgia and her people. This so nettled the young man that in his passion he threatened personal violence. The next day he appeared in Congress with a sword by his side. This produced, at once, a sensation in that Body the symptoms of which were so alarming, that he thought proper to withdraw, take off his sword, and send it home by his servant. In the course of the day he took an opportunity to meet with Mr. Manning, and to make him an apology.

"He must have given himself much to business then, as he seemed to be master of all the important questions which had been debated, and could give the arguments, pro and con, offered by the different speakers.

"The famous Dr. Johnson of Connecticut was a member at the same time, with whom Mr. Manning became intimate, and of whom he always spoke with admiration. The Doctor once paid him the compliment of holding the pen of a ready writer, which Mr. Manning very highly valued as coming from such a man. It was upon an occasion of drawing up a report for a committee of which both were members, and which report the Doctor professed to be much pleased with."

On receiving the appointment of Delegate to Congress, Dr. Manning asked and obtained of the Corporation leave of absence from his collegiate duties, from March till September. During this interval, the Rev. Perez Fobes, at that time a Congregational clergyman of Raynham, Ms., and soon afterwards a Professor in the College, was appointed as Vice President. Dr. Manning returned at the time designated, and quietly resumed his clerical and collegiate duties.

Dr. Manning was an enlightened friend of social order and of all those paramount interests which it is the design of government to foster and protect. He saw how inefficient the Confederation had become; and he feared that, unless a system of government, endowed with more energy, and founded on a popular basis, were established, the blessings of union and independence could not long be preserved. Hence, he was an earnest advocate for the adoption of our present national constitution. As evidence of the profound interest which he felt in the momentous question which, in the year 1788, agitated the country, we take pleasure in quoting from Mr. Howland's Memoir, the subsequent passage:

"Dr. Manning was extremely solicitous for ratification. He viewed the situation of the country with all the light of a statesman and a philosopher; and, as a prudent and well informed citizen, he took his measures accordingly. He had saved the college funds through the fluctuations and storms of one revolution, and he now saw them dissipated and lost forever, unless the new form of government should be established. He knew that several clergymen with whom he was connected in the bonds of religious union

were members of the convention, and that they were generally opposed to the ratification. He therefore repaired to Boston, and attended the debates and proceedings of the convention. His most valued and intimate friend, the Rev. Doctor Stillman, was one of the twelve representatives of the town of Boston in the convention, and zealous for the adoption; and in their frequent intercourse with their friends, who were members, they endeavored to remove the objections of such as were in the opposition; in this they were assisted by the Rev. Doctor Smith, of Haverhill, who was also a Fellow of Rhode Island College, and ardently attached to its interests; with the Rev. Isaac Backus, who was a Delegate from the town of Middleborough, and considered one of the most powerful men of the anti-federal party; they were not able to succeed. The question of ratification was finally carried by a majority of nineteen, after a full and able discussion. The writer of these sketches well recollects the cordial congratulations with which Doctor Manning greeted his friends on the decision of this convention, after his return from Boston."

In connection with the facts stated by Mr. Howland, we cannot forbear to add an incident mentioned in an interesting communication from Dr. Waterhouse to the Rev. Prof. Elton, of Brown University. On the last day of the session of the Massachusetts Convention, and before the final question was taken, governor Hancock, the President, invited Dr. Manning to "close the solemn convocation with thanksgiving and prayer." Dr. Manning, though, as Dr. Waterhouse thinks, taken by surprise, immediately dropped on his knees, and poured out his heart in a strain of exalted patriotism and fervid devotion, which awakened in the assembly a mingled sentiment of admiration and awe. The impression which he made must have been extraordinary; for, says Dr. Waterhouse, who dined in a large company, after the adjournment, "the praise of Rev. Dr. Manning was in every mouth! Nothing," adds Dr. Waterhouse, "but the popularity of Dr. Stillman prevented the rich men of Boston from building a church for Dr. Manning's acceptance."

After his return from Congress, Dr. Manning sustained no political office, and, with the exception of his patriotic mission to Boston, we do not learn that, during the remainder of his life, he engaged conspicuously in the politics of the times. For politics, however, he had a decided taste, imbibed, it is presumed, amid the exciting controversies of the American Revolution. With governor Hopkins, whom Mr. Robbins denominates, "a living library of political knowledge," Dr. Manning maintained a familiar and confidential intercourse. This association probably quickened the generous interest which he felt in the public affairs of his country—an interest entirely without acrimony or a feverish thirst for personal distinction, and which, it is believed, he retained to the last.

The connection of Dr. Manning with the First Baptist church in Providence, as their pastor, was an important event in his life. Unwilling to break the continuity of the preceding narrative, we have refrained, thus far, from noticing, particularly, this event which opened to Dr. Manning a new province of labor and usefulness.

The First Baptist church in Providence was planted, according to governor Winthrop, in the year 1639; and it is the oldest Baptist church in America. With its history prior to the year 1770, we have, here, no concern. At that time, the Rev. Samuel Winsor was its pastor. Residing at a distance from the meeting-house, and finding the duties of his office too arduous for him, he made known to his people his earnest desire to be released from services which he could no longer perform, without infringing

his paramount obligations to his family. Dr. Manning, having recently become a resident in Providence, was formally invited to preach in Mr. Winsor's meeting-house. He accepted the invitation, and preached a sermon on a Sabbath which happened to be the day for the administration of the holy communion. Dr. Manning was invited by Mr. Winsor to partake this sacred and affecting ordinance. Several of the members of the church were, however, dissatisfied, that "the privilege of transient communion" should have been allowed to Dr. Manning. This dissatisfaction led to a series of church meetings, in which the majority, however, was, in every instance, found to be on the side of Dr. Manning. The ostensible objection urged by Mr. Winsor and his followers against Dr. Manning was "that he did not make imposition of hands a bar to communion, though he himself received it, and administered it to those who desired it." As the well-informed believed, the true cause of opposition to him was "his holding to singing in public worship, which was highly disgustful to Mr. Winsor!" It being found impossible to reconcile conflicting opinions in this matter, Mr. Winsor, and those who thought like him, withdrew from the church. Dr. Manning was then, in due form, appointed the pastor, *pro tempore*, or, to use his own language, "until there may be a more full disquisition of this matter, or time to seek other help; at least until time may prove whether it will be consistent with my other engagements, and for the general interest of religion."

These ecclesiastical dissensions are now all but forgotten; and, if remembered at all, they are remembered only as impressive admonitions to the fuller exercise of that charity which "beareth all things."

Under the pastoral care of Dr. Manning, the First Baptist church in Providence increased in numbers, efficiency, and evangelical zeal. The congregation requiring the accommodations of a larger house of worship, the spacious and beautiful edifice, which is now among the chief architectural ornaments of the city of Providence, was erected; and, in May, 1775, was opened for public worship. On that occasion, Dr. Manning preached a sermon from the following text—"*This is none other but the house of God—and this is the gate of Heaven.*" He continued his ministry for many years; but, finding that his accumulating duties, as President of the College, would not permit him to do justice to his people, he repeatedly and earnestly requested them to seek for a proper person to succeed him. "At length, in a most honorable way, he resigned his pastoral office." On the last Sabbath in April, 1791, a few months only before his death, he preached to his people, his farewell sermon. It affected them to tears. Little did they dream, however, that the voice which now melted them into sadness, was now uttering, indeed, its last farewell; and that they were so soon to water with the tears of a lasting sorrow, the grave of their counsellor and friend.

We now approach the close of Dr. Manning's valuable life. At the annual Commencement in 1790, as if in prophetic anticipation of his approaching death, he requested the Corporation to direct their attention towards some suitable person as his successor. This unwelcome duty, was, however, suddenly forced upon them. On the Sabbath morning of July 24, 1791, while uttering the voice of prayer around the domestic altar, he was seized with a fit of apoplexy, in which he remained, but with imperfect consciousness, till the ensuing Friday, when he expired, aged fifty-three years.

The sudden death of a man who had filled, for so many years, such various and commanding stations, produced, throughout the community, sen-

sations of no common sorrow. All felt that a wise and good man had departed in the midst of his strength, and usefulness, and honors. His fellow-citizens sorrowed, as if for a public benefactor. The people to whom he had so long and so faithfully preached the words of eternal life, mourned that they should see his face no more. His pupils looked in awe upon him, as he lay in the deep and unalterable repose of death, and they sighed to think, that never again should they hang upon the accents of their "guide, philosopher and friend."

The Corporation immediately assembled, and the death of the President was announced by the Chancellor. Among other demonstrations of respect and affection for the deceased, a Committee was appointed to superintend the funeral, and was authorized to defray the expenses from the funds of the College.

On the day next after his death, the remains of Dr. Manning were conveyed from his mansion-house to the College Hall, where the funeral solemnities were performed by the Rev. Dr. Hitchcock, at that time the pastor of a Congregational church in Providence, and one of the Fellows of the College. The funeral, though a public one, was no empty pageant. Multitudes flocked to the College to look, for the last time, upon a face which had so often beamed upon them in kindness; and multitudes followed him to the grave which was so soon to hide him forever from their sight.

On the ensuing Sabbath, eloquent and appropriate funeral discourses were delivered, in the First Baptist meeting-house, by the Rev. Jonathan Maxcy and the Rev. Perez Fobes, both of whom were associated with Dr. Manning in the government and instruction of the College.

Over the grave of Dr. Manning, the Corporation lost no time in erecting a monument, on which is inscribed a faithful record of his worth as a statesman, scholar, gentleman and Christian.

Before we dismiss our task, it remains for us to add a few particulars relating to the personal appearance, habits, and manners of Dr. Manning, and then, without attempting an analysis of his character, to invite attention to the ability and success with which he discharged his various duties.

The advantages of a most attractive and impressive exterior,* Dr. Manning possessed in no common measure. His person was graceful and commanding, and his countenance was "remarkably expressive of sensibility, dignity and cheerfulness." In his youth, he was noted for bodily strength and activity. These qualities he was accustomed to display in the athletic exercises common among the young men of his day, and, in his mature years, in some of the severer labors of husbandry. Unpoetical as the occupation may seem, he sometimes made his own stone wall; and in the use of the scythe, he acknowledged no superior among the best trained laborers in the meadow. To his habits of vigorous muscular exercise may be attributed, in part, his excellent constitution, and the sound health, which, till within a few years of his death, he uninterruptedly enjoyed.

The voice of Dr. Manning was not among the least of his attractions. To its extraordinary compass and harmony may, in no small degree, be ascribed the vivid impression which he made upon other minds. How

* The likeness of Dr. Manning, accompanying this memoir, was engraved from a portrait, which has long been in the possession of Brown University. When this portrait was painted, or by whom, we are unable to state with confidence. Those, however, who remember Dr. Manning insist that it conveys but a very imperfect idea of his remarkably prepossessing countenance.

potent is the fascination of a musical and expressive voice! How sad to think, that, in these days of almost universal accomplishment, this mighty instrument for touching the heart of man should be comparatively neglected! When, in connection with a more careful culture of our moral being, the voice shall be trained to a more perfect manifestation of its powers, a charm, hitherto unfelt, will be lent to the graceful pleasures of life, and an influence of almost untried efficacy to its serious occasions.

The manners of Dr. Manning were not less prepossessing than his personal appearance. They seemed to be the expression of that dignity and grace for which he was so remarkable, and of which he appeared to be entirely unconscious—a dignity and grace, not artificial or studied in the least, but the gift of pure nature. He was easy without negligence, and polite without affectation. Unlike many of the distinguished men in our country, he was too well bred to adopt an air of patronage and condescension towards his inferiors either in talent or in station. As a Christian, also, he felt the importance of cultivated manners, and he acknowledged no necessary connection between the sternest fidelity to principle and the precision and austerity with which it is sometimes found associated. Like the venerable Wheelock, the founder of Dartmouth College, he abhorred all religious profession "which was not marked with good manners." *

In the intercourse of social and domestic life, his amiable disposition and versatile colloquial powers, rendered him an engaging and instructive companion. "He was," says Mr. Robbins, "of the most happy disposition and temperament—always cheerful—much inclined to society and conversation; in conversation more disposed to pleasantry than seriousness; fond of anecdote, especially if illustrative of character, of which he had a store." Indeed, so far as personal appearance, address, manners, and voice may be considered, it is given to few men to leave behind them so strong and so grateful an impression.

In the discipline and instruction of the College, Dr. Manning was eminently successful. He secured the obedience of his pupils, rather by the gentleness of parental persuasion than by the sternness of official authority. His instructions, which were always oral, never failed to command their attention, and to leave upon their minds a distinct impression. Classical learning was his forte, and to the classics and their cognate branches, he principally confined himself. Relative to this topic, Mr. Robbins furnishes an apt reminiscence. "I well recollect to have heard the students of the classes whom he chose to take through Longinus particularly, often speak with admiration of his comments upon that author, and of the happy and copious illustrations he gave of the principles from which Longinus deduces the sublime. I could readily believe the admiration was merited; for I know he had paid great attention to the general principles of oratory, and particularly to those of elocution, of which he was an admirable preceptor."

It must not be understood, however, that Dr. Manning was unacquainted with the severer sciences. This was not the case. As, however, they were less agreeable to his taste than the belleslettres, he naturally devoted his attention mainly to the cultivation of the latter. That he was a profound original thinker, or that he was a man of recondite and critical learning, is not pretended. His reading was somewhat extensive, but it was rather desultory than systematic. Indeed, between the care of the

* See Memoir of Rev. Dr. Wheelock, by Dr. Allen, published in American Quarterly Register for August, 1837.

college, the care of his church, and the care of his family,* he had not much leisure for acquisition. He was fond of conversing with those who were enabled to devote more time to study, and he sought to profit from their communications. With the late Mr. Joseph Brown, of Providence, who, says Mr. Robbins, "was profound in mechanical philosophy and in electricity," he cultivated a familiar intercourse.

The wisdom and success with which Dr. Manning directed, for the term of twenty-six years, the affairs of the College, may be inferred from the preceding narrative. Amidst many discouragements, he raised it from a very humble beginning at Warren, to a station of acknowledged respectability and usefulness. His pupils loved and revered him. Most of them are no more; but the few, who remain, still speak of him with an enthusiasm which time has mellowed—not destroyed. Of this love and reverence, an interesting proof was given, a few years since, by the Hon. Nicholas Brown, of Providence. At his own expense, he built for the University which bears his name, a beautiful edifice, and to perpetuate the remembrance of his early instructor and friend, he gave to it the name of MANNING HALL.

The dignity and grace with which Dr. Manning was accustomed to preside at the annual Commencements is happily illustrated by the following anecdote derived from Mr. Robbins: "I recollect that at one of our Commencements, a French gentleman of distinction, (I think he bore some title of nobility,) was present. He sat by Dr. Waterhouse, and was, I think, introduced and presented by him. They conversed together in Latin, either, as being learned men, they chose to converse in a learned language, or as the Frenchman being less perfect in English and the Doctor in French, they found it more easy to converse in Latin. Struck with this natural dignity and grace, the Frenchman whispered to the Doctor—*Natalis præsidere* (born to preside.) I heard this from Doctor Waterhouse himself, the next day."

For the times in which he lived, Dr. Manning may be considered as an eminent divine, and an effective preacher. He was a Calvinistic Baptist, but without a particle of sectarian bigotry. Indeed, he was singularly exempt from any of that narrowness and rigidity which professional pursuits are apt to produce, more or less, in most men. He preached the truths of the Gospel, with simplicity and fervor—with a fidelity which alarmed the presumptuous, and with a gentleness which attracted the humble. He spared not the whited sepulchre, but it was his delight to heal the bruised reed. To Mr. Robbins, we here leave the task of completing our exhibition of Dr. Manning as a preacher and divine.

"Dr. Manning was the acknowledged head of the Baptist clergy of his time. He was so considered in England as well as in this country. He corresponded with all the most eminent of his denomination in England. I have seen some of their letters to him. I recollect that one informed him

* The number and variety of Dr. Manning's cares may be inferred from the following amusing extract from a recent letter, written by Dr. Waterhouse to a gentleman in Providence: "I never shall forget what Dr. Manning, in great good humor, told me were among his trying 'experiences.' He told me that his salary was only £80 per annum, and that, for this pittance, he performed all the duties of President of the College; heard two classes recite, every day; listened to complaints, foreign and domestic, from undergraduates and their parents of both sexes, and answered them, now and then, by letter; waited, generally, on all transient visiters into college, &c. &c. Nor was this all. 'I made,' said Dr. Manning, 'my own garden and took care of it; repaired my dilapidated walls; went nearly every day to market; preached twice a week, and sometimes oftener; attended, by solicitation, the funeral of every baby that died in Providence; visited the sick of my own Society, and, not unfrequently, the sick of other Societies; made numerous parochial visits, the poorest people exacting the longest, and, in case of any seeming neglect, finding fault the most.'" Amid all these perplexing cares, which allowed him but scanty time for premeditating his sermons, we have the testimony of Dr. Waterhouse for adding that "the honorable and worthy man never complained."

that his communication upon the state of the Baptist churches in this country, and their prospects, had been published in England and extensively circulated there. It was at the time when they were contending in some of the States for independence of the State religious establishment, and for exemption from contribution to that establishment.

"At that time, certain polemics of England made war upon the distinguishing doctrine of the Baptists. This called forth defensive publications on their part. These were sent to Dr. Manning. I recollect that some of these were written with great animation, and, according to the fashion of the polemics of that day, with not a little vituperation. The Doctor of course thought the argument on his side complete and triumphant.

"He was well versed in all the learning in the controversy about their distinguishing tenet—as to the subject and mode of baptism. I believe he had read all the books extant upon that subject; but the learned Dr. Gill was his favorite author. His writings he considered a treasure of Biblical learning.

"His pulpit discourses were all *ex tempore*, because he believed this mode, though written compositions were more interesting to scholars, to be more interesting and more efficacious to a mixed congregation made up of all classes of society. His manner was earnest, but never vehement. He made no effort at oratory, or at display of learning. It is true, he occasionally touched and dwelt upon some doctrinal point; but it was incidentally, as it were, and subordinate to some practical view, the scope of his discourse."

What has already been said supersedes the necessity of additional remark respecting Dr. Manning's capacity as a statesman. He was formed rather for the theatre of action than for the shades of academic seclusion; and, had he devoted himself exclusively to politics, he would unquestionably have stood foremost among the public men of his times.

On the Christian character of Dr. Manning his life is the best eulogy. His religion was wrought into the texture of his moral being. It exerted a pervading and habitual control, regulating his principles, tastes, habits and opinions. It exhibited no disproportions, it delighted in no bustle; it was reflected in no strong lights. In life it was his informing spirit—in death his sustaining hope.

Our task is finished. We cannot, however, quit it, without commending to the young men of our country the example of JAMES MANNING. How diligently and cheerfully did he labor for the good of others! Thus laboring, what valuable results did he accomplish! And all this, too, without the aids of abstruse learning, without ample leisure for self-cultivation, with powers distracted by care, and spirits perhaps saddened by economical solicitude. He labored, be it remembered, not for himself, but for others, and, in language breathing a holier inspiration than that of poetry, may be conveyed the GRAND MORAL OF HIS LIFE—

> "Love thyself last,
> Let all the ends thou aim'st at, be thy country's,
> Thy God's, and truth's."

BIOGRAPHICAL NOTICES OF EARLY GRADUATES AT BROWN UNIVERSITY.

[By WILLIAM G. GODDARD, M. A., Professor of Belles Lettres in Brown University.]

AMONG the pupils of President Manning, of Brown University, were many gifted young men. Several of them arrived at eminence in life, and when a history of Rhode Island shall be given to the world, their names will be recorded as among the most distinguished of her sons. We have not the means, and this is not the place, to do full justice to these men, but we subjoin a few brief notices of some of them, by way of appendix to the life of their venerated Preceptor.

JAMES M. VARNUM.

General JAMES MITCHELL VARNUM, was born in Dracut, Ms., 1749, and he graduated at Rhode Island College, in 1769. While an undergraduate, he indicated a remarkable capacity for learning, and although somewhat dissipated in his habits, he made handsome acquisitions. After completing his professional studies, he established himself as a legal practitioner in the town of East Greenwich, R. I. He rose rapidly to distinction at the bar; and, as an advocate, stood without a rival. The Hon. Asher Robbins shall describe his powers of eloquence: "I have heard him speak in our courts and in our legislature. He spoke without effort, and without gesture, in one steady stream of utterance, but with tones well modulated. He was very unequal; at times, careless and incorrect in language, and common-place in thought, and, at times, extremely eloquent, abounding in happy turns of thought, and striking beauties of expression. His eloquence appeared to me to be the gift of nature, not at all prepared; and to come upon him by fits, as it were, by inspiration." In 1777, he was appointed a Brigadier General in the revolutionary army; but after some service, he in 1779 resigned his commission. In 1786, he was a delegate to Congress from his adopted State, and in 1787, he was appointed a Judge of the Northwestern Territory. He died at Marietta, Ohio, in the year 1790, at the early age of forty. In closing this sketch of a very uncommon man, a remark made several years since by the celebrated Thomas Paine to the Hon. Nathan F. Dixon of Rhode Island, may not inappropriately be quoted. Meeting Mr. Dixon, casually, at a public house in Stonington, Ct., Paine made inquiries respecting Gen. Varnum, with whose powers, as an advocate, he was not unacquainted, adding, "I have heard the most distinguished orators in the British Parliament and in the French Convention, but I have never heard one superior in powers of eloquence to Gen. Varnum." Paine, though a man of most abandoned principles and profligate life, was, in this matter, no incompetent critic.

SAMUEL WARD.

Colonel SAMUEL WARD, of the revolutionary army, was born in Westerly, R. I., in the year 1756. He was prepared for college under the immediate care of his accomplished father, the late Gov. Ward, of Rhode Island. In the year 1771 he graduated at the early age of fifteen. Soon afterwards, the country was agitated by its mighty struggle for independence. With youthful enthusiasm he embarked in the perilous contest. At the early age of eighteen we find him in command of a company, and soon afterwards he accompanied Arnold and his gallant associates, in their march through the unexplored wilderness to Quebec. In this march, they encountered almost insupportable fatigues, and suffered dreadful privations. To appease the torments of hunger, they actually subsisted on dogs and reptiles, and, what is more affecting still, they devoured even their shoes, and the leather of their cartridge boxes! At

the attack on Quebec, captain Ward was made prisoner, but was exchanged the following year. It does not comport with the plan of these Notes, to trace his eventful and brilliant military career, with the particularity of the historian. It should, however, be added, that he commanded a regiment in the celebrated retreat from Rhode Island, although he was not commissioned as a Lieutenant Colonel until the next year. At the termination of the war, Col. Ward retired from the army, and engaged in mercantile pursuits. He established himself in the city of New York, and for a time, his high mercantile probity and intelligence were rewarded with ample success. He ultimately, however, experienced the vicissitudes incident to commerce, and a season of disaster forced him to make a voyage to Europe, for the purpose of accommodating his affairs. He happened to be in Paris when Louis XVI. was beheaded by those ferocious actors in the drama of the French Revolution, who perpetrated the worst crimes under the sacred name of liberty. On his return to his native land, Col. Ward retired from business to a farm in East Greenwich, R. I., where he resided till about the year 1817, when, desiring to be nearer to his sons, several of whom had embarked in business in New York, he was induced to remove to a farm in the vicinity of that metropolis. Here he lived, for several years, in the enjoyment of some of the best blessings of life—a serene conscience, filial love, and the spontaneous homage of all who had the pleasure to know him. Upon the death of his wife, a daughter of the late Gov. Greene of Rhode Island, he removed to the city of New York, where, after a residence of a few years, he closed his useful and honorable life, in the year 1832, aged seventy-five years. Col. Ward, though amply qualified for the most responsible duties of civil life, could seldom be induced to emerge from his modest seclusion. In 1786, he was one of the Commissioners from Rhode Island to the Convention which assembled at Annapolis, Md., for the purpose of considering the state of trade, and the propriety of a uniform system of commercial relations. Col. Ward was on his way to Annapolis, when, hearing that the Convention had adjourned, he returned to his home. There is also another passage in the life of Col. Ward, which, however it may suit the passions and the prejudices of the times to misrepresent it, will, in the judgment of posterity, impair, in no degree, his titles to the respect and the confidence of his countrymen. Together with George Cabot, Harrison Gray Otis, Nathan Dane, Roger Minot Sherman, and other able and patriotic men, he was a member of the Hartford Convention. This is a topic, however, which, although we have no desire to shun it, may be thought to belong more properly to politics than to literary history. We cannot close this imperfect sketch of Col. Ward, without adding that he was a ripe classical scholar, a gentleman of most winning urbanity of manners, and a man of sterling intellect, and unblemished honor.

SOLOMON DROWN.

Solomon Drown, M. D., was born in Providence, in the year 1753. He graduated at the age of twenty, and soon after engaged in the study of medicine. After obtaining his medical degree, he visited Europe, for the purpose of completing his professional education. On his return to Providence, he practised medicine in that town till he, shortly afterwards, removed to Ohio. He did not remain there long, but again returned to Providence, where he remained till 1792, when ill health compelled him once more to migrate. After residing in West Pennsylvania nine years, he returned in 1801, to Rhode Island, and settled in the town of Foster, where he passed the remainder of his days, in professional and agricultural pursuits, and in the cultivation of his taste for botany and for elegant letters. In 1811, he was appointed Professor of Materia Medica and Botany in Brown University, and for two or three seasons he delivered lectures to a class of medical pupils. He also lectured on botany to the undergraduates of Brown University, and to a private class of citizens. He died in 1834, at the advanced age of eighty-one years. Botany was his favorite pursuit, and he directed his attention, not more to the philosophy of the science, than to its practical uses in agriculture and medicine. He was a

member of the American Academy of Arts and Sciences, and an honorary member of several other learned bodies. His occasional addresses which have been published, are creditable to him as a man of taste and varied acquisitions. In 1825, he published the "Farmer's Guide," a work of great practical value to the agriculturist. Dr. Drown, after all, was not well fitted for the active pursuits of life. He had a mind prone to contemplation, and had he been the incumbent of a scholarship in an English University, it is not too much to say, that his genius, under circumstances thus congenial to the exercise of its powers, would have exhibited itself in some work which "the world would not willingly let die."

BARNABAS BINNEY.

BARNABAS BINNEY, M. D. This gentleman was among the earliest pupils of Dr. Manning. He died ere he had reached the prime of manhood; but he lived long enough to leave upon the hearts of those who best knew and most loved him, an enduring record of his worth. Responding to our solicitations, a lady, one of Dr. Binney's immediate descendants, has kindly favored us with the following sketch of his life and character, which it gives us great pleasure to present to the public. It is the offering of affection, but without exaggeration; a discriminating and eloquent tribute to virtues upon which hath long been placed, the seal of immortal life.

"The early death of Dr. Binney, during the infancy of his children, and the death of their mother which succeeded it, have left his descendants but few particulars of his youthful days. His short career, however, is still regarded by surviving friends, with the most animated respect and affectionate admiration; and if they fail to collect and combine the minute circumstances which aided in the formation of his distinguished excellence; if they cannot refer to all the methods of culture which contributed to his future worth and accomplishments, they know enough to perceive in general, that the discipline of such a character as his must have commenced under enlightened judgment, and exemplary regularity; while they would be ready to admit, that he possessed a natural vigor, which, had he not commanded advantages, would soon have surmounted the want of them.

"Barnabas, son of Barnabas and Avis Binney, was born in Boston, in the year 1751. His father, a man of active and energetic temper, was extensively engaged in commerce, to which, it is supposed he would have bred his son. His mother, of the family name of Ings, was a lady of uncommon cultivation and piety; and to her early and perhaps imperceptible influence, we may ascribe the decided bias of her son's mind to liberal studies. As a child, he exhibited an acute sensibility to the beauties of English literature, and soon desired to pursue the stream up to its ancient and inexhaustible fountains.

"From associations of friendship, probably, Mr. Binney was entered a student of Rhode Island College, instead of the older institution near his paternal home. In that honored seat of learning, he devoted himself to all that was then taught, and attracted the esteem of the amiable President Manning, who often spoke of him as a youth of the finest abilities, and most persevering diligence. In 1774, he received the highest distinction of his class, and wrote and delivered an English oration, which was immediately published, and long considered, near his native soil, with the most favorable estimate of its merit. At the close of his collegiate life, he appears to have directed his views to the study of medicine, to which, indeed, a residence of some months with an eminent physician in London, had, while yet a youth, confirmed his preference. To this end, he assiduously attended the lectures of the Philadelphia school, and in due time, received from it a degree. The death of his father in Demarara, recalled him to Boston, where his care of the family mansion and effects, then, and long afterwards, indicative of liberality and comfort, detained him for some time. In 1777, he returned to Philadelphia, and intermarried with the eldest daughter of Mr. Henry Woodrow, originally of Monmouth County, New Jersey. To this event, he ever believed

himself to be largely a debtor for all the important benefits of a well-assorted and most happy connection. The state of the times, and the prospect of professional advancement, induced him to accept the post of senior surgeon of one of the hospitals for the American army. In this station, he remained for more than three years, and acquired both experience and reputation. At the conclusion of the peace, he established himself in Philadelphia, and commenced his walk of city practice. His success was less dilatory than usual; and few young physicians have conciliated a more thorough confidence and esteem, or, in a few years, laid a better foundation for both distinction and emolument. His health, however, declined, and in the course of 1786, he relinquished his professional duties, and arranged his private affairs with the utmost precision and order. In the hope of restoration, more with his friends than with himself, he sat out, accompanied by his wife, for the Berkeley Springs of Virginia. There, after a few desponding weeks, his strength failed, and he determined to return and die at home. He lived only to reach the house of a friend on the way; and after a few hours, passed in the utterance of deep tenderness to his wife and children, and of piety and resignation to the will of God, on the 21st of June, 1787, he closed his mortal existence.

"Here, the scant notices of his life are expended, and the few points, no way remarkable, perhaps, on which affection or kindred could linger, are lost by the indistinctness of distance. But the memory of Dr. Binney, deserves a tribute beyond the mere entries of time and place. His attainments, and his embellishments, were much above the general state of improvement. His fine intellectual powers—his various and elegant knowledge—his refined and polished manners, would alone have given him elevation; while strength of principle—decision and energy of action—sensibility and tenderness, made a combination of qualities engaging to all, and wholly influential and commanding in the circle of domestic friends. If a fault could be suspected in a character so finely constituted, and so richly adorned, it arose from what David Hume has happily discussed in one of his essays, and called "A Delicacy of Passion," which rendered him intensely susceptible of pain, or of enjoyment—of honor, or of dishonor—of the very threatenings of moral disorder—almost, of external negligence. He indeed, "felt a stain like a wound," and aware of his sensitive and vivid perceptions, habitually put forth his vigilance to control them, and to defend the passes to uneasiness, which his better judgment pronounced to be dangerous.

"Dr. Binney possessed an ardent love of letters, which neither business nor illness could long estrange. He wrote with ease and elegance, and cherished both the taste and the talent for poetical composition. He was intimately connected in friendship with some of the first men of his time, and allied by the warmest personal attachment to the lamented young Gen. Warren of Boston, of whom, it is said, to his closing days, he fondly spoke, as of a model of worth. He celebrated his generous self-sacrifice and untimely fall, in some beautiful stanzas, alike illustrative of his own devotion to the cause of civil liberty, and of his friendship and veneration for the accomplished soldier."

To the above interesting sketch we have nothing to add, except the remark, that academical distinctions seem to be a sort of *heir loom* in the family of the Binneys. Dr. Binney graduated at Rhode Island College, in 1774; his son, the Hon. Horace Binney, graduated at Harvard, in 1797; his grandson, Horace Binney, Jr., Esq., graduated at Yale, in 1828. Each received the highest honors of his class.

SAMUEL EDDY.

Hon. Samuel Eddy, LL. D., was born in Johnston, R. I. He graduated in 1787, and was a classmate and friend of Dr. Maxcy, afterwards President of the College. He read law, but never practised it. In 1798, he was elected by the people, Secretary of the State of Rhode Island, and was re-elected to that office without opposition, for twenty-one years in succession. Resigning the Secretaryship, he was elected, for three terms, a Representative in Congress from his native State. He subsequently sustained the office of Chief Justice of

the Supreme Court of Rhode Island, for eight years, and till sickness compelled him to resign it. Judge Eddy is still living,* and is justly respected for his uprightness and intelligence, and for the extent and variety of his attainments. He is no debater, but he writes with uncommon purity, accuracy and force. To several branches of natural science he has devoted much of his leisure, and he has made valuable collections of specimens to illustrate them. The Transactions of the Massachusetts Historical Society are enriched with several contributions from his pen.

JONATHAN MAXCY.

Rev. JONATHAN MAXCY, D. D., was born in Attleborough, Ms., in 1768. He graduated in 1787, and was, the same year, appointed one of the College Tutors. In 1791, he was appointed Professor of Divinity; and, in September, 1792, he was elected President of the College, in the place of Dr. Manning. He was about the same time ordained as the pastor of the First Baptist Church in Providence. In 1802, he resigned the Presidentship of Rhode Island College, having been elected President of Union College, at Schenectady, N. Y. Here he remained till 1804, when he removed to Columbia, S. C., having been chosen the first President of the South Carolina College. Over this institution he continued to preside till his death, in 1820, aged fifty-two years. In 1801, Harvard University conferred upon him the degree of Doctor of Divinity. Several of his Orations, Sermons, and Baccalaureate Addresses have been published. In justice to his fame, they ought to be collected and preserved in some enduring form. Dr. Maxcy was a highly gifted man, an accomplished instructor, and a most eloquent preacher. May it not be long, ere some of his friends shall seek to rescue from oblivion the fast perishing memorials of his brilliant and commanding intellect!

JAMES BURRILL.

Hon. JAMES BURRILL, LL. D., was born in Providence, in 1772. He was prepared for college by William Wilkinson, Esq., then an eminent classical and mathematical teacher in that town. He graduated at the early age of sixteen, and after completing his professional studies, he commenced, at the age of nineteen, the practice of the law in his native town. So rapid was his rise at the bar that, at the age of twenty-five, he was elected, by the people, to the responsible office of Attorney-General, and this office he continued to hold, amid the vicissitudes and competitions of party, for about sixteen years, until bodily infirmity compelled him to retire from the bar. In 1816, he was elected Chief Justice of the Supreme Court of Rhode Island; and, a few months afterwards, a Senator in Congress. He attended only four sessions of that body, his valuable life having been prematurely terminated by a pulmonary disease, Dec. 25, 1820, in the 49th year of his age. During his short career in Congress, Mr. Burrill won for himself a very high rank. To the Senate of the United States there perhaps never had belonged a more useful legislator or a more practical statesman. All who knew Mr. Burrill marvelled at the opulence of his resources, and at his power to command them at pleasure. In the operations of his mind there was no indication of excess, of feebleness, or of confusion. On the contrary, he was always judicious, luminous, and forcible—master of an infinite variety of facts and principles, and ever ready in applying them. He seldom wrote, although he was capable of writing well; and it is sad to think that his fame, as a lawyer and as a statesman, must soon become only a matter of dim, traditionary recollection.

JAMES FENNER.

Hon. JAMES FENNER, LL. D., the son of the late Governor Arthur Fenner, of Rhode Island, was born in Providence, in the year 1771. He graduated in 1789, with the highest honors of his class. He early formed a taste for politics, and to that taste his reading and habits of life have been conformed. In 1804,

* Judge Eddy departed this life, on the 3d of February, 1839, several weeks after these Notices were sent to the Publisher.

he was elected, by the legislature of his native State, a Senator in Congress. In 1807, he resigned this high office, and was elected by his fellow-citizens Governor of Rhode Island, for four successive years. After several years passed in retirement, he was again elected Governor in the year 1824; and he remained in office for seven years. Governor Fenner is still living, in the enjoyment of an ample patrimony, and in the full possession of all his powers. Though a private citizen, he still interests himself warmly in public affairs; and he continues to exert an influence which vigorous talent, strong impulses, and direct purposes never fail to command.

ASA MESSER.

Rev. Asa Messer, D. D., LL. D., was born in Methuen, Ms., in the year 1769. He graduated in 1790, and soon afterwards joined the First Baptist church in Providence, then under the pastoral care of the Rev. Dr. Maxcy. In 1792, he was licensed by this church to preach, and, in 1801, he received ordination. He was elected a Tutor in 1791, and remained in that office till he was elected, in 1796, Professor of the learned languages. In 1799, he was appointed Professor of Mathematics and Natural Philosophy; and this station he continued to hold till the resignation of Dr. Maxcy, in 1802, when he was chosen President of the College. For twenty-four years, he presided over its affairs; diligently and efficiently participating in the duties of instruction and supervising, with no common practical sagacity, its disordered finances. During his administration, the College continued to flourish. An increased number of pupils resorted thither, and, at no antecedent or subsequent period in its history, have the classes ever been so large. After having been connected with the College, either as a pupil or an officer, for the term of nearly forty years, Dr. Messer, in the year 1826, resigned the office of President. Possessing a handsome competence, the fruit in part of his habitual frugality, he was enabled to pass the remainder of his life in the enjoyment of independent leisure. After his retirement from collegiate toils, his fellow-citizens of Providence elected him, for several years, to responsible municipal trusts; and these trusts he discharged with his characteristic punctuality and uprightness. Dr. Messer died, after a short illness, and to the inexpressible regret of his family, in the year 1836, aged sixty-five years. His religious opinions, especially for the last twenty years of his life, corresponded nearly to those of the General Baptists of England. He was a strenuous advocate for the supremacy of the Scriptures, and for their entire sufficiency in matters of faith and practice. As a preacher, he wanted the attractive graces of elocution; but he never failed to address to the understanding and the conscience the most clear and cogent exhibitions of the great practical truths of the Bible. For what is termed polite literature he had no particular fondness, but he was a good classical scholar, and was well versed in the Mathematics, and the several branches of Natural Philosophy. In moral science, also, we have known few better reasoners or more successful teachers. In fine, Dr. Messer was remarkable, rather for the vigor than the versatility of his powers; rather, for solid acquirement, than for captivating embellishments; rather for wisdom than for wit; rather for grave processes of ratiocination, than for the airy frolics of fancy. In 1824, he received from Harvard University the honorary degree of Doctor of Divinity, having previously received the same degree from his *Alma Mater*, and that of Doctor of Laws from the University of Vermont.

JONATHAN RUSSELL.

Hon. Jonathan Russell, LL. D., was born in Providence in 1771. He graduated, in 1791, with the highest honors of a class distinguished for talents and scholarship. While an undergraduate, he cultivated with ardor that talent for writing, which, in after life, won for him such merited distinction. His genius and taste were eminently favorable to elegance and eloquence in composition. He eagerly received all instruction upon the subject of his favorite study, and to these instructions he added the discipline of practice and a familiar intercourse with the best models, ancient and modern. Mr. Russell was bred

to the law, but he never engaged in the practice. He subsequently embarked in the pursuits of commerce, and visited Europe on some commercial enterprise. His predominant taste, however, was always for politics, and, in political science he was well versed. He occupied, in the service of his country, several high and responsible diplomatic stations, and he performed their duties with acknowledged ability. For several years, he represented the government of his country as Minister Plenipotentiary at Stockholm; and was one of the five commissioners who negotiated the treaty of peace with England, at Ghent, in the year 1814. On his return to his native country, he settled at Mendon, Ms., and was soon afterwards elected a Representative in Congress from the district in which he resided. For several of the last years of his life, his health declined, and, in 1832, he died at Milton, Ms., aged sixty-one years. Mr. Russell had no skill as a forensic or parliamentary speaker; but, as a writer, he possessed versatile and eminent gifts. He wrote, not only with facility, but with uncommon elegance and force—and, when the subject permitted, with a caustic severity not often surpassed. Excepting the Fourth of July Oration, which he delivered in Providence, in 1800, (and which has passed through many editions,) and his diplomatic correspondence while in Paris, London and Stockholm, Mr. Russell has left scarcely any permanent record of the various intellectual gifts and accomplishments for which he was distinguished.

WILLIAM HUNTER.

Hon. WILLIAM HUNTER, LL. D., was born in Newport, R. I. He graduated in 1791, and shared, with Mr. Russell, the highest honors of his class. Soon afterwards, he went to England, and read law in the Temple, and attended the courts in Westminster Hall. On his return, he was admitted to the bar, and immediately commenced the practice of law. He soon rose to eminence in his profession, and, till his election to the Senate of the United States, in 1811, he was one of the most successful and eloquent advocates at the Rhode Island bar. While a member of the Senate it was a matter of regret that he seldom engaged in debate; but, on one or two occasions, he delivered elaborate speeches which obtained for him a very high rank as a statesman and as a parliamentary orator. In 1821, Mr. Hunter's term of office as Senator having expired, he resumed the practice of his profession, and continued it, till the government of his country, in the year 1834, appointed him Charge d'Affairs at the court of Brazil. Since that time, he has resided at Rio Janeiro, faithfully and ably discharging the high diplomatic functions which have been intrusted to him. Perhaps no man in Rhode Island has enjoyed the advantages of a more accomplished education than has Mr. Hunter; and that little commonwealth can probably boast no mind more rich and elegant—none more various in its tastes, or more capable of extracting from art and from letters their nobler inspirations.

AN ACCOUNT OF THE RHODE ISLAND HISTORICAL SOCIETY.

[Prepared by the Hon. WILLIAM R. STAPLES, a Judge of the Supreme Court of Rhode Island.]

THE Rhode Island Historical Society dates its origin from the accidental meeting of a few gentlemen at the office of William R. Staples, in Providence, on the 19th day of April, 1822. The events that had made that day so memorable in the history of the United States, became the topics of conversation. The reflection that most of the minute and most interesting scenes in the war of the Revolution, rested solely in the fast fading memory of those that participated in them, naturally led the conversation to the early history of the State of Rhode Island, which was only to be gathered from mere fleeting tradition and from documentary evidence, scattered over every part of the State. Many valuable historical papers were known to be in the possession of persons, who

took no care to preserve them, and more than one instance was related, in which they were denied house room, and thrown to the winds. After much consideration as to the most effectual method of staying the ravages that time and the carelessness of individuals, were making in historical documents illustrative of the early history of the State, a chairman was appointed and a resolution passed, that they would establish a Historical Society. Jeremiah Lippitt was the chairman, and William R. Staples the secretary, of this meeting. The record does not name the gentlemen present at this first meeting. Walter R. Danforth, William Aplin and Charles N. Tibbitts were present, and perhaps some others. A committee was appointed to draft a petition to the General Assembly of the State for a charter of incorporation, and to obtain the signatures of other individuals favorable to the project. This petition was presented to the succeeding May session of the Assembly, and at the session in June the following charter was granted.

Charter of the Rhode Island Historical Society.

WHEREAS, Jeremiah Lippitt, William Aplin, Charles Norris Tibbitts, Walter R. Danforth, William R. Staples, Richard W. Greene, John Brown Francis, William G. Goddard, Charles F. Tillinghast, Richard J. Arnold, Charles Jackson, and William E. Richmond, have petitioned this General Assembly to incorporate them into a Society, by the name of the Rhode Island Historical Society: Therefore,

Section 1. *Be it enacted by the General Assembly, and by the authority thereof it is enacted*, That the aforesaid persons, together with such others as they shall hereafter associate with them, and their successors, are hereby constituted, ordained and created a body corporate and politic, by the name of *The Rhode Island Historical Society, for the purpose of procuring and preserving whatever relates to the topography, antiquities, and natural, civil and ecclesiastical history of this State;* and by the name aforesaid shall have perpetual succession; and by the same name are hereby made able and capable in law, as a body corporate, to have, hold and enjoy goods, chattels, lands and tenements, to the value of five thousand dollars, exclusive of their library, cabinet and historical collections and antiquities, and the same at all times to dispose of; to have a common seal, and the same at pleasure to change and destroy; to sue and be sued, to plead and to be impleaded, to answer and to answer unto, to defend and to be defended against, in all courts of justice and before all proper judges; and to do, act and transact all matters and things whatsoever, proper for bodies corporate to do, act and transact; and to establish and enact such a constitution and such by-laws as shall be deemed necessary and expedient, provided that they be not repugnant to the laws of this State, or of the United States; and to annex to the breach of those laws such fines as they may deem fit.

Sec. 2. *And be it further enacted*, That the said corporation be further authorized and empowered to elect and qualify such officers as may by them be deemed necessary; to be chosen at such time, and to hold their offices for such period, as the constitution of said corporation shall prescribe; and to appoint and hold such meetings as shall be thought proper.

Sec. 3. *And be it further enacted*, That said society shall establish two cabinets for the deposit and safe keeping of all the ancient documents and records illustrating the history and antiquities of this State; one of said cabinets in the town of Newport, for the safe keeping of the records of the early history of the southern section of the State, and the other in the town of Providence, for the safe keeping of the historical records of the northern section thereof; and that the anniversary of said society be holden in said Providence.

Sec. 4. *And be it further enacted*, That Jeremiah Lippitt, be authorized and empowered to call the first meeting of the corporation, within three months from the granting of this charter, giving public notice of the same.

In pursuance of the fourth section of this charter, the first meeting was called by Mr. Lippitt at the Manufacturers' Hotel in Providence on the 29th day of June, 1822. This hotel was then kept by John Wilder, in the building now occupied by the Providence Museum, opposite the First Baptist meeting-house, on North Main Street. Richard W. Greene was the chairman, and William R. Staples the secretary, of this meeting. A number of gentlemen residing in different parts of the State were, at this meeting, admitted members of the corporation. At an adjourned meeting on the 2d day of July, further additions were made to the members. At this meeting it was resolved to hold the first

election of officers on the 19th day of that month, that being the anniversary of the granting of the Royal Charter which is the foundation of the present government of the State of Rhode Island. A committee who had been previously appointed to prepare a constitution were directed to report at that time.

The late venerable Moses Brown presided at the first election. The record of the previous proceedings having been read, a constitution reported and adopted, the coporation proceeded to the election of its officers. The constitution, as revised at the annual meeting in 1835, is as follows.

Constitution of the Rhode Island Historical Soceety as revised and adopted at the Annual Meeting holden July 21, 1835.

ARTICLE 1.—OF MEMBERSHIP.

Sec. 1. The Rhode Island Historical Society shall be composed of resident, corresponding and honorary members; the first class to consist of individuals residing within the State: the second, of such natives of, but residents without, the State and others as evince a taste for historical pursuits, and who, by communications and otherwise, are calculated to subserve the interests of the Society: the third, of those individuals in different sections of the Union and in foreign countries, who have signalized themselves by their talents, knowledge or zeal in scientific and literary investigations or antiquarian researches, relative to matters similar to what appertain to the objects of this Society, or have rendered themselves worthy of the honor, by the encouragement and patronage they have extended towards this or similar societies.

Sec. 2. No person shall be admitted a member of this Society, unless by ballot at the annual meeting, a majority of the members present voting in his favor, and unless he shall have been recommended by the Board of Trustees; power, however, being granted to the Board, in cases where the interests of the Society might be injured by a delay until the annual meeting, to elect corresponding and honorary members.

Sec. 3. Every member elect shall acknowledge his membership in writing to the Secretary, or by signing the constitution and by-laws, within one year from the time of his election, (unless distance should require a longer period,) or said election shall be void.

Sec. 4. The Resident members shall pay an admission fee of three* dollars, be subject to such tax or taxes as the Society may, from time to time, see fit to impose, provided they do not exceed the sum of three dollars in one year, and they alone shall be entitled to vote at the meetings of the Society.

Sec. 5. Any Honorary or Corresponding member removing into, and residing in this State, shall cease to be an Honorary or Corresponding member, but may become a Resident member by complying with the requisitions relating to that class of members.

ARTICLE 2.—SOCIETY MEETINGS.

Sec. 1. The annual meeting of the Society shall be holden in Providence on the 19th day of July; provided, however, that when said 19th falls on Sunday, the annual meeting shall be holden on the Tuesday following.

Sec. 2. Special meetings of the Society shall be called by the Secretary on the written request of the President, or any five Resident members, one week's notice being previously given thereof, in a Providence and in a Newport newspaper.

Sec. 3. At all meetings of the Society, seven Resident members, including either the President, one of the Vice Presidents, the Secretary or Treasurer shall be necessary to form a quorum for the transaction of business.

ARTICLE 3.—OFFICERS.

The officers of the Society shall be, a President, two Vice Presidents, a Secretary, a Treasurer, a Librarian, and Cabinet Keeper for the Northern, and one for the Southern District, and a Board of Trustees, consisting of sixteen, of whom the President, two Vice Presidents and Treasurer shall constitute four.

Sec. 2. The officers shall be chosen at the annual meeting, and shall hold their offices until others are chosen in their stead; provided, that when the Society shall not convene on the day of their annual meeting, they may elect their officers at any other meeting legally called, and may also fill any vacancies that may have occurred since the election.

ARTICLE 4.—OFFICERS' DUTIES.

Sec. 1. President. The President shall preside at all meetings of the Society and of the Board of Trustees, preserve order thereat, give the casting vote and perform such

* Altered to five, at an adjourned meeting, August 5, 1835.

other duties as usually appertain to the like office. In his absence, one of the Vice Presidents shall officiate, and in their absence, the senior Trustee present.

Sec. 2. Secretary. The Secretary shall keep a record of all the proceedings of the Society, be ex officio, Secretary of the Board of Trustees, and as such, keep a record of their doings, be the organ of communication of the Society and Board, notify all meetings of both bodies, acknowledge all donations received through the Board, and give notice to the Cabinet-keeper to take charge of the same, and upon the appointment of any committee, shall forthwith notify the first-named member thereof, stating the duties imposed and the time at which they are to make report.

Sec. 3. Treasurer. The Treasurer shall keep an accurate account of the pecuniary concerns of the Society, shall pay no bills, except by order of the Society or Board of Trustees, shall present his accounts to the Board to be audited, preparatory to each annual meeting, and, at said meeting, report the state of the Treasury and of the financial concerns of the Society. He shall also exhibit his books and papers, whenever required so to do by the Society or Board, and shall give bonds with surety to the satisfaction of the Board for the faithful discharge of his several duties.

Sec. 4. Trustees. The Board of Trustees shall meet regularly on the day of the annual meeting of the Society immediately subsequent to the adjournment thereof, and also on the first Tuesdays in October, January, April and July. Special meetings shall be holden, whenever, by order of the President, due notice is given thereof by the Secretary on or before the day fixed upon for holding the same. At all meetings, regular or special, five shall be requisite to constitute a quorum for transacting business. The Board shall have power to fill vacancies that may occur in any offices, until the next succeeding meeting of the Society: they shall receive donations, audit the Treasurer's accounts and cause the same to be laid before the Society at the annual meeting, superintend and manage all the concerns of the Society in such manner as they may deem advisable, provided they do not infringe upon the rights, privileges and true interests of the Society; and they shall, annually, make a written report of their doings, and of the general concerns of the Society.

Sec. 5. Cabinet Keepers. The Librarians and Cabinet Keepers, shall safely preserve in such places as the Society or Board of Trustees may from time to time designate, all books, manuscripts, papers, ancient memorials, documents and other articles, intrusted to their charge; they shall record in books kept for that purpose, a catalogue in detail, of whatever is contained in their respective departments, giving the title of each book, paper, &c., and, in case of donations, stating the donor's name, unless otherwise by him requested; they shall, at the first meeting of the Board by them severally attended, subsequent to the reception of any donation, announce the same thereto, and at the annual meeting of the Society, shall make a written report of all additions made to the Cabinets, by purchase or otherwise, during the year immediately preceding.

Article 5.—Miscellaneous.

Sec. 1. Every committee appointed by the Society or Board of Trustees, shall report in writing at the time required by the vote of appointment, or by order of the Board, and in case of failure so to do, the committee shall be ipso facto discharged.

Sec. 2. No manuscript shall be removed from either Cabinet, or any copy taken thereof, or extract made therefrom, without a special permit for the purpose, previously obtained from the Board of Trustees.

The general objects of the Society are set forth in their charter. Soon after their organization, a circular was prepared, calling the attention of the public to those objects; an extract from it follows:

The Society would call the attention of members and correspondents to the following subjects:

1. Topographical sketches of towns and villages, including an account of their soil, agriculture, manufactures, commerce, natural curiosities and statistics.
2. Sketches of the history of the settlement and rise of such towns and villages, and of the introduction and progress of commerce, manufactures and the arts, in them.
3. Biographical notices of original settlers, revolutionary patriots, and other distinguished men who have resided in this State.
4. Original letters, and documents, and papers illustrating any of these subjects, particularly those which show the private habits, manners or pursuits of our ancestors, or are connected with the general history of this State.
5. Sermons, orations, occasional discourses and addresses, books, pamphlets, almanacs and newspapers, printed in this State; and manuscripts, especially those written by persons born or residing in this State.

6. Accounts of the Indian tribes which formerly inhabited any part of this State, their numbers and condition when first visited by the whites, their general character and peculiar customs and manners, their wars and treaties and their original grants to our ancestors.

7. The Indian names of the towns, rivers, islands, bays and other remarkable places within this State, and the traditional import of those names.

8. Besides these, the Society will receive donations of any other books, pamphlets, manuscripts and printed documents, with which any gentleman may please to favor them.

Most of the business of the Society has been transacted by their Board of Trustees. During the first year, this board held monthly meetings, but since that time, quarter yearly meetings have been required by the constitution.

The number of resident members is not limited either by charter or constitution. The establishment of two Cabinets, one in the southern and the other in the northern section of the State, was made at the request of some of the members residing on Rhode Island. The measure has not produced the advantages that the movers anticipated.

The Society has published only four volumes of Collections. The first contains "A Key to the Language of America." This work was written by Roger Williams, and published in London in 1643. It is frequently referred to by cotemporary as well as later writers, as a work of the highest authority in relation to the language and customs of the Narragansett Indians. Zachariah Allen, one of the members of the Society, procured a manuscript copy to be made from the work in the Bodleian Library at Oxford, England, which he generously presented to the Society. The volume was printed from that copy.

The second volume contains "Simplicity's Defence against Seven-Headed Policy." This was written by Samuel Gorton, the founder of the religious sect of Gortonists or Gortoneans, and published by him in London in 1646. The author was one of the first settlers of Warwick, R. I., and this work contains a narrative of the troubles and persecutions he and his companions endured in effecting that settlement. The work as republished contains notes and appendices explanatory of the text, which were collected by William R. Staples.

The third volume contains "The Early History of Narragansett," written by Elisha R. Potter, of South Kingstown. It is a minute and faithful history of that part of the State.

The fourth volume contains "Callender's Century Sermon." This Sermon was delivered by the Rev. John Callender, in Newport at the close of the first century after the settlement of the Island of Rhode Island, by the English. It contains the only history of Rhode Island ever published, and has ever sustained the reputation of a correct and impartial history of the first century. The original work as presented to the public by the Society is enriched by many valuable and interesting notes, prepared by Professor Elton of Brown University. This edition of Callender's Sermon is an important accession to the historical works relating to that period.

The attention of the Society has been directed to the *collection* of historical materials rather than to the publication of them. This has been owing partly to the immediate danger to which such materials were exposed, and partly to the state of the funds of the Society. The want of means, not of materials, is a sufficient excuse for not having published more than they have. Their cabinets abound in matter which would be useful as well as interesting, if published. After the decease of Vice President Foster, the Society purchased of his representatives, the collections, which he had been engaged in making, during a long life devoted to historical research. They have procured copies to be made of all orders and papers in the office of the Secretary of State in Massachusetts relating to this State. The papers collected by the Rev. Isaac Backus, author of "The History of the Baptists," are deposited in their Northern Cabinet, as are also the letter book and correspondence of Ezek Hopkins, the only individual who ever received a commission as Admiral in the Navy of the United States. The Society regard as peculiarly valuable, their files of newspapers. With great labor and at great expense, they have succeeded in procuring an almost perfect file of "The Providence Gazette," the earliest paper printed in Provi-

dence. Their files of most of the other newspapers ever printed in the State are nearly perfect. Their collection of Aboriginal remains, is not large. It contains, however, some very handsome specimens of their tools and implements of war. To this department the Royal Society of Northern Antiquaries at Copenhagen, made a very valuable addition, by a donation of about forty specimens of similar implements and tools from the North of Europe. Their library consists of more than four hundred volumes. The works are generally of an historical character and for the most part relate to the United States. By exchanges and purchases, the Society has obtained almost perfect sets of the American Quarterly Register, and of the transactions and publications of the various Historical and Antiquarian Societies in this country, and also of the Royal Academy of Sciences at Lisbon, and the Royal Society of Northern Antiquaries at Copenhagen. With the last named Society, a constant correspondence has been kept up since 1830, to the mutual assistance and advantage of each.

Among the earliest benefactors to the Society was the late Joseph Howard. He presented to the Society the plate from which the diploma or certificate of membership is printed. Soon after their incorporation, the State gave the Society five hundred dollars, to aid them in the general objects of their association. By the liberality of the Providence Library Company and the Redwood Library in Newport, the Society was freely supplied with places of deposit for their cabinets, at the first institution of the Society. The cabinet in Providence was subsequently kept in a commodious room, loaned for that purpose by Messrs. Brown & Ives, and is now in the Arcade, by the liberality of Cyrus Butler, Esq. In 1830, the heirs of the late Nathan Waterman gave the Society a contingent interest in a lot of land at the corner of Waterman and Benefit Streets, large enough for a commodious hall. This interest became a vested one in 1835. The Society have recently procured the necessary drawings and estimates for the erection of a suitable building for their accommodation on this lot, and measures are in train to carry the design into execution the coming year. This building is to be of stone, and in the Egyptian style of architecture. The Society has a fund of four thousand dollars, which is devoted to this object, and with such funds as there is a fair prospect of raising by subscription, it will prove sufficient for the purpose.

In the winters of 1834 and 5, and 5 and 6, the Society made attempts to aid their pecuniary resources, and awaken a public interest in the objects of their association, by courses of public lectures. The result in a pecuniary point of view was small. The lectures however gave an impulse to public feeling in favor of the Society and its ultimate aim and objects, the good effects of which are still felt and appreciated. As Lectures on Local History afford useful information and innocent amusement, they commend themselves to the reflecting part of the community, and as an efficient means of directing public opinion toward the history of our country, they are deserving of the patronage of every true patriot. A combination of several Historical Societies in this matter, might enhance the value and diminish the labor of each.

The present number of Resident members is ninety-four.—The Corresponding and Honorary members are numerous both in this country and in Europe.

The progress of the Society is onward, not indeed so rapid as some of its members desire it should be, but still so much so as to afford reasonable ground to hope that its labors will continue to be honorable to its members and useful to the cause in which they are engaged.

OFFICERS OF THE SOCIETY FROM ITS ESTABLISHMENT.

Presidents.	
James Fenner,	1822—32
John Howland,	1833
First Vice Presidents.	
Henry Bull,	1822—32
William Hunter,	1832—35
Christopher G. Champlin,	1835
Second Vice Presidents.	
*Theodore Foster,	1822—28
*Samuel Eddy,	1828—31
John B. Francis,	1831—35
*Moses Brown,	1835—37
Romeo Elton,	1837
Secretaries.	
William R. Staples,	1822—30
Thomas H. Webb,	1830

* Dead.

TREASURERS.

John B. Francis,	1829—34
John Howland,	1834—33
John R. Bartlett,	1833—36
Thomas W. Dorr,	1836

CABINET KEEPERS IN SOUTHERN DISTRICT.

*Stephen Gould,	1829—30
Benjamin B. Howland,	1830—36, 1838
Stephen Gould,	1836
George G. King,	1837

CABINET KEEPERS IN NORTHERN DISTRICT.

William R. Staples,	1822
Walter R. Danforth,	1823
*Joseph Howard,	1824
John G. Anthony,	1825
Albert G. Greene,	1826—36
William R. Staples,	1836

TRUSTEES.

Job Durfee,	1822—28
Albert C. Greene,	1823—24
*Samuel Eddy,	1823—24
Richard W. Greene,	1822—32
*Philip Crapo,	1822—29
William E. Richmond,	1822—36
William G. Goddard,	1822—29, 1836
William Aplin,	1822—25
Christopher E. Robbins,	1822—28
John B. Francis,	1824—30
John Pitman,	1824—31, 1836
Tristam Burges,	1824—28
Nathaniel Bullock,	1825—30
William Hunter,	1827—32
David Benedict,	1827
Nicholas G. Ross,	1828—30
Joseph L. Tillinghast,	1828—35, 1837
Stephen Branch,	1828
Thomas F. Carpenter,	1828
William H. Taylor,	1828
William R. Staples,	1830—37
Usher Parsons,	1830—35
Albert G. Greene,	1830
William Wilkinson,	1831—33
George Baker,	1831—36
Thomas H Webb,	1832—33, 1835
Romeo Elton,	1832—37
George A. Brayton,	1833
John C. Brown,	1834
*Stephen Gould,	1834
Robert Johnston,	1835
Richard J Arnold,	1836
Edward B. Hall,	1837
Joseph Mauran,	1838

THE IPSWICH FEMALE SEMINARY.

HISTORY.

THE IPSWICH ACADEMY was incorporated in February, 1828, and opened for the reception of young ladies in the month of April following. A building had been erected for purposes of education, three years before. This was done by subscription. Arrangements having been made in the winter of 1828, with Miss Z. P. Grant, then Principal of the Adams Female Academy at Derry, N. H., to open the building for a Female Seminary of a high order, the owners obtained an act of incorporation by the name of "The Proprietors of the Ipswich Academy." The entire management and control of their property was committed to a Board of Trustees, who were not to exceed thirteen, a majority of whom were to be proprietors. The academy building, however, was not to be leased for more than five years at one time, without the concurrence of the proprietors. It had been expected that the stock would be profitable to the owners; but the Trustees succeeded in obtaining the consent of the proprietors to lease the building to Miss Grant, free of rent. The conditions were, on her part, that she should furnish the requisite instruction, on her sole responsibility, and conduct the school on the plan before pursued at Derry, with such improvements as she might, from time to time, see fit to introduce; and on theirs, that they should furnish such aid and co-operation as they could in carrying the design of the school into effect. Besides the building, the Trustees furnished a pair of very valuable globes, given them by a gentleman of Boston, and books to the value of $25, purchased with a donation of that sum from one of the Board. With these exceptions, all the books, apparatus and accommodations, have been furnished by the Principal of the school.

The principal features of the plan, on which the Adams Female Academy at Derry had been conducted by Miss Grant, were as follows; a thorough course of English studies, occupying three years; the arrangement of the pupils at entrance in three regular classes, each occupying a year; provision for devoting much time and attention to biblical study and instruction; the exercise of the same care and supervision over the young ladies in and out of school, as if they were her own daughters; while certificates at the close, were given to those only, who had, on examination, furnished evidence of having gained a thorough

knowledge of each study in the prescribed course. The Academy at Derry was continued on this plan four years.

As already mentioned, the Ipswich Female Seminary was opened in April, 1828. A primary department was connected with it from its commencement until the Autumn of 1831. None, however, were admitted into the department from abroad, under twelve, and very few from the town under ten years of age. Since 1831, it has been the established rule to recieve none under fourteen, and in the winter term, very few have been received under sixteen. In the spring of 1834, the number of pupils from abroad was limited to a few over one hundred; to be determined in a measure by the convenience with which they could be accommodated. In 1836, in addition to an established limitation as to age, a given amount of intellectual attainments began to be required. At present, it is important that those who are received should have a thorough acquaintance with mental and written Arithmetic, modern Geography, Watts on the Mind, the History of the United States, and Sullivan's Political Class Book; and should have made considerable proficiency in ancient Geography, and English Grammar.

The Trustees pledged themselves to provide the members of the school with accommodation in families, so that two ladies should have the exclusive occupancy of one room; and that in winter, not more than four should study by one fire. Since the spring of 1830, a house capable of accomodating thirty-three boarders, besides the family which has the care of it, has been occupied exclusively for the use of the school. The Principal and most of the teachers have usually boarded in this family, and its privileges have always been in great request. The conduct of the young ladies here, is of course, directly under the eye of the teachers. The care of engaging boarding places in town, and of assigning rooms and room-mates, belongs also exclusively to the teachers. This secures to them a great control over the influences operating on the pupils out of school. It is made the business of a particular teacher, to acquaint herself with the wants and wishes of the young ladies in regard to their boarding places, rooms and room-mates, and to make such arrangements for their personal comfort and accommodation, as if they were all members of the same family. Those who are in the boarding-house, and those who are not, bear to the Principal the same degree of responsibility; and all have the same regular hours for meals, sleep, relaxation, exercise and study.

In April, 1835, an association was formed for the purpose of "assisting young ladies in the Ipswich Female Seminary, to qualify themselves for the business of education, and other benevolent labors in the cause of Christ." By the rules of the association, no person could receive aid, unless she had given evidence of piety for at least six months previous; had attained to eighteen years of age; had already acquired more than a common school education, and had been successfully engaged in teaching; nor unless she possessed promising talents. For the first three years, the association extended aid to forty young ladies of promising intellectual powers, of high cultivation, and decided piety. The amount thus expended, was $4,294. Of the number thus aided, twenty were in April, 1838, employed in teaching, four were married, two were in feeble health, one deceased, and thirteen still in the course of education. Of the $4,294 loaned to these beneficiaries, the association was obliged to borrow $1,100, in consequence of the pressure of the times. The Hon. William B. Banister of Newburyport, is Secretary of the association; and George W. Heard, Esq. of Boston, Treasurer.

The Principal furnishes the Institution with the use of two piano fortes, a chemical and philosophical apparatus, and a small mineralogical cabinet. The library of the Principal together with that of the young ladies' reading society, contains nine hundred volumes. The library of the reading society, is not attached to the Ipswich Female Seminary; but is, by its constitution, placed at the disposal of the present Principal.

Course of Study.

The course consists of primary studies, and two years in the regular classes, called junior and senior.

STUDIES AND TEXT BOOKS.

Primary Studies.

Written Arithmetic,	Adams's.
Algebra,	Bailey's and Day's.
English Grammar,	Murray's.
Modern and Ancient Geography,	Woodbridge's Universal Geography and Atlas, and Worcester's Ancient Atlas.
History of the United States,	Goodrich's.
Government of the United States,	Sullivan's Political Class Book.
Botany, commenced,	Phelps's.
Improvement of the Mind,	Watts's.
Rhetoric, commenced,	Newman's.

Studies of the Junior Class.

English Grammar, continued,	Murray's.
Rhetoric, concluded,	Whateley's.
Human Physiology,	Hayward's.
Euclid's Geometry,	Simson's or Playfair's.
Botany, concluded,	Beck's.
Natural Philosophy,	Olmsted's.
Chemistry,	Beck's.
Astronomy,	Wilkins's.
Intellectual Philosophy,	Abercrombie's.
Philosophy of Natural History,	Smellie's.

Studies of the Senior Class.

Some of the preceding studies reviewed and continued.	
Outline of Geology,	Mather's.
Ecclesiastical History,	Marsh's.
Logic,	Whateley's.
Natural Theology,	Paley's.
Moral Philosophy,	Wayland's.
Analogy of Natural and Revealed Religion to the constitution and course of Nature,	Butler's.
Evidences of Christianity,	Alexander's.

Of these studies, Algebra, Botany, Human Physiology, Philosophy of Natural History, Butler's Analogy, and the Evidences of Christianity, have been added to the course within the last ten years. This has been done by making some additions every year, when the Principal has been present to superintend in person. The course in History, Natural Philosophy, Rhetoric, and several other branches, has been considerably extended. Calisthenic exercises and vocal music have also been added to the course.

The year is divided into two terms, and two vacations. The first or summer term, commences the last Wednesday in May, and continues sixteen weeks. The second, or winter term, commences the last Wednesday in October, and continues twenty-four weeks. The regular time for admission into the school, is at the commencement of the summer and winter terms. The time for admission into the regular classes, is at the close of the academic year in April. Those, therefore, who are in school only during the summer term, never enter the regular classes. Each young lady at entrance, brings in a written statement of the studies she has previously pursued, and is thoroughly examined in such of them as belong to the regular course. The results of this examination, together with the written statement of the pupil, are recorded and preserved. At the close of the year in April, those who pass a thorough examination in the primary studies, or in such studies of the course as are equivalent to them, are admitted to the junior class. Those who are found to possess in addition, a thorough knowledge of the studies of the junior class, are admitted to the senior; and those who have passed in like manner, a strict examination in the studies of the senior class, besides all the preceding, receive a testimonial of having completed with honor the course of study in the Seminary. In recitation, the regular classes are not kept distinct; the pupils being arranged in temporary classes, as the greatest improvement of each and all requires.

Calisthenic exercises were introduced into the school in 1830. They were

then limited to what is now denominated the first series. In the summer of 1833, another set of exercises was added, called the second series. In 1836, a third series was introduced, which is not ordinarily taken by any young lady during the first term of her attendance at school, nor before she has become familiar with the first and second series. With the exception of a few, who are averse to both mental and bodily effort, the course is attended to with increasing interest until its close. These exercises can be performed either with or without music. Much attention has been paid to calisthenics since their introduction into the school, and after eight years' thorough use of the system, a high value is placed upon it, as a means of pleasant relaxation, and of promoting ease and gracefulness of motion.

In the autumn of 1830, vocal music was introduced into the school, and has been continued to the present time. All the pupils have taken part in these lessons, and very nearly all have made such progress as to join in the daily exercises in singing. The success of this department has been very decided, and it has tended very much to promote the social enjoyment of the pupils, and the general welfare of the school.

Plans of Government and Instruction.

From the views here presented of the nature and design of the Institution, it will be seen, that it is in all its principles and character very far from being a mechanical system, depending for its success, on mere ordinary fidelity in the performance of a routine of duty, on the part of those who are to carry it into effect. In this case, very much, perhaps a great deal more than usual, depends upon the personal ascendency which the Principal and the teachers can maintain, on intellectual and moral grounds, over the minds of the pupils. Of course, the degree of success which has at different times been attained, has necessarily varied with circumstances, such as the health of the Principal, her presence or absence, and the character and dexterity of the assistants employed.

The whole school is divided into several sections, with reference principally to age, but partly to maturity of character and habits. Each section is under the special care of a teacher, whose duty it is to be acquainted with the health, habits, intellectual improvement, and moral and religious state of every young lady in her section; to attend to the investigation and recitation of a Bible lesson every week; to be the friend and adviser of each; to interest herself in every thing that concerns their general improvement; and in very many respects, to sustain the same relation to her section, as the Principal of a small school does to her pupils. She meets her section every day, usually at the close of school duties in the afternoon, to receive from each member an account of her performance of her duties in and out of school during the day. Some social exercise usually enlivens these meetings of the superintendent with her section, which are then closed with prayer. The relation is fraught with lively interest and profit to both parties. These duties, however, are in some cases superseded by the Principal's assuming the direct supervision of the conduct of the whole school.

At the opening of the Institution, the proportion of teachers to pupils, was intended to be as one to twenty, but after the introduction of vocal music, calisthenics, mezzotinto painting, and an extensive course of drawing, the proportion was increased to that of one to fifteen, and very few have been employed either as teachers or assistant pupils, who have not received a part, at least, of their education, at the Seminary. Besides cherishing towards the Principal a filial confidence and affection, they are fitted to enter heartily into her views, and are ready to co-operate vigorously with her in the execution of her plans. Each teacher is urged to aim at promoting the highest good of the pupils, as cheerfully as though they were her own sisters, and to avoid every unnecessary exposure of their faults and weaknesses. The established rule of the teachers, is, to refrain from conversation even with one another, respecting the defects of the pupils, unless the good of the individual or of the school requires it. Special care is taken to abstain from severe remarks concerning them, and from such as are suited to excite emotions of the ludicrous. In short,

the teacher's duty is, to aid the pupils in correcting whatever is defective in their character and habits, and to make continued and persevering efforts for their highest moral and spiritual good.

The aim of the Institution is, to govern the pupils as much as possible, by leading them to govern themselves. When it is considered desirable to introduce a new regulation, it is commonly proposed and fully stated to the whole school; and its tendency to promote the greatest good *on the whole*, is clearly exhibited. The appeal is then made to the benevolence, as well as to the judgment of the entire school, on the question of adopting the proposed rule. The dissent, if any, is usually small. The regulation being thus adopted, the pupils formally pledge themselves to observe it, and to keep an account themselves of their performance or failure, in methods adapted to the purpose. They are uniformly treated as if perfect confidence was felt, that they would do this with fidelity. It is not taken for granted, under any circumstances, that they intend doing wrong, and are to be watched and guarded by others to prevent it; but that they wish to do right, and desire the aid and co-operation of their teachers in correcting their faults and making improvement. Experience seems to show, that the pupils of the Seminary may be trusted, in the first instance to approve of just and wholesome rules; and then, to make known to the Principal, or to the sectional superintendent, their failures in keeping them; and at the same time, effectual measures are adopted to guard against, and to detect insincerity. The advantages experienced from this method, are confidence and affection in the pupils towards the Principal and teachers, a personal interest in the order and prosperity of the school, satisfaction with its government, readiness to obey, very general good humor, cheerful submission to necessary restraint, and a thorough establishment of the real authority of the Principal in the hearts of the pupils. The government is thus intended to be rather *in* them than *over* them.

In regard to mental discipline and improvement, the pupils are led to understand, that the great object in the seminary is, not to finish, but to commence education; not to furnish all the knowledge they may need, but to show where and how it may be gained. Woman is regarded, not as designed to devote herself to any single department of intellectual effort, but to move quietly on, in the silent discharge of very many different, though highly responsible duties. The teachers aim, therefore, at a thorough and symmetrical cultivation of the mind. Choice is made of studies to be included in the course, with the closest reference to this leading object. The plans of study and recitation are adapted to the same end. The pupils pursue not more than two or three studies at a time; and, in the prosecution of them, they are expected, not merely to recite from memory the language of the text-book, but to investigate the subject, to enter as fully as possible into the views of the author, and to be able to give his meaning in words of their own. When the nature of the subject permits, the recitation often takes a much wider range than the mere lesson given out. In such cases, great latitude of investigation and discussion is encouraged. This secures a lively interest in the recitations, and promotes application on the part of the pupil in study hours. Interest and curiosity are likewise often stimulated by calling the attention of the young ladies to the difficulties of a lesson when it is assigned. In astronomy, for instance, the attention of the class, at the time of receiving their lesson, may be directed to some passage particularly obscure, with the expectation that they will ascertain its meaning; or sometimes, to facts stated, of which the reasons are to be sought, as why is Venus brightest when only one-fourth of her disk is illuminated, or how can she be morning star two hundred and ninety days successively. One plan at the recitations, is to allow each pupil the privilege of bringing in written questions, on any part of the lesson she does not understand; and each is liable to be asked any question pertaining to the lesson brought in by the members of the class, except her own. Difficulties are thus proposed to such as had not discovered and presented any themselves, in writing, and they are thus stimulated to a closer study of the next lesson. A very considerable degree of interest is thus awakened in the recitation, and the different answers coming in from all sides, on some point of difficulty

increase the excitement, until often, the close of the recitation hour arrives too soon for the highly occupied minds and absorbed attention of the class. In the exercises in intellectual philosophy particularly, there is great scope for freedom of discussion. The text-book is examined critically, and pupils are led to exercise their own judgment in respect to the correctness of the author's views. Inquiries suggested by the study of the lesson, but not treated of in it, are freely brought in by the pupils in writing and discussed, sometimes in several successive exercises. Frequent appeals are made to the consciousness and observation of the pupils themselves, in order that they may accompany their theoretical study of philosophy, with the careful notice of the operation of their own minds. It is thus intended to prepare them to read understandingly on the subject, and to form independent and well-grounded opinions.

The study of the Bible holds a very prominent place, as a means of intellectual as well as of moral discipline. Exercises in it have sometimes been attended to daily. No other study receives so much attention during the year. There is always a biblical exercise on Monday morning, for the whole school, in which portions of the Scriptures are investigated, much as in a well conducted Bible class. Each pupil is required to bring to this exercise the result of not less than two hours private preparation. This biblical lesson is uniformly reviewed on some subsequent morning of the same week. In conducting these exercises, particular attention is paid to the biographical, historical and narrative parts of Scripture. The geography of the scene described, the manners and customs alluded to, the state of the country, and the traits and peculiarities of individual character are brought to view, so as in some degree to transport the pupil in imagination to the age and country in which the events occurred. The character and conduct of prominent individuals in scripture history, are particularly studied, and in all, the special aim is, to bring clearly to view the points of moral interest, and lessons of moral conduct, which the narratives involve, and to carry out the principles thus developed to their practical application, in the daily discharge of duty; while all discussions of merely abstruse and useless questions are avoided.

At the end of each week, or about every fourth or fifth lesson, the classes, instead of receiving a new lesson, review what they have recited during the week. When they have finished about one-fourth of a book, they review that fourth, and in the same manner each succeeding fourth together with all that precedes. At the close, the whole study is reviewed. This done, no farther exercises are necessary to prepare the pupils for examination in any part of the book, or through the whole; and no other preparation is made for the regular examinations of the school.

A powerful influence is exercised over the opinions and conduct of the pupils by familiar lectures from the Principal. These are given to the whole school several times a week. Instruction is thus given on a variety of points connected with health, dress, diet and exercise. The proprieties of life, the domestic qualifications requisite to perfect the female character, are exhibited in these lectures as only a lady could do it, in the presence of ladies alone. Many things, such as taking care of their own rooms, having their wardrobes in order, exercising daily in the open air, &c., are reduced to rules in these lectures, and come into the accounts mentioned heretofore. The subject of manners, including courtesy, personal appearance, &c., is freely discussed in these lectures. Conscience is brought to bear upon this object as upon every other. The pupils are taught that untidy dress, loud talking, awkward movements, and the like, detract from the comfort and happiness of their friends; while correctness in these particulars, gives them a more happy personal influence, and enables them to promote more highly the enjoyment of all around them. They are led to see, that such carelessness is peculiarly injurious in educated ladies, and that its tendency is retrograde from civilization. A general desire for correctness of deportment being thus produced, principles are established, observation quickened, taste refined, and a foundation laid for continued improvement. Methods of study, motives to it, course of reading in after life, modes of teaching children, &c., are also among the great variety of topics embraced in these

lectures. Sometimes an outline of history, or a course on intellectual philosophy, is given to the whole school in this way.

Great care is taken to cultivate consciousness in the pupils. This is done by the lectures above described, by their accountability to the Principal, or the sectional teachers, by personal conversations with individuals, by the parental watch and care uniformly exercised over them, and by the general spirit of the Institution. The members of the school are led to pass judgment on the most common things and actions, in a moral point of view. They are taught to estimate things by their nature and tendencies. Is it right? Is it in conformity with the law of love? are questions constantly pressed home with the view of so establishing these principles that they shall come up in their minds spontaneously, and become guides to the conduct of life. The pupils are led, too, to take an active interest in each other's progress, and in the general welfare of the school; and they make known to the Principal any thing which is wrong, if their own efforts or influence are not sufficient to set it right.

In all the plans of the school, the object is, to secure the highest condition of spiritual as well as intellectual progress, for all the pupils. To this end, the pupils have their time fully occupied, are urged to fidelity in that which is least, as well as in much; and at the same time they are carefully guarded from all excitement or irritation about trifles. Quietness of demeanor, correctness of deportment, sweetness of temper, and diligence in study, are first sedulously cultivated as a preparation for the descent of the Holy Spirit. The arrangement which is made to give each young lady two half hours every day for retirement, aids greatly in producing serious reflection. Two or three mornings in a week, the Principal occupies from a quarter to half an hour in unfolding and illustrating some Scripture truth. At first, she addresses mainly the understandings of the pupils, increasing in closeness of application from week to week. The result has ordinarily been, that among the pupils, in the course of a few weeks, an extensive personal interest has been felt in the salvation of the soul. Such has been the fact each term for several years past. At length, meetings for special religious instruction and conversation are appointed, at which a large part of those pupils who are not professors of religion, often appear. The results for several years have shown, that more than half of those who enter the school impenitent, and remain for any length of time, experience a change, and go away with a warm and permanent interest in the Redeemer's kingdom. Many others subsequently meet with the same change, and refer the origin of their conviction to the influence received at the Seminary. Much effort is also made for the religious progress and improvement of professing Christians. Among the special means used for their growth in grace, is a weekly meeting in which they all assemble to receive instruction. Practical subjects are presented and pressed with great urgency and closeness of application. Another special means is the division of Christian professors into small circles of ten or twelve, led by one in whose piety and judgment they have confidence. They meet weekly. Frequently each member of a circle gives a report as to her fidelity and enjoyment in closet duties, her trials, her conflicts, and her labors with the impenitent. This meeting greatly promotes Christian intercourse. The members of the same circle become intimate as Christians, attached as friends, and willing fellow laborers in the kingdom of Christ. Besides these meetings, the professors of religion residing in the same family, unite in a circle for prayer on the Sabbath.

From the commencement of the school until 1834, it was open almost daily for the reception of company, and many of its friends and patrons availed themselves of the opportunity to witness the common exercises. Since 1834, besides the opportunity of attending the daily exercises, company has been admitted to the regular examinations, which have been held near the middle, and just before the close of each term.

Such are the general plans and arrangements of the Seminary. In respect to details, there is great variety. The particular modes of conducting recitations, for example, vary from time to time, or are modified by the particular genius of the individual teacher, while steadiness of progress in the course

prescribed, is at the same time carefully secured. No stimulus of emulation is employed, nor are the pupils encouraged to compare themselves with one another, or to fix their standard at any particular limit of excellence or attainment. The mind of each one is directed simply to the point of aiming at what she, as an individual ought to do, without regard to what she may have been accustomed to do, or to what those around her accomplish. Nor is it taken for granted, that the conscience is always enlightened, but special efforts are made to explain and illustrate the principles on which its decisions ought to be founded. In respect to attendance upon the religious and literary exercises of the school, and all other similar duties, the principle is adopted that they ought not to omit them, unless, from the state of the health or other reasons, it would be *wrong* to attempt to perform them. Thus the effort is made to subject every thing to the control of moral principle, and to form the character and regulate the habits and attainments, so as to make all subservient to the moral and religious welfare of the pupil.

The average number of pupils per term for four years in the Adams Female Academy was seventy-nine; for eleven years at Ipswich, one hundred and sixteen; including both for fifteen years, one hundred and six. The number of different pupils for the whole period, is one thousand six hundred and seventy-four, of whom forty-four attended both schools.

Of this whole number, have attended as follows:

Time of attendance.	*At Derry.*	*At Ipswich.*
One year or less,	192	1,020
One year to two years,	46	306
Two years to three years,	12	91
Three years to four years,	10	25
Over four years,		16
Whole number,	260	1,458
Have completed the course,	26	119
Weeks of term time in a year,	28	40 to 44

Of the whole number at Ipswich, have been as follows:

Missionaries under the A. B. C. for F. M.	20	
under the Baptist Board,	1	21
Teachers in New England and Middle States,		400
do. at the West,	57	
do. at the South,	31	88

Of these eighty-eight teachers, continue teaching:

At the West, (of whom are married, 10,)	37	
At the South, (of whom are married, 2,)	20	
Returned, and teaching in New England,	7	
Married, and do not teach, (deceased, 3,)	17	
At home, (in feeble health, 1,)	6	
Deceased while teaching,	1	88

A Brief Survey of the Congregational Churches and Ministers in the County of Middlesex, and in Chelsea in the County of Suffolk, Massachusetts, from the first Settlement of the Country to the present Day.

[By Samuel Sewall, M. A., Pastor of the Church in Burlington, Ms.]

[Continued from page 279.]

Churches, when gathered; Ministers.	*Native Places.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or resigned.*	*Died.*	*An. Æt.*	*Authorities. Brief Remarks.*
WAYLAND;								
First Church, (1)								(1) Formed by division of Sudbury Church.
Feb. 11, 1723 (2)								(2) McKean's Serm. at ordn. of Wight. Appendix.
William Cooke (2)	Hadley (3)		H. U. 1716	March 20, 1723		Nov. 12, 1760	64	(3) Rev. Mr. Perkins, Amherst.
Josiah Bridge (2)	Lexington (4)	Dec. 28, 1739 (n)	H. U. 1758	Nov. 4, 1761		June 19, 1801	62	(4) Williams's Cent. Disc. p. 28.
Joel Foster (5)	Warren (n)	1758 (1755 ?)	D. C. 1777	†Sept. 7, 1803 (2)		Sept. 25, 1812	58	(5) List of Ministers in Hampshire County in Am. Quart. Reg. May, 1838.
John B. Wight (6)	Bristol, R. I.	May 6, 1790	B. U. 1808	Jan. 25, 1815 (2)	May, 1835			(6) Rev. Mr. Hyde.
Richard T Austin (7)	Waldoborough, Me.	May 6, 1809	B. C. 1831	Sept. 28, 1836	Sept. 1838			(7) Rev. Mr. Austin.
Trinitarian Church.								
May 21, 1828 (1)								
Levi Smith (1)	Kent, Litchf[d] Co., Ct. (2)		Y. C. 1818	Jan. 21, 1829	Nov. 26, 1832			(1) Church Records.
Lavius Hyde (2)	Franklin, Ct.	Jan. 29, 1789	W. C. 1813	†July 22, 1835				(2) Rev. Mr. Hyde.
HOPKINTON;								
Church of,								
Sept. 2, 1724 (1)								(1) Cent. Serm. by Rev. Mr. Howe.
Samuel Barrett (2)	Boston	Dec. 9, 1700 (3)	H. U. 1721	Sept. 2, 1724		Dec. 11, 1772	73	(2) Howe's Cent. Serm. pp. 6—28.
Elijah Fitch (2)	Windham, Ct.		Y. C. 1765	Jan. 15, 1772		Dec. 16, 1788	43	(3) S. Greele, Esq., from Boston T. Records.
Nathanael Howe (2)	Ipswich	Oct. 6, 1764	H. U. 1786	Oct. 5, 1791		Feb. 15, 1837 (4)	73	(4) Obit. Not. in Boston Recorder, March 25.
Amos A. Phelps (5)	Farmington, Ct.		Y. C. 1826	Sept. 14, 1830	March 18, 1832			(5) Rev. Mr. Howe.
Jeffries Hall (6)	Cornish, N. H.	Feb. 3, 1802	A. C. 1829	June 5, 1833	(n)			(6) Rev. Mr. Hall.
John C. Webster (7)	Hampton, N. H.	1810	D. C. 1832	†Dec. 19, 1838				(7) Rev. Dr. Cogswell, Boston.
Unionville Church.								
Jan. 22, 1834 (1)								(1) Rev. Mr. McIntire. (n).
James McIntire (1)	Oxford, Chest. Co., Pa.	1808	J.C.Pa. 1827	Jan. 22, 1835 (n)	Sept. 11, 1838 (2)			(2) Rev. Mr. Brigham, Framingham.

Westford;													
First Church,													
Nov. 15, 1727	(1)												
Willard Hall		Medford	(*)	Mar. 11, 1703(n)	H. U.	1722	Nov. 15, 1727	(1)			Mar. 19, 1779(2)	77	(1) Church Records, vol. i.
Matthew Scribner		Norwalk, Ct.	(3)		Y. C.	1775	Sept. 29, 1779,	(n)	Nov. 10, 1789(4)				(2) Tomb Stone.
Caleb Blake	(3)	Wrentham		May 1, 1762 (5)	H. U.	1784	Feb. 29, 1792	(4)	Feb. 28,	1826			(3) Rev. Mr. Blake.
Ephraim Randall	(1)	pr. Easton	(*)		B. U.	1812	†April 30,	1829	May 1,	1831			(4) Church Records, vol. ii. (n).
													(5) Rev. Mr. Luce.
Union Church,													
Dec. 25, 1828	(1)												(1) Boston Recorder, Feb. 5, 1839.
Leonard Luce	(2)	Rochester		May 14, 1799	B. U.	1824	April 8,	1829					(2) Rev. Mr. Luce.
Holliston;													
Church of,													
Oct. 31, 1728	(1)												(1) Rev. Mr. Demond.
James Stone	(1)	Newton		June 8, 1704 (2)	H. U.	1724	Nov. 20,	1728			July 19, 1742	39	(2) Rev. Mr. Bates, Newton, from Newton Rec. of Births, &c.
Joshua Prentiss	(1)	Cambridge		April 9, 1719 (3)	H. U.	1738	May 18,	1743		1784	April 24, 1788	70	(3) Cambr. Rec. of Births, &c.
Timothy Dickinson	(1)	Amherst		June 25, 1761, (4)	D. C.	1785	Feb. 18,	1789			July 6, 1813	53	(4) John Farmer, Esq.
Josephus Wheaton	(1)	Rehoboth		Mar. 16, 1788(4)	B. U.	1812	Dec. 6,	1815			Feb. 4, 1825	37	
Charles Fitch	(1)	Williamstown			W. C.	1818	†Jan. 4,	1826	April 1,	1832			
Elijah Demond	(1)	Rutland		Nov. 1, 1790	D. C.	1816	†Oct. 31,	1832	April 11,	1836(5)			
John Storrs	(5)	Mansfield, Ct.		Sept. 6, 1801	M. C.	1824	†Dec. 20,	1836					(5) Rev. Mr. Storrs.
Stoneham;													
Church of,													
July 2, 1729	(1)												(1) Rev. Mr. Colburn.
James Osgood	(1)	Salem	(2)	Aug. 11, 1705(n)	H. U.	1724	Sept. 10,	1729			March 2, 1745	40	(2) Rev. Joseph B. Felt, Boston.
John Carnes	(1)	Boston	(n)	July 11, 1728 (3)	H. U.	1742	Dec. 17,	1746	July 31,	1757(n)	Oct. 20, 1802(4)	80	(3) Samuel Gressle, Esq. Boston, fr. Town Records.
John Searl	(1)				Y. C.	1745	†Jan. 17,	1758	April 24,	1776	1787 or 1788(n)		(4) John Farmer, Esq.
John Cleaveland	(1)	Essex	(5)	Jan. 6, 1749—50(n)	———	(n)	Oct. 19,	1785	Oct. 23,	1794	Feb. 1, 1815 (6)	66	(5) Allen's Biography.
John H. Stevens	(7)	Canterbury, Ct.		Sept. 20, 1766(1)	———		†Nov. 11,	1795	Nov. 11,	1827			(6) Fun. Sermon, by Rev. Dr. Emmons.
Joseph Searl	(1)	Rowley	(8)	Dec. 2, 1789 (8)	D. C.	1815	†May 1,	1828	Jan. 2,	1832			(7) Rev. Mr. Stevens.
Jonas Colburn	(1)	Dracut		Oct. 25, 1790	M. C.	1817	†Aug. 1,	1832	abt. Apr. 1,	1837			(8) List of Min. in Essex County, (Lynnfield,) in Am. Qu. Reg. Feb. 1835.
Bedford;													
First Church,													
July 15, 1730	(1)												(1) Dedication Sermon, by Rev. Mr. Stearns, p. 19.
Nicholas Bowes	(1)	Boston	(n)	Nov. 4, 1706 (2)	H. U.	1725	July 15,	1730	Aug. 22,	1754(n)			(2) Samuel Gressle, Esq. Boston, fr. Town Records.

Churches, when gathered; Ministers.	*Native Places.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or Resigned.*	*Died.*	*Æt.*	*Authorities. Brief Remarks.*
Nathanael Sherman (3)	Newton	March 5, 1724	N. J. C. 1753	Feb. 18, 1756 (1)	Dec. 17, 1767(n)	July 18, 1797	74	(1) Dedication Sermon, by Rev. Mr. Stearns, p. 19.
Joseph Penniman (1)	Braintree (4)	Oct. 5, 1737(5)	H. U. 1765	May 22, 1771	Nov. 1, 1793			(3) Shattuck's Hist. of Concord, Bedford, &c.
Samuel Stearns (4)	Epping, N. H.	April 8, 1770	H. U. 1794	April 27, 1796 (1)		Dec. 26, 1834(*)	65	(4) Rev. Mr. Stearns.
Jonathan Leavitt (6)	Cornish, N. H.	Oct. 21, 1800	A. C. 1825	†Jan. 11, 1837 (*)				(5) Rev. Dr. Storrs, Braintree.
								(6) Rev. Mr. Leavitt.
Church of 1st Society.								
Joshua Chandler (1)	Andover	May 15, 1787	H. U. 1807	†Jan. 20, 1836				(1) Rev. Mr. Chandler.
WILMINGTON;								
Church of,								
Oct. 24, 1733 (1)								(1) Church Records.
James Varney (1)	Boston (2)	Aug. 8, 1706(3)	H. U. 1725	Oct. 24, 1733	April 5, 1739	Mar. 27, 1783(2)	77	(2) John Farmer, Esq.
Isaac Morrill (4)	Salisbury	May 20, 1718	H. U. 1737	May 20, 1741 (1)		Aug. 17, 1793	76	(3) S. Greele, Esq. Boston, fr. T.R.
Freegrace Raynolds(5)	Somers, Ct.	Jan. 20, 1767	Y. C. 1787	Oct. 29, 1795 (1)	June 9, 1830 (*)			(4) Fun. Serm. by Rev. Mr. Stone, Reading.
Francis Norwood (6)	Gloucester	Nov. 3, 1797	D. C. 1818	†May 18, 1831 (*)				(5) Rev. Mr. Raynolds.
								(6) Rev. Mr. Norwood.
TOWNSEND;								
First Church,								
Oct. 16, 1734 (1)								(1) Rev. Mr. Rogers.
Phinehas Hemenway(1)			H. U. 1730	pr. Oct. 16, 1734(*)		May 20, 1760	55	(2) Rev. Mr. Pickett, Reading, fr. Town Records.
Samuel Dix (1)	Reading	Mar. 23, 1736(2)	H. U. 1758	March 4, 1761		Nov. 12, 1797	62	(3) Rev. Mr. Palmer.
David Palmer (3)	Windham, Ct.	April 20, 1769	D. C. 1797	Jan. 1, 1800	Feb. 16, 1831			(4) Rev. Mr. Shumway.
William M. Rogers (1)	Alderney, Isle of, Eng.	Sept. 10, 1806	H. U. 1827	Feb. 16, 1831	July 2, 1835 (4)			(5) Rev. Mr. Stowell.
Columbus Shumway(4)	Belchertown	March 22, 1805	U. C. 1829	†Jan. 6, 1836	Mar. 29, 1837(5)			
David Stowell (5)	Westmoreland, N. H.	Dec. 29, 1804	D. C. 1829	†June 28, 1837				
Church of 1st Parish.								
Linus H. Shaw (1)	Raynham	Nov. 29, 1804	(n)	†Dec. 21, 1836				(1) Rev. Mr. Shaw.
BURLINGTON; (1)								
Church of,								
pr. Oct. 29, 1735(n)								(1) Formerly, Second Precinct, Woburn.
Supply Clap	Dorchester	June 1, 1711 (2)	H. U. 1731	Oct. 29, 1735 (3)		Dec. 28, 1747(3)	37	(2) Thomas J. Tolman, Esq., Dorchester, Town Clerk.
Thomas Jones	Dorchester	April 20, 1721(2)	H. U. 1741	Jan. 2, 1751 (4)		Mar. 13, 1774(4)	53	(3) Parish Records.
John Marrett	Cambridge	Sept. 21, 1741, N. S.	H. U. 1763	Dec. 21, 1774 (4)		Feb. 18, 1813(4)	72	(4) Church Records.
Samuel Sewall	Marblehead	June 1, 1785	H. U. 1804	April 13, 1814				

Tewksbury; *Church of,* pr. Nov. 23, 1737(n)										
Sampson Spaulding (1)	Chelmsford		June 7, 1711 (2)	H. U. 1732	Nov. 23, 1737			Dec. 15, 1796	86	(1)Rev. Mr. Coggin. (2)Chelmsford Town Records. (3)Dr. Silas Brown, Wilmington.
Titus T. Barton (1)	Granby		abt 1766 (3)	D. C. 1790	Oct. 11, 1792	May 19, 1803		Oct. 31, 1827 (3)		
Jacob Coggin (1)	Woburn		Nov. 5, 1781	H. U. 1803	Oct. 22, 1806					
Acton; *First Church,* pr. Nov. 8, 1738(n)										
John Swift (1)	Framingham			H. U. 1733	Nov. 8, 1738			Nov. 7, 1775(2)	62?(2)	(1)Church Records. (2)Shattuck's Hist. of Concord, Acton, &c. (3)Tomb Stone. (4)Mr. Thomas Shed, a brother.
Moses Adams (1)	Framingham	(n)	Oct. 16, 1749(*)	H. U. 1771	June 25, 1777			Oct. 13, 1819(3)	70	
Marshall S. Shedd (4)	Brighton		Aug. 9, 1786	D. C. 1817	May 10, 1820 (1)	May 16, 1831(1)				
Evangelical Church. March 13, 1832 (1)										(1)Church Records. (2)Rev. Mr. Woodbury.
James T. Woodbury(2)	Francestown, N. H.		May 9, 1803	H. U. 1823	Aug. 29, 1832 (1)					
West Cambridge; *Church of,* Sept. 9, 1739 (1)										
Samuel Cooke (1)	Hadley		1708	H. U. 1735	Sept. 12, 1739			June 4, 1783	75	(1)Rev. Dr. Fiske.
Thaddeus Fiske, D D.(1)	Weston		June 22, 1762	H. U. 1785	April 23, 1788	April 23, 1828				
Frederick H. Hedge	Cambridge			H. U. 1825	May 20, 1829 (2)	Mar. 9, 1835 (2)				(2)Rev. Mr. Damon.
David Damon (2)	Wayland		Sept. 12, 1787	H. U. 1811	†April 15, 1835					
Pepperell; *First Church,* Jan. 29, 1747 (1)										
Joseph Emerson (2)	Malden		Aug. 25, 1724	H. U. 1743	Feb. 25, 1747 (1)			Oct. 29, 1775(1)	52	(1)Ancient Church Records. (2)Farmer's Geneal. Reg. (3)Rev. Mr. Howe.
John Bullard (1)	Medway	(*)		H. U. 1776	Oct. 13, 1779			Sept. 20, 1821	64 (3)	
James Howe (3)	Jaffrey, N. H.		Aug. 13, 1796	D. C. 1817	Oct. 16, 1822					
Church of 1st *Parish.*										
Charles Babbidge (1)	Salem		Oct. 27, 1806	H. U. 1828	Feb. 13, 1833					(1)Rev. Mr. Babbidge.
Lincoln; *Church of,* Aug. 20, 1747 (1)										
William Lawrence	Groton	(2)	May 7, 1723 (n)	H. U. 1743	Dec. 7, 1748 (1)			Apr. 11, 1780(3)	57	(1)Church Records. (2)Rev. Mr. Newhall. (3)Tomb Stone. (4)Dr. Thomas Stearns, Sudbury.
Ch'les Stearns, D.D. (4)	Leominster		July 16, 1753	H. U. 1773	Nov. 7, 1781 (1)			July 26, 1826	74	

Churches, when gathered; Ministers	*Native Places.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or resigned.*	*Died.*	*Æt.*	*Authorities. Brief Remarks.*
Elijah Demond (5)	Rutland	Nov. 1, 1790	D. C. 1816	†Nov. 7, 1827 (1)	Oct. 26, 1832(1)			(1)Church Records.
Ebenezer Newhall (2)	New Ipswich, N. H.	Aug. 5, 1791	H. U. 1818	†Jan. 16, 1833				(2)Rev. Mr. Newhall.
								(5)Rev. Mr. Demond.
DUNSTABLE;								
First Church,								
May 12, 1757 (1)								(1)Church Records.
Josiah Goodhue	Hollis, N. H. (2)		H. U. 1755	June 8, 1757 (1)	Sept. 28, 1774(1)	Nov. 1797 (3)		(2)Farmer's N. H. Gazetteer.
Joshua Heywood	Burlington (n)	Aug. 2, 1761 (4)	D. C. 1795	June 5, 1799 (n)		Nov. 11, 1814(1)	54	(3)John Farmer, Esq.
Samuel H. Tolman (5)	Dorchester	April 30, 1781	D. C. 1806	†June 12, 1822 (1)	Jan. 28, 1829(1)			(4)Woburn Records of Births, &c.
Eldad W. Goodman (6)	South Hadley	1797	U. C. 1820	†Dec. 20, 1831 (1)	Aug. 25, 1835(7)			(5)Mr. Wm Tolman, a brother.
Levi Brigham (8)	Marlborough	Oct. 1806	W. C. 1833	March, 1837				(6)Rev. Mr. Goodman.
								(7)Rev. Mr. Howe, Pepperell.
First Society.								(8)Rev. Mr. Brigham.
Vacant (n)								
SHIRLEY;								
First Church,								
Phinehas Whitney (1)	Weston	April 24, 1740	H. U. 1759	June 23, 1762 (2)		Dec. 13, 1819(3)	80	(1)Thomas Whitney, Esq., Shirley.
Samuel H. Tolman	Dorchester	April 30, 1781	D. C. 1806	Oct. 25, 1815 (4)	Oct. 25, 1818(4)			(2)Pepperell Church Records.
								(3)Tomb Stone.
								(4)Town Records.
Orthodox Cong. Ch.								
March 12, 1828 (1)								(1)Rev. Mr. Brown.
Hope Brown (1)	Sudbury	Feb. 16, 1798	A. C. 1828	June 22, 1830				
ASHBY;								
First Church,								
June 12, 1776 (1)								(1)Church Records.
Samuel Whitman (2)	Weymouth	1751	H. U. 1775	pr. Aug. 1778 (n)	Oct. 7, 1783 (1)	Dec. 18, 1826	75	(2)List of Min. in Hamp. Co. in Am. Q.u. Reg., Feb. 1838.
Cornelius Waters (3)	Millbury	May 20, 1748	D. C. 1774	†June 14, 1797 (1)	Feb. 14, 1816(1)	July 30, 1824 (4)	77	(3)John Farmer, Esq.
John M. Putnam (3)	Sutton	Feb. 26, 1794	——— (n)	Dec. 13, 1820 (1)	Dec. 13, 1825(5)			(4)Grave Stone.
Albert B. Camp	Litchfield, Ct. (6)		Y. C. 1822	Jan. 24, 1827 (5)	Mar. 28, 1832(1)			(5)Church Files.
Orsamus Tinker (7)	Worthington	Nov. 5, 1801	W. C. 1827	†Jan. 1, 1834		Oct. 13, 1838 (8)	37	(6)Rev. Mr. Bascom.
								(7)Rev. Mr. Tinker.
Church of 1st Society.								(8)Boston Recorder, Nov. 9.
Ezekiel L. Bascom (1)	Gill	Aug. 20, 1779(2)	D. C. 1798	†Jan. 3, 1821	Sept. 1834 (2)			
Reuben Bates (2)	Concord	March 20, 1809	H. U. 1829	†May 13, 1835				(1)Rev. Mr. Bascom.
								(2)Rev. Mr. Bates.

CARLISLE;													
First Church,													
Feb. 28, 1781	(1)												
Paul Litchfield	(1)	Scituate	Mar. 12,	1752	H. U.	1775	Nov. 7,	1781			Nov. 5,	1827	76
Abel Patten	(2)	Billerica	May 1,	1805	D. C.	1827	†May 22,	1833	Sept. 29,	1835			
Preserved Smith	(3)	Winchester, N. H.	Sept. 11,	1801	A. C.	1828	†Aug. 31,	1836					
Church of 1*st Society*,													
Stephen Hull	(1)	Stonington, Ct.	Feb. 17,	1779	———		†Dec. 29,	1830	June 1,	1835,(2)			
George W. Stacy	(3)	Boston	March 13,	1808	———		May 4,	1836					
BRIGHTON;													
First Church,													
Feb. 26, 1783	(1)												
John Foster, D. D.	(1)	Warren		(2)	D. C.	1783	Nov. 1,	1784	Oct. 31,	1827	Sept. 15,	1829	66
Daniel Austin	(1)	Boston			D. C.	1813	June 4,	1828					
Evang. Church,													
Sept. 13, 1827	(1)												
George W. Blagden	(1)	Washington, D. C.			Y. C.	1823	Dec. 26,	1827	Sept. 8,	1830			
William Adams	(1)	Colchester, Ct.		(2)	Jan. 25, 1807	(2)	Y. C.	1827	Feb. 2,	1831	March 25,	1834	
William W. Newell	(1)	Natick	Sept. 17,	1807	Y. C.	1830	Aug. 19,	1834					
Samuel Lamson	(3)	Salem	June 6,	1807	B. U.	1828	Sept. 20,	1837					
BOXBOROUGH;													
First Church,													
April 29, 1784	(1)												
Joseph Willard	(2)	Grafton			H. U.	1765	†Nov. 2,	1785 (1)			Sept.	1828	86
James R. Cushing	(3)	Salisbury, N. H.	Nov. 24,	1800	———		Aug. 12,	1829 (1)	Aug. 12,	1833(1)			
Joseph W. Cross	(4)	E. Bridgewater	June 16,	1808	H. U.	1828	Oct. 1,	1834 (*)					
First Society,													
Vacant (1834)													
TYNGSBOROUGH;													
Church of,													
Nov. 30, 1789	(1)												
Nath'l Lawrence	(3)	Woburn	July 21,	1764	H. U.	1787	Jan. 6,	1790 (1)					

(1) Pres. Serm. by Rev. Dr. Church.
(2) Rev. Mr. Patten.
(3) Rev. Mr. Smith.

(1) Shattuck's Hist. of Concord, Bedford, &c.
(2) Rev. Mr. Patten.
(3) Rev. Mr. Stacy.

(1) Rev. Mr. Austin.
(2) Rev. Dr. Pierce, Brookline.

(1) Rev. Mr. Newell.
(2) Rev. Mr. Cowles, Danvers.
(3) Rev. Mr. Lamson.

(1) Church Records.
(2) Shattuck's Hist. of Concord, &c. p. 266, note.
(3) Rev. Mr. Cushing.
(4) Rev. Mr. Cross.

(1) Church Records.
(2) Rev. Mr. Lawrence.

Churches, when gathered; Ministers.	Native Places.	Born.	Graduated.	Settled.	Dismissed or Resigned.	Died.	Æt.	Authorities. Brief Remarks.
LOWELL;								
First Church, June 6, 1826 (1)								(1) Church Records.
George C. Beckwith (2)	Granville, N. Y.	Jan. 1801	M. C. 1822	July 18, 1827 (1)	March, 1829 (1)			(2) Rev. Mr. Beckwith.
Amos Blanchard (3)	Andover	March 7, 1807	Y. C. 1826	Dec. 25, 1829 (1)				(3) Rev. Mr. Blanchard.
South, or Unit. Ch. Nov. 7, 1830 (1)								(1) Church Records.
William Barry (2)	Boston	Jan. 10, 1805	B. U. 1822	Nov. 17, 1830 (1)	July 15, 1835			(2) Rev. Mr. Barry.
Second (Orth.) Ch. Dec. 2, 1830 (1)								(1) Rev. Mr. Twining.
William Twining (1)	New Haven, Ct.	Dec. 9, 1805 (2)	Y. C. 1825	†Oct. 4, 1831	Sept. 6, 1835 (*)			(2) Rev. Mr. Blanchard.
Uzziah C. Burnap	pr. Windham, Vt.	1795	M. C. 1821	†July 6, 1837 (3)				(3) Minutes of Gen. Asso. of Massachusetts, 1838.
Third (Orth.) Ch. (1) July 4, 1832 (2)								(1) Recently dissolved. (2) Rev. Mr. Pease.
Giles Pease (2)	Somers, Ct.	Dec. 2, 1805 (3)	———	†Oct. 2, 1833	May 31, 1836 (*)			(3) Rev. Mr. Blanchard.
CHELSEA, COUNTY OF SUFFOLK;								
First Church, Oct. 19, 1715 (1)								
Thomas Cheever (1)	pr. Ipswich (n)		H. U. 1677	†Oct. 19, 1715		Nov. 27, 1749	91	
Wm. McClenathan (1)				†Dec. 21, 1748	Dec. 18, 1754			
Phillips Payson, D.D. (1)	Walpole	Jan. 18, 1736	H. U. 1754	Oct. 26, 1757		Jan. 11, 1801	65	(1) Rev. Mr. Alger.
Jos. Tuckerman, D.D. (1)	Boston	Jan. 18, 1778	H. U. 1798	Nov. 4, 1801	Nov. 4, 1826			
Horatio Alger (1)	Bridgewater	Nov. 6, 1806	H. U. 1825	Sept. 2, 1829				
Evang. Cong. Church, May 9, 1828 (1)								
Edward J. Fuller (1)	Plainfield, Ct.	Jan. 5, 1806	A. C. 1828	Jan. 11, 1832	Jan. 7, 1835			(1) Rev. Mr. Fuller.
Henry J. Lamb (2)	Palmer	Dec. 23, 1800	(n)	†June 8, 1836				(2) Rev. Mr. Lamb.

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN MIDDLESEX, AND CHELSEA IN SUFFOLK.

WAYLAND.

First Church.

WAYLAND, recently East Sudbury, was originally the Eastern part of Sudbury. Here the settlement of that ancient town appears to have commenced in 1639.[1] And here too, probably at the distance of about a mile west of the present spot, (A) stood the first meeting-house.[2] Hence the church in this place is styled by Rev. Mr. Clark of Lexington, in his sermon at the ordination of its second pastor, Rev. Mr. Bridge, The First Church of Sudbury.[3] In 1722, the town was divided by the Legislature into two parishes, the East, and the West.[2] This division of the town was soon followed by a corresponding one of the church. At the request of the brethren dwelling in the East parish, the church was divided by a vote of the majority, February 11, 1723, into two distinct churches, the East, and the West.[3] Of the West church, the pastoral care was retained by Rev. Mr. Loring, settled originally over the whole town, and now minister of the West parish. In the East parish, Rev. Mr. Cooke was ordained the pastor of the East church, March 20, 1723.[2] This parish was incorporated April 11, 1780, as a town by the name of East Sudbury;[4] which name has recently been altered by the Legislature to that of Wayland. [[1]*Winthrop's Hist. by Savage, vol.* i. *p.* 306, *and vol.* ii. *p.* 30, *note.* [2]*McKean's Serm. at Ordination of Rev. Mr. Wight, Appendix.* [3]*Rev. Mr. Hurlbut, Sudbury, from Church Records.* [4]*Spofford's Gazetteer.*]

COOKE. Mr. Cooke was a brother, it is said, of Rev. Samuel Cooke of West Cambridge.[1] He published a sermon at the ordination of Rev. Elisha Marsh, at Narragansett, No. — (Westminster) 1742; and of Rev. Samuel Baldwin, Hanover, 1756.[1] [[1]*Dr. Thomas Stearns, Sudbury.*]

BRIDGE. Mr. Bridge's birth is recorded as follows in the Town Book of Lexington. "Josiah Bridge, son to John & Sarah Bridge, was born Dec^r. 28. 1739."[1] He preached the Election Sermon in 1789, the Convention Sermon in 1792, and the Dudleian Lecture in 1797. His sermon at the Election, and another at the ordination of Jude Damon, Truro, 1787, were published.[2] [[1]*Charles Tidd, Esq., Town Clerk.* [2]*Dr. Thomas Stearns, Sudbury.*]

FOSTER. Mr. Foster was a native of Western, now Warren; and a brother of the late Rev. Dr. Foster of Brighton.[1] Before coming to East Sudbury, he was the minister of New Salem, where he was ordained June 9, 1779, and dismissed "for the want of an adequate support," June 21, 1802;[2] or, according to another authority, January 21, 1802.[3] He published a discourse at the ordination of Rev. Ezekiel L. Bascom, Gerry (now Phillipston) 1800.[4] [[1]*Rev. Dr. Pierce, Brookline.* [2]*List of Min. &c. in Hampshire County, in Am. Qu. Reg. May,* 1838. [3]*McKean's Serm. at Ord. of Wight, Appendix.* [4]*Dr. Thomas Stearns, Sudbury.*]

WIGHT. Mr. Wight is son of late Rev. Henry Wight, D. D. of Bristol, R. I. He studied divinity with Rev. Dr. Emmons of Franklin;[1] and since his dismission from Wayland, has been resettled at Castine, Me.[2] [[1]*Rev. Mr. Wight.* [2]*Rev. Mr. Austin.*]

AUSTIN. Mr. Austin studied divinity at the Theological School, Cambridge.[1] [[1]*Rev. Mr. Austin.*]

Trinitarian Church.

SMITH. Mr. Smith studied divinity at New Haven;[1] and since his dismission from Wayland, has been resettled in the ministry at Kennebunk, Me.[2] [[1]*Dr. Ebenezer Ames, Wayland.* [2]*Rev. Mr. Hyde.*]

HYDE. Mr. Hyde studied divinity at the Theological Seminary, Andover, in the class of 1816. He was ordained at Salisbury, Ct., March, 1818;[1] dismissed, 1822; installed at Bolton, Ct., 1824, and dismissed 1830.[2] [[1]*Rev. Mr. Hyde.* [2]*List of Min. &c. in Connecticut in Am. Qu. Reg., May,* 1832.]

HOPKINTON.

Church of.

Hopkinton was called by the Indians Magunkaquog or Maguncook;* and consists principally of lands purchased of the Indians at Natick, under authority of an Act of the Province, with money given by will for pious and benevolent purposes by Edward Hopkins, Esq., sometime governor of the Colony of Connecticut.[1] The bargain for these lands was completed by the Trustees to whom the legacy was committed, Oct. 11, 1715;[2] and they were incorporated by the Legislature as a township, Dec. 13, 1715 (Dec. 24, N. S.[3]) by the name of Hopkinton (or Hopkinston, as it was formerly called) in honor of the above named distinguished benefactor of New England. (A) A Congregational church was gathered there Sept. 2, 1724, consisting of Rev. Samuel Barrett and fourteen others; and Mr. Barrett was ordained its pastor the same day.[3] [[1]*Winthrop's Hist. by Savage, vol. i. p. 228, note.* [2]*Sewall's Journal.* [3]*Cent. Discourse, by Rev. Nathanael Howe.*]

BARRETT. Mr. Barrett had commenced preaching at Hopkinton May 20, 1724; on which day the town voted to give him £60 in labor, materials or money for building him a house; and an annual salary of £35 for three years, and of £70 afterwards for life, in addition to the cutting and carting of his firewood.[1] His ministry was protracted to the forty-ninth year.[1] [[1]*Howe's Cent. Serm. pp. 6, 12.*]

FITCH. Mr. Fitch was ordained as colleague with Rev. Mr. Barrett.[1] He published a sermon on occasion of the British leaving Boston, 1776.[2] A poem likewise of his, entitled "The Beauties of Religion," addressed to the young, was published after his death, 1789.[3] [[1]*Howe's Cent. Serm.* [2]*Rev. Mr. Hall.*]

HOWE. Mr. Howe was a native of Linebrook Parish, Ipswich.[1] He studied divinity with Rev. Mr. Bradford, of Rowley, and Rev. Dr. Emmons, of Franklin.[2] His publications were, a sermon on the death of three persons, 1808; a Century Sermon, delivered Dec. 24, 1815 (of which a third edition was printed in 1825); a sermon on John's Baptism, preached before the Mendon Association, and published at their request, 1819; a Defence of the same, in reply to Rev. Dr. Baldwin, 1820; and a Catechism for the children under his pastoral care, 1834.[3] [[1]*Howe's Cent. Serm.* [2]*Rev. Mr. Howe.* [3]*Rev. Mr. Hall.*]

PHELPS. Mr. Phelps studied divinity at the Theological Seminary, New Haven;[1] and was ordained as colleague with Rev. Mr. Howe; dismissed from Hopkinton, he was installed Sept. 13, 1832, as the pastor of Pine Street church, Boston; and dismissed March 26, 1834.[2] He has since been employed, as an Agent of the American Anti-slavery Society. [[1]*Rev. Mr. Howe.* [2]*List of Churches and Ministers in Suffolk County, in Am. Qu. Reg., Aug.* 1834.]

HALL. Mr. Hall studied divinity at the Theological Seminary, Andover, in the class of 1832. He was ordained as colleague with Rev. Mr. Howe; and has recently been dismissed.

WEBSTER. Mr. Webster is the third son of late Rev. Josiah Webster of Hampton, N. H.[1] He studied divinity at the Theological Seminary, Andover, in the class of 1835; and was ordained at Newburyport, March 17, 1837, to go as Seamen's Chaplain at Cronstadt, near St. Petersburg, Russia; but not finding a suitable opening for his labors there, he soon returned to this country.[1] [[1]*Rev. William Cogswell, D. D.*]

Unionville Church.

Unionville is a manufacturing village recently sprung up, within the bounds of Hopkinton, on the borders of Holliston and Framingham. Its church was gathered Jan. 22, 1834.[1] (1835?) [[1]*Rev. Mr. McIntire.*]

MCINTIRE. Mr. McIntire studied divinity at the Theological Seminary, Andover, a member of the class of 1834. Since his dismission from Unionville, Sept. 11, 1838, he has been re-settled in the ministry in Pennsylvania, his native State.[1] [[1]*Rev. Mr. Brigham, Framingham.*]

WESTFORD.

First Church.

Westford was formerly the West Precinct of Chelmsford. It was incorporated by the General Court, as a precinct, in May, 1724; and as a town, Sept. 23, 1729.[1] A church

was gathered in the precinct, Nov. 15, 1727; and a pastor ordained over it the same day.[1] Its records, kept by Mr. Scribner, are in a distinct volume (designated as vol. ii.) from that appropriated to this use by Mr. Hall, and continued by Mr. Scribner's successors.

An important secession from this church took place in 1828, after the resignation of Mr. Blake, in consequence of an unhappy difference with respect to religious sentiments between a majority of the church on the one hand, and a minority of its members and a majority of the Society on the other, which rendered union hopeless in the choice of a successor. At a meeting of the church, Dec. 25, 1828, it was voted, "that any member of the church who may wish to, be dismissed from this church, with a view to unite with the Union Church about to be organized in connection with the Union Society; and that when they shall be organized into a church, they cease to be members of this church."[2] Accordingly a majority of the church, it is understood, using the liberty granted by this vote, immediately withdrew, and united that day in forming the Union Church.

The First Church now agreeing in sentiment with the majority of the First Society, voted a call, Jan. 26, 1829, to Rev. Ephraim Randall to become their pastor.[2] This call was accepted, and Mr. Randall was shortly after installed. After the dismission of Mr. Randall, the church voted at a meeting April 5, 1832, that Rev. Ephraim Abbot (whom the parish had chosen, April 2, to be their minister for one year) "have the care and oversight of said church, and perform for the same all religious services during the said term."[2] Agreeably to this and subsequent votes of the church, Mr. Abbot officiated as its pastor, but without installation, from the above date till April 3, 1834, when he "closed his ministry to them."[2] Mr. Abbot was born at Newcastle, Me.;[3] graduated at Harvard University, 1805; studied divinity at the Theological Seminary, Andover, a member of the class of 1810; and was ordained as pastor of the church at Greenland, N. H., Oct. 27, 1813.[4] After dismission from Greenland, he was appointed preceptor of Westford Academy, which office he retained, while ministering as pastor of this church. [[1]*Allen's Hist. of Chelmsford, pp.* 36, 37. [2]*Church Records, vol.* i. [3]*Rev. Mr. Abbot.* [4]*Ord. Serm. by Rev. Eliphalet Pearson, LL. D.*]

Hall. Mr. Hall was born at Medford, where "the Halls" have been a distinguished family, apparently from the beginning, and are still well known and respected there. The name seems to have been originally spelt *Haule*. John and Bethiah *Haule* were among the thirty-five persons, who were dismissed from Boston church Oct. 14, 1632, and embodied into the present First Church of Charlestown (where this family probably worshipped, till a church was gathered at Medford, 1713), Nov. 2, 1632.[1] In noticing his ordination at Westford, Mr. Hall states, in his Church Records, that he was "aged twenty-four years and upwards from March 11th to this time;" viz. Nov. 15, 1727. [[1]*Rec. of First Church, Charlestown.*]

Scribner. Mr. Scribner was probably ordained on the "last Wednesday in September," 1779 (Sept. 29th) the day appointed by the church for this purpose, if the town would agree to the same.[1] He died at Tyngsborough, (where he seems to have resided, after his dismission,) but was buried at Westford.[2] [[1]*Church Records, vol.* ii. [2]*Rev. Mr. Blake.*]

Blake. Mr. Blake studied theology with Rev. Mr. Judson of Taunton.[1] About the time of his resignation of his pastoral charge, he moved to a farm in Bedford; and having continued there a year or two, he returned to Westford, where he still resides. [[1]*Rev. Mr. Blake.*]

Randall. Mr. Randall studied divinity with Rev. Dr. Harris of Dorchester. He was ordained at New Bedford Oct. 26, 1814;[1] installed at Saugus Oct. 3, 1826, and dismissed Aug. 7, 1827.[2] Dismissed from Westford, he went to Dorchester to reside. [[1]*Christian Disciple, Dec.* 1814. [2]*List of Min. &c. in Essex County, in Am. Qu. Reg. Feb.* 1835.]

Union Church.

The origin of this church has been stated under First Church. At the time it was gathered, viz. Dec. 25, 1828, it consisted of fifty-nine members.[1] A pastor was ordained over it, and over the Union Society with which it associated in public worship, April 8, 1829;[1] and a meeting-house, erected for their accommodation, was dedicated Sept. 14, following.[1] [[1]*Boston Recorder, Feb.* 5, *April* 16, *Nov.* 4, 1829.]

Luce. Mr. Luce studied divinity at the Theological Seminary, Andover, in the class of 1828.

HOLLISTON.

Church of.

Holliston was originally a part of Sherburne; and was incorporated as a distinct town, Dec. 3, 1724.[1] It was called after Thomas Hollis, Esq. of London, the liberal benefactor of Harvard College; who, in return for the compliment, presented the town with a Bible for their meeting-house.[2] The church was gathered Oct. 31, 1728;[2] and continues to be the only Congregational church in the town. [[1]*Biglow's Hist. of Sherburne, p.* 38. [2]*Rev. Mr. Demond.*]

STONE. Mr. Stone's birth is thus recorded in Newton Records of Births, &c. "James Stone, son of Eben^{r} and Margaret Stone, born June 8th. 1704."[1] He died young, with many of his people, of a malignant fever, then prevalent in the town.[2] His last sermon, upon those words (it is believed) 2 Tim. iv. 7. "I have finished my course," was published.[3] [[1]*Rev. James Bates, Newton, from Town Records.* [2]*Spofford's Gazetteer.* [3]*Rev. Mr. Demond.*]

PRENTISS. Mr. Prentiss was a descendant of one of the most ancient and noted families in Cambridge, which used to spell their name, Prentice. His birth there is recorded as follows: "Joshua, son of Henry and Eliz^{a} Prentice: Born Ap^{ll} 9, 1719."[1] After his dismission, he continued to reside at Holliston till death.[2] He was father of the late Rev. Thomas Prentiss, D. D., of Medfield. [[1]*Cambridge Rec. of Births, &c. p.* 22. [2]*Rev. Mr. Demond.*]

DICKINSON. Mr. Dickinson studied his profession with Rev. Mr. Tappan of Newbury (West Newbury), afterwards Professor of Divinity at Harvard University.[1] He published a sermon preached before the Massachusetts Missionary Society, 1811.[1] He was greatly lamented at his death. [[1]*Rev. Mr. Demond.*]

WHEATON. Mr. Wheaton published several sermons; viz. at the Annual Fast, 1820, on "the equality of mankind, and the evils of slavery;" at the funeral of Miss Sarah Emmons, daughter of Rev. Nathanael Emmons, D. D., Franklin, 1823; and at "the dedication of the new meeting-house in Holliston," Nov. 5, 1823. [*Rev. Mr. Demond.*]

FITCH. Mr. Fitch was a native of Williamstown,[1] and a son of Rev. Ebenezer Fitch, D. D, first President of Williams College in that town. He studied divinity at Princeton, N. J.;[2] and before coming to Holliston, had been settled at Cherry Valley, N. Y.[1] In 1836, he was residing at Buffalo, N. Y.[1] [[1]*Rev. Mr. Demond.* [2]*Rev. Mr. Howe, of Hopkinton.*]

DEMOND. Mr. Demond studied divinity at the Theological Seminary, Andover, a member of the class of 1820. He was ordained at West Newbury March 7, 1821; dismissed at his own request Sept. 7, 1826; installed at Lincoln Nov. 7, 1827; and dismissed at his own request, for want of adequate support, Oct. 29, 1832.[1] From Lincoln he came to Holliston: and being dismissed from Holliston, he was installed at Princeton Oct. 26, 1836.[2] [[1]*Rev. Mr. Demond.* [2]*Boston Recorder, Nov.* 4.]

STORRS. Mr. Storrs studied divinity with Rev. Mr. Booth at Coventry, Ct.; was ordained at Barre, Ms., Jan. 14, 1829; dismissed in April, 1832; installed at Norwich, Ct. March 12, 1834; and dismissed from that place April 7, 1835.[1] [[1]*Rev. Mr. Storrs.*]

STONEHAM.

Church of.

Stoneham was incorporated as a town Dec. 17, 1725.[1] The Congregational church, gathered there in 1729, continues to be the only one (at least of that denomination) in the place. [[1]*Spofford's Gazetteer.*]

OSGOOD. Mr. Osgood, according to tradition in Stoneham, came from Andover.[1] He was a native however of Salem;[2] a son of deacon "Peter Osgood and Martha Ayre, his wife;" and was born "Aug. 11th 1705."[3] He is the only minister of Stoneham, that has remained till death with that people. [[1]*Rev. Mr. Stevens.* [2]*Rev. Joseph B. Felt, Boston.* [3]*Rev. C. C. Sewall, Danvers, from Salem Town Records.*]

CARNES. Mr. Carnes, on account of some difficulty with his people at Stoneham, "took his leave of them"—"on the last Sabbath in July 1757,"[1] i. e. July 31. Ac-

cording to one of his children, living in 1835, he was a son of Col. Carnes of Boston; and after resigning his charge at Stoneham, was installed in that part of Rehoboth, which is now Seekonk. Dismissed from Seekonk, he resided first at Boston a number of years, and then permanently at Lynn, being occasionally employed in preaching. At Lynn he at length entered into civil life, and served that town a number of years, as its representative in the General Court. [1*Rev. Mr. Colburn.*]

Searl. Mr. Searl was settled originally at Sharon, Ct., where he was succeeded in 1755 by Rev. Cotton Mather Smith.[1] After dismission from Stoneham, he was re-settled at Royalton, Vt., where he died in 1787, or 1788.[2] He published a sermon preached at the ordination of Rev. Stephen Peabody, 1772, at Atkinson, N. H. [1*List of Min. in Connecticut, in Am. Qu. Reg., May*, 1832. 2*John Farmer, Esq., from Thompson's Gazetteer.*]

Cleaveland. Mr. Cleaveland was son of Rev. John Cleaveland of Chebacco Parish, Ipswich,[1] now the town of Essex, where he was born Jan. 6, 1749,[2] or more probably, according to his reputed age at death, Jan. 6, 1749—50. He was prepared for admission into Yale College; but prevented by ill health from completing that liberal education, which his father had intended to give him.[3] In the Revolutionary War he served his country as a soldier: but having had from his youth up a strong predilection for the Christian ministry, his wishes were at length gratified by divine Providence in his call to the pastoral office at Stoneham.[3] Dismissed from Stoneham, he was resettled in 1798 over the North Parish in Wrentham; where, after a faithful and exemplary discharge of ministerial duty, he died Feb. 1, 1815, aged 65.[3] [1*Allen's Biog.* 2*Rev. C. C. Sewall, Danvers, from Ipswich Town Records.* 3*Fun. Serm. by Rev. N. Emmons, D. D., Franklin.*]

Stevens. Mr. Stevens was not favored with a liberal education.[1] He studied divinity with Rev. Mr. Bradford of Rowley; was ordained over the Second Society in Methuen, May 18, 1790, (1791, according to List of Min., &c. in Essex,) and dismissed in 1795.[1] After his dismission in 1827 from Stoneham, he was installed as pastor of the church in the East Parish, Haverhill, April, 1828; and continued in office there five years.[2] He has since resided at Stoneham, and been occasionally employed in preaching. [1*Rev. Mr. Stevens.* 2*List of Min. in Essex, in Am. Qu. Reg., Feb.* 1835.]

Searl. Mr. Searl is a native of Byfield,[1] a parish in Newbury and Rowley. He studied divinity with Rev. Dr. Parish of Byfield;[1] was ordained at Lynnfield Jan. 21, 1824; and dismissed April 14, 1828.[2] After dismission from Stoneham, he was resettled at Saccarappa, a village in Westbrook, Me.,* and resigning his charge there, he was installed July 19, 1837, "at Harrison, over the churches of Harrison and N. Bridgton," in the same State.[3] [1*Rev. Mr. Colburn.* 2*Rev. Mr. Hill, Lynnfield, from Church Records.* 3*Boston Recorder, Aug.* 4.]

Colburn. Mr. Colburn studied divinity at the Theological Seminary, Andover, in the class of 1820. He was ordained at Leverett, June 21, 1824; dismissed in 1832: and after his dismission from Stoneham, was installed at Wells, Me., April 18, 1837.[1] After the dismission of Rev. Mr. Colburn, Rev. John Le Bosquet, of Concord, N. H., ordained as an Evangelist at Dorchester, N. H, about 1836, statedly supplied the desk in Stoneham, and performed other pastoral duties there, but without installation, from May 14, 1837 to April 1, 1838.[2] At present, there is no settled minister in the town. [1*Rev. Mr. Colburn.* 2*Rev. Mr. Le Bosquet.*]

BEDFORD.

First Church.

Bedford was taken from Concord and Billerica; and incorporated as a town Sept. 28, 1729.[1] A church was gathered here July 15, 1730; and a pastor ordained the same day.[2] For above a century, this church continued to be the only one in the town; and the society with which it was connected in public worship, the only society. But through the prevailing diversity of religious sentiment, a division in both was at length effected. The facts in the case it is believed, were briefly these. In the autumn of 1831, the town voted that the pulpit should be occupied on the two first Sabbaths of each month, for several months to come, by preachers of the Unitarian denomination. Upon the passage of this resolve, the Orthodox members of the society, including a vast majority of the members of the church, peaceably assembled with their pastor for worship, on the days referred to, in the town-house. But in March following, the town voted, that the town-house should be opened no more for this purpose on Sabbath days,

when there was worship in the meeting-house. By this vote, the large and highly respectable portion of the congregation, above named being excluded from the town-house on the recurrence of the two first Sabbaths in each month, had now recourse to a private dwelling-house: and conceiving themselves injured by a measure, which they construed as an arbitrary attempt to constrain them to attend on worship and preaching which they conscientiously disapproved, or, at least, to hinder their attendance upon that which they preferred, they soon proceeded to establish a separate worship, and to provide for its more convenient celebration. A new religious society was formed according to law, Nov. 9, 1832, called the "Trinitarian Congregational Society," and embracing almost the entire body of the church of Bedford. Of the 160 members, of which this church then consisted, but about five or six adhered to the First Parish. The remainder, it is understood, (or at least, all that were resident in the town, and able to attend public worship,) united themselves with the new Society, though at the sacrifice of their pews in the meeting-house, and of their interest in the church furniture and funds. A new meeting-house, erected for the accommodation of this Society, by great effort and at a burdensome expense on the part of its members, aided by the liberality of the public, was dedicated Feb. 14, 1833: and on June 5th, of the same year, Rev. Mr. Stearns was solemnly "constituted" their public teacher of religion and morality therein. (See below.) [[1]*Hist. of Concord, Bedford, &c. by Lemuel Shattuck, Esq.* [2]*Dedication Serm. by Rev. Mr. Stearns*, 1817.]

BOWES. Mr. Bowes, according to a descendant now living, was a native of Boston: He was doubtless a son of Mr. Nicholas Bowes (or "Bowe," as he at one time wrote his own name[1]) who was a ship-master from Boston in 1687,[1] and admitted a member of the Old South Church Feb. 10, 1711–12.[2] Mrs. "Dorcas Bow," apparently the wife of Mr. Nicholas Bowes, just mentioned, had been received into the same church Feb. 4, 1694–5:[2] and this their son, the future minister of Bedford, was baptized in it Nov. 10, 1706.[3] At his own request, Rev. Mr. Bowes was dismissed from Bedford by vote of the church, Aug. 22, and of the town, Sept. 2, 1754.[4] In 1755 he went as a chaplain with the Northern army to Fort Edward;[4] and died on his return in Western, now Warren, at the house of Rev. Mr. Jones.[5] His wife was a daughter of Rev. Mr. Hancock of Lexington; and a daughter of Mr. Bowes was married to Mr. Hancock's successor, Rev. Mr. Clark. [[1]*Sewall's Letter Book, Nov.* 14, 1687. [2]*List of Members, &c. of Old South Church, Boston*, 1833. [3]*Sewall's Journ.* [4]*Shattuck's Hist.* [5]*Rev. Dr. Fiske, West Cambridge.*]

SHERMAN. Mr. Sherman was a brother of Rev. Josiah Sherman of Woburn, Hon. Roger Sherman of New Haven, Ct., and William Sherman, Esq. of New Milford, Ct.; and a direct descendant from Capt. John Sherman, who came to Watertown in 1634 or 1635 from Dedham, in England,[1] the birth place likewise of the celebrated divine of his name, Rev. John Sherman of Watertown. Though Mr. Sherman's religious character at Bedford was without reproach; yet a difference of opinion between him and some of his church respecting the half way covenant, led to his dismission.[2] The date of this occurrence, according to Rev. Mr. Stearns, was March 20, 1768.[2] But as an invitation to settle was voted to be given a candidate by the church Sept. 7, 1767, the date assigned for the dismission of Mr. Sherman by Mr. Shattuck, viz. Dec. 17, 1766,[1] is doubtless the correct one. Shortly after leaving Bedford, Mr. Sherman was installed at Mount Carmel, New Haven, Ct.;[2] where, having preached several years, he at length retired to East Windsor, Ct. and there died July 18, 1797.[1] [[1]*Shattuck's Hist.* [2]*Stearns's Ded. Sermon.*]

PENNIMAN. Mr. Penniman will long be remembered in Bedford and the vicinity for his eccentricities of character. Dismissed from Bedford, he removed to Harvard, and there died.[1] [[1]*Shattuck's Hist.*]

STEARNS. Mr. Stearns studied theology with Rev. Jonathan French of Andover. This faithful servant of Christ having lived in great peace and harmony with his people above thirty-four years, was doomed in the decline of life to see contention springing up among them, and to taste largely himself of its bitter fruits. The following brief statement of facts in the case is taken principally from minutes of information respecting it, derived originally from authentic sources, and committed to writing by the author of this article at the time: and it is believed to be substantially, though possibly it may not be in every point and circumstance literally correct. In the spring of 1832, after the passing by the town of the votes above referred to (See *First Church*) respecting the occupancy of the pulpit, &c. &c., Mr. Stearns was requested by a committee of the town to ask a dismission. In reply, he pledged himself he would do this, provided that all charges that might be brought by the town against his moral character were first regularly disposed of; and provided that he and the town could agree, as to the com-

pensation to which he would be entitled in case of retiring from office at their request, he having been settled originally for life. After waiting a considerable interval, and finding that no charges of the above description were preferred against him, Mr. Stearns submitted to the town three distinct propositions, as terms of separation, either of which alone would be satisfactory to himself. But the town refused to accede to either of them: nor would it consent (as he had also proposed might in this case be done) to leave the question of compensation to the decision of intelligent impartial men, as referees. At length a Mutual Ecclesiastical Council was agreed upon by both parties, to consider and decide, whether it was proper, just and expedient that the relation between Rev. Mr. Stearns and his people be dissolved. This Council consisted of First Church, Charlestown, under Rev. Dr. Fay; the Second Church of Dorchester, under Rev. Dr. Codman; and of the Church of Milton, under Rev. Mr. Gile, on the part of Mr. Stearns; of the Second Church of Charlestown, under Rev. Dr. Walker; of the Federal Street Church, Boston, under Rev. Dr. Channing, and Rev. Mr. Gannett; and of First Church, Medford, under Rev. Mr. Stetson, on the part of the town; and of the First Church, Gloucester, under Rev. Mr. Hildreth, who was to be the Moderator. All the above gentlemen, except Rev. Dr. Channing, met with the delegates of their respective churches, convened at Bedford, in Mutual Council, Feb. 27, 1833. Hon. Samuel Hoar, likewise, and Hon. John Keyes, both of Concord, appeared before the Council, the former as counsel for Mr. Stearns, the latter, for the town. In their result, after acquitting Mr. Stearns of the several charges alleged against him by the town, as being frivolous, or not substantiated, the Council decided, first, that it was proper, just and expedient that Rev. Mr. Stearns be dismissed, provided suitable compensation be made him; and secondly, that they deemed it would be giving him such compensation, if the First Parish should pay him their due proportion of his annual salary from Nov. 1832 (the time when the new Society was formed) till the last of Feb. 1833; and also, if in addition to that, the town should give him up a bond of $1,000, which they held against him for money loaned him many years before for the sake of retaining his services among them, and which would become payable, without interest, when he should cease to be their minister. To Mr. Stearns this result was perfectly satisfactory. But the town from the beginning manifested their dislike of it, especially of its last article, professedly on the ground that the question which they had submitted to the Council to decide was respecting the *dismission* of Mr. Stearns, and not his *compensation*. And as no time had been fixed in the Result, when the parties should severally accept or reject it, the town at March meeting just after put it into the hands of a committee (which they subsequently enlarged) to consider it, and report upon it at a future meeting. About seven weeks after, the committee reported, that it was expedient the town should accept the Result, when they had funds to settle with Mr. Stearns, and thought it would be for their interest to do so. This report the town accepted; and then authorized their committee to effect a separation and a settlement with Mr. Stearns, when they judged it best. Upon receiving authentic information of these doings of the town, and after advising with Hon. Samuel Hoar, Esq., his counsel, Mr. Stearns gave notice to the committee of the town, that as he had signified by his counsel to the counsel for the town, that he accepted the Result of the late Ecclesiastical Council; and that as the town, he conceived, had virtually voted acceptance of it on their part, he viewed his relation to the town to be now dissolved, agreeably to that Result; and should therefore preach for them no more, except that as it was then Saturday noon, he was willing to supply their desk the next day, if they gave him timely notice that it was their desire he should. This offer the committee did not see fit to improve; and the following week they notified Mr. Stearns, that his bond had now become due.

On June 5, 1833, a few weeks after the connection of Mr. Stearns with the First Parish in Bedford had thus ceased, he was publicly and solemnly invested with the office of religious teacher of the Trinitarian Congregational Society in that town. As his relation to the church there had never been dissolved, and the pastoral care of a church was not to be now committed to him anew, the Ecclesiastical Council convened on the occasion thought proper, that there should be no Charge or Right Hand of Fellowship among the exercises of the day; nor any Installing Prayer, in the usual acceptation of the phrase. The exercises appointed by them and performed were, 1. An Introductory Prayer. 2. A Sermon. 3. A "Constituting Prayer." 4. An Address to the Society. 5. A Concluding Prayer. About this time, a suit was commenced by Mr. Stearns, by the advice and under the direction of his able counsel, for the recovery of the arrears of his salary, which the town neglected to pay, agreeably to the Result of the late Ecclesiastical Council. The adverse decision of the court in this case was unexpected to him: the reasons of that decision he did not live to know. Having languished several months under the prevalence of a disorder, which was doubtless much increased by extreme solicitude to see the termination and final settlement of this suit, he at length ceased to speak of it to his friends from abroad, and made his approaching departure from this world, and his hope of better treasures beyond it, the sole subject of his conversation

with them. He died, deeply lamented, in the thirty-eighth year of his pastoral charge, and in the second year of his ministry to the new Society.

Mr. Stearns's publications were, A Sermon at the ordination of S. Gile, Milton, 1807; of T. Skelton, Foxborough, 1808; of E. P. Sperry, Dunstable, N. H., 1813; after the death of D. Bacon, who was shot through the body by W. Merriam, Bedford, 1810; an Address upon the return of peace with Great Britain, Dracut, 1815; a Sermon at the dedication of the meeting-house, Bedford, 1817; before the Society for the Promotion of Christian Knowledge, Boston, 1820; at the Funeral of Rev. E. Stone, Reading, 1822. He was son of Rev. Josiah Stearns, of Epping, N. H., and father of the late Rev. Samuel H. Stearns of Boston, of Rev. William A. Stearns of Cambridgeport, and of Rev. Jonathan F. Stearns of Newburyport.

LEAVITT. Mr. Leavitt studied divinity at Andover;[1] and was ordained as an Evangelist at Pomfret, Vt., Sept. 1828.[1] [[1]*Rev. Mr. Leavitt.*]

Church of First Parish.

CHANDLER. Mr. Chandler pursued the study of theology under the direction of Rev. Mr. Stone of Reading, Rev. Mr. Dow of Beverly, and others.[1] He was ordained at Swanzey, N. H., Jan. 20, 1819; dismissed Nov. 26, 1822; installed at Orange, Nov. 27, 1822; and dismissed Oct. 31, 1827.[1] [[1]*Rev. Mr. Chandler.*]

WILMINGTON.

Church of.

Wilmington was originally a part of Woburn, called Goshen.[1] It was incorporated as a town, Sept. 25, 1730.[2] The church there was gathered Oct. 24, 1733; and then consisted of seventeen male members, inclusively of the first pastor, who was ordained the same day.[3] [[1]*Woburn Town Records.* [2]*Spofford's Gazetteer.* [3]*Church Records.*]

VARNEY. Mr. Varney was baptized in the Old North Church, Boston, Aug. 11, 1706.[1] He was dismissed from Wilmington on account of "infirm health;"[2] but continued to preach occasionally in the vicinity of Wilmington and elsewhere for many years. In 1756 he was resident at Boscawen, N. H., where he was engaged, Feb. 19th, to preach the season ensuing; and where within the year, or soon after, he married the widow of Rev. Mr. Stephens, the former minister of the town.[3] He was respected where he lived; but being subject at times to certain mental irregularities, he was never resettled in the ministry.[3] He died at Boscawen.[1] [[1]*John Farmer, Esq.* [2]*Church Records.* [3]*Rev. Samuel Wood, D. D., Boscawen.*]

MORRILL. Mr. Morrill was descended from a reputable family in Salisbury,[1] and was himself highly esteemed and respected in his day. He preached the Dudleian Lecture in 1776, and the Convention Sermon in 1778; and published a sermon addressed to a company of soldiers, 1755. [[1]*Stone's Funeral Sermon.*]

RAYNOLDS. Mr. Raynolds studied divinity with Rev. Charles Backus, D. D., of Somers, Ct.[1] After leaving Wilmington, he was installed at Leverett, Dec. 7, 1832; and dismissed March 21, 1837.[1] He has now returned to Wilmington to reside. [[1]*Rev. Mr. Raynolds.*]

NORWOOD. Mr. Norwood was born in that part of Gloucester, called Sandy Bay.[1] He studied divinity at the Theological Seminary, Andover, in the class of 1821; was ordained at Meredith Bridge, N. H., June, 1825, and dismissed, June, 1830.[1] [[1]*Rev. Mr. Norwood.*]

TOWNSEND.

First Church.

Townsend was incorporated June 20, 1732;[1] and a church was embodied there Oct. 16, 1734.[2] This church continued united with the town in the support of the institutions of the gospel almost a century. Then, in consequence of certain difficulties, arising from diversity of sentiment on religion, the harmony which had hitherto subsisted between them in this weighty concern, was entirely broken up. In February, 1830, "the members of the church withdrew, without exception," from all connection with the town in the affairs of religion, and united with the "Orthodox Congregational Society."[2] They also proceeded to erect a new house of worship, which was dedicated June 16, 1830; and

have since "by the goodness of God, been able, without favor and in spite of opposition, to maintain a preached gospel, and to gather a large increase to the garner of God."[2] [[1]*Spofford's Gazetteer.* [2]*Rev. Mr. Rogers.*]

HEMMENWAY. Mr. Hemmenway was one of those who entered into covenant at the foundation of this church;[1] and may therefore be presumed to have been ordained on the day it was gathered, as was then customary in like cases, although no record of his ordination appears to have been preserved. [[1]*Rev. Mr. Rogers.*]

DIX. Mr. Dix is said to have published one or two discourses;[1] but of the time and occasion the author is not informed. [[1]*Rev. Mr. Shumway.*]

PALMER. Mr. Palmer studied theology with Rev. Andrew Lee, D. D., of Lisbon, Ct. and Rev. Stephen Farrar of New Ipswich, N. H.[1] He withdrew with the church from the First Parish in 1830; and remained its pastor till Feb. 1831. Since his dismission, he has continued his residence in Townsend, occasionally preaching; and one or two years has represented the town in the general court. [[1]*Rev. Mr. Palmer.*]

ROGERS. Mr. Rogers studied divinity at the Theological Seminary, Andover, a member of the class of 1830. Dismissed from Townsend, he was installed Aug. 6, 1835, over the Franklin Street Church, Boston. [[1]*Rev. Mr. Rogers.*]

SHUMWAY. Mr. Shumway studied theology at Auburn, N. Y., and was ordained as an Evangelist at Smithville, Jefferson County, N. Y., Feb. 4, 1834.[1] Since his dismission from Townsend, he was installed at Petersham, Oct. 4, 1837.[2] [[1]*Rev. Mr. Shumway.* [2]*Boston Recorder, Oct.* 27.]

STOWELL. Mr. Stowell, having received a degree at D. C., 1829, was employed two years as an instructor at the academy in Derry, N. H.[1] He was ordained at Goffstown, N. H., Nov. 30, 1831, and dismissed on account of ill health, June 28, 1837. [[1]*Rev. Mr. Stowell.*]

Church of First Parish.

SHAW. Mr. Shaw entered Brown University, but left at the close of the second year of his collegiate course, in 1827.[1] He studied theology at Divinity College, Cambridge, at which he was "graduated" in July, 1833; was ordained at Athol, Nov. 12, 1834; and dismissed at his own request in Aug. 1836.[1] [[1]*Rev. Mr. Shaw.*]

BURLINGTON.

Church of.

Burlington was once a part of Woburn; and was then called Shawshin, as Billerica also was originally, from the name of the river, which winds its course through both towns. It was incorporated as a precinct Sept. 16, 1730;[1] and as a town, Feb. 28, 1799.[2] Money was voted by the precinct, Nov. 16, 1730, for the support of preaching at a private dwelling during the ensuing winter.[3] And a meeting-house was erected in 1732,[3] which after the lapse of a century still remains in good repair, the oldest meeting-house in the county, it is conjectured, except that of the First Parish in Concord, built in 1712, and one whose massy frame of white oak and yellow pine promises fair to stand firm a century hence. The church was doubtless gathered Oct. 29, 1735, the day of the ordination of its first pastor, whose name heads the list of subscribers to the church covenant.[3] The covenant of this church is found on comparison almost precisely the same as the original covenants of the church of Lexington,[4] gathered, 1696; and of First Church, Bedford,[5] gathered, 1730. The covenant of Lexington church, it is thought probable, was drawn up by Rev. Joseph Estabrook of Concord, a clergyman of high repute in his day, and father of the first minister of Lexington; and afterwards recommended for adoption to the churches of Bedford and Woburn precinct by the successor of Mr. Estabrook of Lexington, Rev. John Hancock, who was assisting at the ordination of the first pastor of each of those churches, and preached the ordination sermon; and who, from his vicinity to both churches, and from the high estimation in which he was held for wisdom and piety, was likely to be consulted by each of them in the framing of its covenant. [[1]*Commonwealth Files.* [2]*Church Records.* [3]*Precinct Records.* [4]*Lexington Church Records.* [5]*Shattuck's Hist. of Concord, Bedford, &c., p.* 262.]

CLAP. Mr. Clap appears to have kept school at Dorchester from the time he was graduated till after he had commenced preaching;[1] and probably studied divinity under

the direction of Rev. Mr. Bowman, of Dorchester, at the same time. Many years after his death, his children, viz. Col. Supply Clap, of Portsmouth, N. H., Samuel Clap, Esq., and Mrs. Martha Thwing, of Boston, presented the church of which their father had been pastor, with a handsome folio Bible for the use of the pulpit.[2] [[1]*Interleaved Almanac of Rev. Mr. Clap, for* 1733. [2]*Church Records.*]

JONES. Mr. Jones died suddenly on a Sabbath day of an apoplexy, with which he was seized in the pulpit at the close of prayer in the morning service.[1] Rev. Ebenezer Gay, of Hingham, preached at his ordination.[1] [[1]*Church Records.*]

MARRETT. Mr. Marrett was a direct descendant from one of the first settlers of Cambridge, and by his mother, from Rev. Henry Dunster, first President of Harvard College. He appears to have studied divinity at Cambridge, where he resided several years during the interval between his leaving college, and his settlement at Woburn precinct. At the time of his ordination, he had likewise a call to take the charge of the church in Topsfield.

SEWALL. Mr. Sewall studied divinity at Cambridge.

TEWKSBURY.

Church of.

Tewksbury was originally a part of Billerica; and was incorporated as a distinct town, Dec. 23, 1734.[1] No record has been preserved of the embodying of the church there.[1] Rev. Mr. Coggin supposes it was gathered as early as 1735.[1] But it was more agreeable to the custom of that day to defer transactions of this description till the ordination of the first pastor. (A) That there was no church existing either in this town, or in Woburn precinct (Burlington), previously to the day of ordaining their respective first ministers, and that the gathering of a church made a part of the work on each of those solemn occasions, seems to be strongly insinuated by the difference of phraseology observable in the following record of communications from those places, before they had pastors, to the neighboring church of Wilmington, compared with the record of a communication to the same church from a church in Haverhill about the same time. "1737 Novr 13. I communicated to the Church the Letter from *our Christian Brethren* in Tewksbury; Asking our Presence and Assistance to join with other Elders and Messengers to ordain Mr. Sampson Spaulding on the 23d of this present Novr as their Pastor: And *in such Acts* of Comunion as the Work of the Day called for. And the Church hereupon Voted" &c.[2] "1735 Oct. 26. I comunicated to the Church the Letter which I receiv'd from *our Christian Brethren* of the 2d. Precinct in Woburn; Asking our Presence and Assistance to join with the other Elders and Messingers, that should favour Them with their Company to ordain Mr Supply Clap on Wednesday the 29th of Octobr to the service of the Gospel of Christ among them, and *in such* Acts of Communion as the Solemn Service of the Day called for ——I also comunicated to the Church the Letter I receiv'd from the 3d *Church of Christ* in Haverhill Requesting our Presence and Assistance to join with other Elders and Messengers to ordain Mr. Samuel Bacheller, on the 5th. of Novbr to the Pastoral Office there" &c.[2] By comparing the two first of these communications with the last, it seems obvious to infer, that though at the time they were made, there were brethren of other churches resident both at Tewksbury and at Woburn Precinct, yet they had not as yet been gathered into distinct churches. [[1]*Dedication Sermon, by Rev. Jacob Coggin, Appendix*, 1824. [2]*Wilmington Church Records.*]

SPAULDING. Mr. Spaulding received an unanimous call from the town to settle among them, Jan. 17, 1736 (1736–7?); was ordained Nov. 23, 1737; and died Dec. 15, 1796.[1] Hence he was a preacher at Tewksbury sixty or sixty-one years; and its settled pastor above fifty-nine years. Nor was his ministry only remarkable for its length, but was also "peaceful, happy and successful."[1] [[1]*Coggin's Ded. Serm., App.*]

BARTON. Mr. Barton was settled as colleague with Rev. Mr. Spaulding.[1] After leaving Tewksbury, he was installed at Fitchburg, March 11, 1804; and dismissed, Feb. 26, 1813.[2] Thence he emigrated to Hilham, Overton County, Tennessee, where he resided, occasionally preaching in the vicinity, till the autumn of 1827, when he removed with his family with the design of settling at Jacksonville, Illinois; but died very suddenly in his journey thither on the morning of Oct. 31, shortly after crossing the Ohio river, on the banks of which his remains were buried.[2] He published a Farewell Sermon, preached at Tewksbury, 1803. [[1]*Coggin's Ded. Serm., App.* [2]*List of Churches and*

Ministers in Worcester County, in Am. Qu. Reg., Aug. 1837. [2]*Dr. Silas Brown, Wilmington, a brother-in-law.*]

COGGIN. Mr. Coggin studied theology with Rev. Mr. Chickering, Woburn.[1] [[1]*Rev. Mr. Coggin.*]

ACTON.

First Church.

Acton lies wholly within the ancient limits of Concord; from which it was set off, and incorporated as a distinct township, July 8, 1735.[1] In 1736, a meeting-house was erected, in which public worship was first held in Jan., 1738.[1] In May, of that year, the town gave an unanimous invitation to Mr. John Swift to become their minister, which being accepted, Mr. Swift was ordained Nov. 8, following.[1] On the same day, probably, the church was gathered; although no account of the transaction appears to have been preserved. This church continued to be the only Congregational church in Acton till the formation of the Evangelical church in 1832. Since the dismission of Rev. Mr. Shedd, the First Church had had no settled pastor so late as June, 1836, although the pulpit had been generally supplied.[2] [[1]*History of Concord, Acton, &c. by Lemuel Shattuck, Esq.* [2]*Rev. Mr. Woodbury.*]

SWIFT. Mr. Swift was son of Rev. John Swift, of Framingham.[1] He published a sermon preached at the ordination of Rev. Joseph Lee, of Royalston,[1] 1768; and a Fast sermon, preached at East Sudbury, 1761. [[1]*Shattuck's History.*]

ADAMS. Mr. Adams appears from a memorandum in the Church Records to have been a native of Framingham, as well as his predecessor. He probably studied divinity at Cambridge, from the First Church of which town he was dismissed at ordination, to unite with the church of Acton.[1] He published a sermon preached at the ordination of Rev. Luther Wright, Medway, 1798; of Rev. Thomas Noyes, Needham, 1799; on the death of Rev. Josiah Bridge, East Sudbury, 1801; of Col. John Edwards, 1804; at the funeral of Rev. Phinehas Wright, Bolton. [[1]*Church Records.*]

SHEDD. Mr. Shedd, previously to his ordination, had been member of Second Church, Newton.[1] He was dismissed at his own request from the church of Acton.[1] He is now at Burlington, Vt. [[1]*Church Records.*]

Evangelical Church.

This church consisted originally of members dismissed from the First Church, Feb. 23, 1832, at their own request, to form a church in connection with the Evangelical Society.[1] These persons are believed to have constituted a large majority of the First Church;[2] and they were regularly organized by an Ecclesiastical Council as a distinct church, by the title of the Evangelical Church of Acton, March 13, 1832.[3] The Evangelical Society with which it is connected in the support of public worship, had been formed during the winter preceding. [[1]*First Church Records.* [2]*Rev. Mr. Woodbury.* [3]*Evangelical Church Records.*]

WOODBURY. Mr. Woodbury is a brother of Hon. Levi Woodbury, Secretary of the Treasury of the United States. He devoted himself originally to the profession of the law, which he studied at Portsmouth, N. H., with his brother above named; was admitted to the bar at Gilmanton, N. H., in Aug. 1826; and began practice at Bath, Grafton County, N. H., where he continued till Oct. 1831.[1] He was then licensed to preach by the Caledonia Association of Ministers, and spent most of the following winter with Rev. Dr. Beecher at Boston.[1] [[1]*Rev. Mr. Woodbury.*]

WEST CAMBRIDGE.

Church of.

West Cambridge was originally the North-western part of Cambridge.[1] It was incorporated as the Second precinct in Cambridge, in 1732;[1] and as a town, by the name which it now bears, Feb. 27, 1807.[2] A church was gathered there by Rev. John Hancock, of Lexington, Sept. 9, 1739.[2] This was then known, as the Second Church in Cambridge; but is now the only Congregational church within the present limits of the town in which it is situated. [[1]*Holmes's Hist. of Cambridge, p.* 33. [2]*Rev. Dr. Fiske.*]

COOKE. Mr. Cooke is supposed to have been a brother of Rev. William Cooke, of East Sudbury (Wayland); and was very eminent among the ministers of his day. He preached at the Artillery Election, 1753; the Dudleian Lecture, 1767; at the General Election, 1770; and before the Convention of Congregational Ministers, 1776. His Election Sermon, 1770, was published.[1] His other publications were, a sermon at the ordination of Rev. Cotton Brown, Brookline, 1748; of Rev. William Symmes, Andover, 1759; and at the anniversary of Lexington Fight, April 19, 1775, preached at Lexington, 1777.[1] [[1]*Allen's Biography.*]

FISKE. Dr. Fiske studied divinity in Cambridge, under Rev. Professor Wigglesworth; and voluntarily resigned his pastoral charge at the close of the fortieth year of his ministry.[1] He continues to reside at West Cambridge. [[1]*Rev. Dr. Fiske.*]

HEDGE. Mr. Hedge is a son of Professor Hedge of Harvard University. He studied his profession at the Theological School, Cambridge.

DAMON. Mr. Damon studied theology at the University, Cambridge, under the direction of Rev. Professor Ware.[1] He was ordained at Lunenburg, Feb. 1, 1815; dismissed Dec. 2, 1827; installed at Amesbury June 25, 1828, and dismissed from the pastoral charge Dec. 25, 1832, but continued to preach there by request most of the time till April 1, 1833.[1] In Oct. 1833, he removed his residence from Amesbury to Reading, South Parish; and having supplied the desk of the Third Congregational Society in that town about three months, previously to April 1, 1834, he was employed from that time to supply it constantly a year.[1] [[1]*Rev. Mr. Damon.*]

PEPPERELL.

First Church.

Pepperell was formerly the West Parish of Groton.[1] It was incorporated as a town, April, 1753;[2] and doubtless received its name in honor of Sir William Pepperell, who commanded the New England forces in the successful siege of Louisburg in 1745. A church was gathered in this place Jan. 29, 1747, and a pastor ordained over it the month following. In 1832, the connection between this church and the town, in the support of public worship, which had hitherto been amicably maintained from the beginning, was dissolved. At a meeting of the church, Jan. 26, 1832, for several reasons then assigned, and particularly in view of alleged hostility manifested on the part of the town or First Parish to that system of faith, to which the church had ever adhered, and to which it still continued to adhere, as "the faith once delivered to the saints," the church voted to cease worshipping at the meeting-house of the town after the next following Sabbath, and to assemble in future for public worship at the hall of a certain private citizen, till a new meeting-house should be erected.[3] At the same meeting they also voted it to be their pleasure "to maintain public worship, in connection with the Evangelical Congregational Society of Pepperell."[3] The issue of these votes was, the secession of the whole church (it is understood) excepting one male and a very few female members, from the public worship of the town; and its desired union with the Evangelical Congregational Society above referred to, which was formed about the close of the year 1831. Rev. Mr. Howe likewise, being requested, Jan. 26, by a committee of the town, to ask a dismission, complied with that request; and accepted an invitation for settlement over the new Society, now including the great body of the church, of which he had been nearly ten years the pastor. An Ecclesiastical Council, called to look into these proceedings of the church, and of the Evangelical Society, assembled Feb. 1, 1832, and ratified the same. And a new meeting-house was shortly after erected and completed for the joint use of this Society and the Church, in the worship of God. [[1]*Church Records, old volume.* [2]*Spofford's Gazetteer.* [3]*Church Records, new volume.*]

EMERSON. Mr. Emerson was son of Rev. Joseph Emerson, of Malden. He published a sermon, preached at Malden on the death of his father, 1767; and a Thanksgiving sermon, 1769.[1] [[1]*Rev. Mr. Howe.*]

BULLARD. Mr. Bullard is numbered among those belonging to Medway, who, in 1813, had received a liberal education;[1] and at his ordination, he was received into the church at Pepperell, dismissed and recommended by First Church, Medway.[2] He published a discourse delivered before the Female Charitable Society, Pepperell, 1815;[3] and another before the Western Society of Middlesex Husbandmen, 1803. [[1]*Cent. Serm. by Rev. Mr. Wright, Medway,* 1813, *notes.* [2]*Church Records, old volume.* [3]*Rev. Mr. Howe.*]

HOWE. Mr. Howe studied divinity at the Theological Seminary, Andover; a member of the class of 1821.

Church of First Parish.

BABBIDGE. Mr. Babbidge was a member of the Divinity School, Cambridge; and completed his professional studies there in 1832. [*Rev. Mr. Babbidge.*]

LINCOLN.

Church of.

Lincoln was incorporated as a town April 19, 1754.[1] Previously, it had been the Second precinct of Concord, which was taken from Concord, Lexington and Weston, and erected by the Legislature into a distinct precinct, April 24, 1746.[1] The church, at the time it was embodied, Aug. 20, 1747, consisted of twenty-five male members, dismissed from the churches of Concord, Lexington and Weston.[1] And it still remains the only Congregational church in the town. [[1]*History of Concord, Lincoln, &c., by Lemuel Shattuck, Esq.*]

LAWRENCE. Mr. Lawrence was son of Hon. William Lawrence;[1] and his birth stands recorded in the Town Book of Groton, as follows: "William Lawrence, the son of William Lawrence and Susanna his wife was born at Groton May 7th. 1723."[2] [[1]*Shattuck's Hist. &c.* [2]*John G. Park, Esq., Groton, Town Clerk.*]

STEARNS. Dr. Stearns was born "at a place called White's farm in Lunenburg, which was in 1763 annexed to the town of Leominster."[1] He was a tutor at Harvard University from 1780 to 1781;[1] and in the course of his ministry was honored with the degree of D. D.; and was elected a member of the American Academy of Arts and Sciences. He preached the Dudleian Lecture at Cambridge in 1801; and before the Convention of Congregational Ministers in 1815. His discourse on the latter occasion was published.[1] His other publications were, Ladies' Philosophy of Love, a poem, 1797; Dramatic Dialogues for the use of Schools, 1798; Principles of Religion and Morality, 3d. ed. 1807; A sermon preached at an exhibition of Sacred Music in Lincoln, April 19, 1792; at the interment of Hon. Eleazar Brooks, 1806; at the interment of Mrs. Phebe Foster, wife of Rev. Edmund Foster, Littleton, 1812; before the Bible Society in the County of Middlesex, Concord, 1815.[1] Dr. Stearns was the father of Thomas Stearns, M. D., of Sudbury, Rev. William L. Stearns, of Rowe, and Rev. Daniel M. Stearns, of Dennis. [[1]*Dr. Thomas Stearns, Sudbury.*]

DEMOND. See Holliston.

NEWHALL. Mr. Newhall studied divinity at the Theological Seminary, Andover, a member of the class of 1821. He was ordained at Oxford, Dec. 17, 1823; dismissed June 19, 1832; and installed at Lincoln in January of the following year.[1] [[1]*Rev. Mr. Newhall.*]

DUNSTABLE.

First Church.

Dunstable originally extended on both sides of the line between Massachusetts and New Hampshire. It was then a very large township; comprehending "Litchfield, and a corner of Londonderry, all of Nottingham West and Tyngsborough; Massachusetts' Dunstable and Pepperell, as far as the old line of Groton; Townsend, Holles and Brookline; and all of Milford, Amherst and Merrimack, which lie on the south east side of Souhegan river."[1] It was incorporated Oct. 15, 1683;[2] and at that time was supposed to lie entirely in the colony of Massachusetts. But when the divisional line between Massachusetts and New Hampshire was established, in 1737, only that portion of its territory which is now Dunstable, Ms. and Tyngsborough, was found to be within the bounds of the former province. A church had been gathered Dec. 16, 1685,[3] within the ancient limits of the town, at Dunstable, N. H., where the first settlements were made. And hence, perhaps it was, that the church in Dunstable, Ms. was called, when it was gathered in 1757, the *Second Church*, or the church in "the *Second Parish*,"[4] although the town was then separated from Dunstable, N. H., and under a different jurisdiction. In consequence of opposition to this church, in matters pertaining to public worship, on the part of a majority of the Society, the church withdrew from it, united itself with the Evangelical Congregational Society, (formed about the close of 1830 or early in 1831,) and jointly with that, erected a new meeting-house in 1831, for their mutual accommo-

dation. Since the secession of the church, the First Parish in Dunstable has been in a very broken state. It has had, it is understood, no settled minister, and but an inconstant supply of preaching, and that not uniformly by Congregational preachers. During the summer of 1838, it was supplied with preaching about half the time.[5] [[1]*Appendix to Rev. Dr. Burnap's Serm. at Fun. of Rev. J. Kidder, Dunstable, N. H.* [2]*Spofford's Gazetteer.* [3]*Sewall's Journ.* [4]*Church Records.* [5]*Rev. Mr. Brigham.*]

GOODHUE. Mr. Goodhue, being dismissed and recommended from Dunstable, was resettled at Putney, Vt., and there died. [*John Farmer, Esq.*]

HEYWOOD. Mr. Heywood was born in the Second Parish of Woburn, (now Burlington); and was baptized in the church of that parish, Oct. 18, 1761.[1] He was said by his widow, living in Dunstable in 1834, to have removed, when very young, with his parents to Mont Vernon, N. H., and to have studied divinity in part with Rev. Dr. Cummings, of Billerica. His death occurred at Boston.[2] [[1]*Burlington Church Records.* [2]*Christian Disciple, Dec.* 1814.]

TOLMAN. Mr. Tolman came to Dunstable from Shirley (which see). After dismission from Dunstable, with a recommendation by an Ecclesiastical Council,[1] he was resettled over a Society at Merrimack, N. H., in 1831;[2] and having resigned his charge there, he was installed over the Congregational Church and Society at Atkinson, N. H., July 5, 1837.[3] The sermon on the occasion was preached by Rev. Dr. Cogswell, of Boston. [[1]*Church Records.* [2]*Am. Qu. Reg., May*, 1831. [3]*Boston Recorder, July* 14.]

GOODMAN. Mr. Goodman studied divinity at the Theological Seminary, Princeton, N. J.[1] He was ordained as an Evangelist by the Presbytery of Albany in the autumn of 1823, and spent the following winter, under the direction of the Board of Missions in the General Assembly of the Presbyterian Church, in the Territory of Michigan.[1] In the years 1825, 1826, he was employed, as a missionary, in the northern part of Pennsylvania by the Home Missionary Society in New York; and in the fall of 1826 was installed over the church in Springfield, Vt.[1] At the expiration of five years, his term of settlement in that town, he came to Dunstable, and was installed there.[1] [[1]*Rev. Mr. Goodman.*]

BRIGHAM. Mr. Brigham studied divinity at the Theological Seminary, Andover, a member of the class of 1836.

SHIRLEY.

First Church.

Shirley was originally a district of Groton, established by the Legislature in 1753;[1] and was named, doubtless, in honor of William Shirley, Esq., then governor of the province. The exact date of the gathering of a church there has not been ascertained; but it was probably embodied at the time of Rev. Mr. Whitney's ordination, or perhaps a little before. Since the dismission of the second pastor in 1818, and the death of the first in 1819, the First Parish of Shirley seems to have been destitute of a settled minister, although it has, at times at least, been statedly supplied with preaching. [[1]*Town Records.*]

WHITNEY. Mr. Whitney published a sermon preached at the ordination of his son, Rev. Nicholas Bowes Whitney, at Hingham, 1800; and another delivered at the interment of Rev. Zabdiel Adams at Lunenburg, 1801. [*Thomas Whitney, Esq., Shirley.*]

TOLMAN. Mr. Tolman was son of the late Deacon Desire Tolman, of Winchendon, formerly of Dorchester. After leaving college, he studied medicine, received the degree of M. D. at Dartmouth College, and practised in his profession some years before he entered into the ministry. Dismissed from Shirley, he was installed at Dunstable (which see).

Orthodox Congregational Church.

This church, it is believed, was at the time it was gathered, composed principally of persons, who had withdrawn from the First Society, on account of opposition therein made to their religious sentiments and views. It then consisted of sixteen members, who had in 1834 increased to fifty;[1] and is connected in public worship with the "Orthodox Congregational Society," formed some time before it.[1] [[1]*Rev. Mr. Brown.*]

BROWN. Mr. Brown received his theological education at the Seminary in Princeton, N. J. [*Rev. Mr. Brown.*]

ASHBY.

First Church.

Ashby was incorporated in 1767.[1] A church was gathered there in 1776. Of this church, it is understood, thirty-one male members, and seventy female, withdrew from the town, or First Society, Oct. 27, 1819, leaving behind only one male, and a very small number of female members; and connected itself with a new society, which was formed shortly after, called the "Calvinistic Congregational Society of Ashby." [[1]*Spofford's Gazetteer.*]

WHITMAN. Mr. Whitman was probably ordained in Aug. or Sept. 1778; as the church, at a meeeting, Aug. 10, 1778, chose a committee to write letters missive for his ordination.[1] Four years after his dismission from his pastoral charge, viz. Dec. 23, 1787, he was dismissed from the church in Ashby, with a recommendation to the church in Goshen, Ms.,[1] where he was installed, Jan. 1788;[2] and dismissed, July 15, 1818.[3] His dismission from Goshen occasioned Mr. Whitman to write and publish "An Impartial History of the Proceedings of the Church and People of Goshen (Mass.) in the Dismission of their Minister, &c. &c. 1824."[4] He died, it is believed, at Goshen. [[1]*Church Records.* [2]*List of Hampshire Min. in Am. Qu. Reg., Feb.* 1838. [3]*Whitman's Impartial Hist.* [4]*Rev. Mr. Tinker.*]

WATERS. Mr. Waters was born, it is said, in that part of Sutton, which is now Millbury. He was ordained the second minister of Goffstown, N. H., Dec. 27, 1781; and dismissed May 4, 1795.[1] After dismission from Ashby, he continued to reside there till death. [[1]*John Farmer, Esq.*]

PUTNAM. Mr. Putnam entered Brown University; but did not remain there to complete his collegiate course.[1] He studied divinity with Rev. Dr. Ide, of Medway. He was dismissed from Ashby, on account of ill health;[2] and for some time after, edited a religious newspaper in New Hampshire.[1] He was installed at Epsom, N. H., Nov. 1, 1827; dismissed July, 1830; and installed at Dunbarton, N. H., July 8th, of the same year.[1] [[1]*John Farmer, Esq.* [2]*Rev. Mr. Bascom.* [3]*Church papers on file.*]

CAMP. Mr. Camp studied divinity at the Theological Seminary, Andover, in the class of 1826.

TINKER. Mr. Tinker pursued his theological studies at the Seminary in Andover, a member of the class of 1830. He was ordained at Newmarket, N. H., Dec. 8, 1830; and dismissed Oct. 29, 1833.[1] He died at Ashby, greatly lamented, after an illness of only a few days.[2] [[1]*Rev. Mr. Tinker.* [2]*Boston Recorder, Nov.* 9, 1838.]

Church of First Society.

BASCOM. Mr. Bascom was born at Gill, then a parish of Greenfield;[1] and studied divinity with Rev. Messrs. Nash, of Montague, and Foster, of New Salem, afterward of East Sudbury.[1] He was ordained at Phillipston, then Gerry, Sept. 24, 1800; and dismissed Dec. 31, 1820.[1] On account of ill health, he resigned the work of the ministry at Ashby in Sept. 1834, but did not take a formal dismission, still retaining a nominal relation to his church and people, as their pastor.[2] He yet continues, it is presumed, to reside at Ashby. [[1]*Rev. Mr. Bascom.* [2]*Rev. Mr. Bates.*]

BATES. Mr. Bates studied theology at the Divinity School, Cambridge; commencing the prescribed course, 1829, and completing it, 1832.[1] He was ordained over the "First Unitarian Church and Society" in New Ipswich, N. H., June 5, 1834, and was dismissed March 29, 1835.[1] [[1]*Rev. Mr. Bates.*]

CARLISLE.

First Church.

The northerly part of Concord, on account of its remoteness from the place of public worship, was incorporated as a district of Concord, by the name of Carlisle, April 19, 1754.[1] But the inhabitants not being able, after several trials, to fix harmoniously upon a spot for a meeting-house, the district, upon its own petition, was set back to Concord by the General Court, Jan. 11, 1757.[1] Several years after the dissolution of "Old Carlisle," a petition was presented to the Legislature by the inhabitants of Blood's farms, and the extreme parts of Concord, Acton, Chelmsford, and Billerica;" in answer

to which they were incorporated, April 28, 1780, as a district of Acton, by the name of Carlisle.[1] And at length, in compliance with the desires of its inhabitants, this district had all the privileges of a town conferred upon it, Feb. 18, 1805.[1] A house of public worship, commenced about 1760, within the limits of the district of Carlisle, was completed in 1781.[1] A church was also gathered in 1781, and Rev. Mr. Litchfield ordained.[1] At the time of Mr. Litchfield's death, this church contained but four male, and twenty-six female members.[2] Of these, a majority withdrew from the First Society in 1829 for the purpose of separate worship, leaving behind only one male, and five female members: manifesting their willingness however at the same time to return and aid the town in the settlement of an Evangelical minister, whenever the town would consent to such settlement.[2] Afterwards, these and other seceders from the First Society, built a meeting-house for their own accommodation; and formed themselves, Nov. 20, 1830, into a new religious association for public worship, by the title of the "Union Calvinistic Society in Carlisle."[2] [[1]*History of Concord—Carlisle, by Lemuel Shattuck, Esq. p.* 320, *&c.* [2]*Rev. Mr. Patten.*]

LITCHFIELD. Mr. Litchfield studied divinity with Rev. Dr. West, of Stockbridge.[1] He published a sermon preached before the Massachusetts Missionary Society in 1805. [[1]*Fun. Serm. by Rev. Dr. Church, of Pelham, N. H.*]

PATTEN. Mr. Patten studied divinity at the Theological Seminary, Andover, in the class of 1830. He was ordained as an Evangelist at Hopkinton, Feb. 7, 1832; and after leaving Carlisle, was installed at Monument, Sandwich, Dec. 16, 1835.[1] [*Rev. Mr. Patten.*]

SMITH. Mr. Smith studied divinity at the Theological Seminary, Andover, a member of the class of 1831. He was ordained as an Evangelist at Pittsfield, N. H., in 1831, and labored there in that office about two years; and during shorter terms elsewhere, as health would admit, in the interval between leaving Pittsfield and his installation at Carlisle.[1] [[1]*Rev. Mr. Smith.*]

Church of First Society.

HULL. Mr. Hull studied theology with Rev. Dr. Williams, Tolland, Ct.[1] He was ordained at Amesbury, 1802, and dismissed, 1812; installed at Raynham, Sept. 9, 1812; and dismissed, 1823.[1] [[1]*Rev. Mr. Hull.*]

STACY. Mr. Stacy pursued his theological studies under the direction of Rev. Mr. Dean, Boston. [*Rev. Mr. Stacy.*]

BRIGHTON.

First Church.

Brighton was formerly the third parish in Cambridge; and distinguished by the name of Little Cambridge. It was incorporated as a distinct town by its present name in 1807.[1] A church was gathered here in 1783, consisting of members of First Church, Cambridge, who resided on this side of Charles river, and who had been recently dismissed from that church for this purpose.[2] [[1]*Spofford's Gazetteer.* [2]*Hist. of Cambridge, by Rev. Abiel Holmes, D. D., p.* 37.]

FOSTER. Dr. Foster was brother of Rev. Joel Foster, of New Salem and East Sudbury. He was honorably dismissed from his people by a Mutual Council convened at Brighton Oct. 19, 1827.[1] The day fixed for the dissolution of his pastoral relation was Oct. 31, 1827, the last day of the forty-third year of his ministry. He continued to reside at Brighton, preaching occasionally, till his decease. He preached the Artillery Election Sermon, 1809; and the Dudleian Lecture, 1815; and his discourse on the former occasion was published.[2] His other publications were sermons on the following occasions or subjects, viz. before the Roxbury Charitable Society, 1799; on the death of Gen. Washington, 1799; of Capt. Charles Winship, 1802; "Infidelity Exposed," 1802; at the Installation of Joel Foster, East Sudbury, 1803; at the Annual Fast, 1805; at the ordination of Samuel Veazie, Freeport, Me., 1806; at the dedication of Brighton meeting-house, 1809; on Church Music, Brighton, 1811; at the Annual Fast, 1811; at the National Fast, Brighton, Jan., 1815; before the Society for Propagating the Gospel, 1817; at the installation of E. L. Bascom, Ashby, 1821; also, eight sermons, constituting the third volume of the Christian Monitor, 1806.[1] [[1]*Rev. Mr. Austin.* [2]*Rev. Dr. Pierce, Brookline.*]

AUSTIN. Mr. Austin studied theology at the Divinity School, Cambridge. [*Rev. Mr. Austin.*]

Evangelical Church.

BLAGDEN. Mr. Blagden studied his profession at the Theological Seminary, Andover, in the class of 1826. Being invited to the pastoral office in Salem Street Church, Boston, he left Brighton, and was installed Nov. 3, 1830.[1] Dismissed at his own request from that church, Sept. 5, 1836,[2] he was installed pastor of the Old South Church, Boston, Sept. 28, 1836.[3] [[1]*Rev. Mr. Newell.* [2]*Boston Recorder, Sept. 9th.* [3]*Boston Recorder, Sept.* 30.]

ADAMS. Mr. Adams is son of John Adams, Esq. formerly Preceptor of Phillips' Academy, Andover; and studied divinity at the Seminary in that town, in the class of 1830. Dismissed from Brighton, he was installed pastor of the Central Presbyterian Church, New York, Nov. 18, 1834.[1] [[1]*N. E. Spectator, Dec.* 10.]

NEWELL. Mr. Newell studied divinity partly at the Theological Seminary, Andover, and partly elsewhere.[1] After dismission from Brighton, he was installed pastor of the Maverick Church, at East Boston, July 19, 1837.[2] [[1]*Rev. Mr. Newell.* [2]*Boston Recorder, July* 21.]

LAMSON. Mr. Lamson, after leaving college, and before entering on the study of his profession, was instructor of one of the public schools, Boston; and preceptor of Lynn Academy, and for about three years, of the Abbot Female Academy, Andover.[1] He finished his theological studies at New Haven.[1] [[1]*Rev. Mr. Lamson.*]

BOXBOROUGH.

Church of.

Boxborough is not, strictly speaking, a distinct town, but an incorporated district, having all the powers and privileges of a town, except that of sending a representative to the General Court. In electing a representative there, it unites with Stow, on which town it borders, and of which, it is presumed, it was formerly a part. The church, gathered here in 1784, continued to act in concert with the first parish in the support of public worship, till after the death of its first pastor, Rev. Mr. Willard, in 1828. Then a difference of religious sentiment, and a consequent difficulty of uniting in the choice of a minister, led to a separation. The church voted, May 20, 1829, "that having failed to secure the concurrence of the First Parish in inviting Mr. Cushing to become our Religious Teacher, we proceed to take the steps prescribed by Law to form a New Society," &c. &c.[1] The same day such a society was legally formed, called "the Evangelical Congregational Society;"[2] which speedily concurred with the church in giving a call for settlement to Mr. Cushing.[1] The First Parish has since had occasional preaching; but is yet destitute, it is believed, of a settled minister. [[1]*Church Records.* [2]*Society's Records.*]

WILLARD. Mr. Willard, before coming to Boxborough, had been ordained as pastor of First Church, Mendon, April 19, 1769; and dismissed at his own request, Dec. 4, 1782.[1] [[1]*Church Records.*]

CUSHING. Mr. Cushing did not enjoy the benefit of a collegiate education. He studied divinity at the Theological Seminary, Bangor, Me.;[1] and after dismission from Boxborough, was installed at Haverhill, East Parish, June 10, 1835.[2] [[1]*Church Records.* [2]*Boston Recorder, July* 3.]

CROSS. Mr. Cross studied divinity at the Theological Seminary, Andover. [*Rev. Mr. Cross.*

TYNGSBOROUGH.

Church of.

Tyngsborough, at its incorporation, was the easterly part of Dunstable, Ms., as that was originally a part of Dunstable, N. H. (See Dunstable, Ms.) It was incorporated as a distinct town, June 22, 1789;[1] and was called after the honorable family of the Tyngs, who were among the primitive settlers of the place, and large proprietors in it. A church was gathered here in 1789, consisting of sixteen male, and eleven female members at the first.[2] A meeting-house, called the Tyng House, had been erected several years before;[3] and chiefly, it is probable, at the expense of the Tyng family. This house of

worship has been recently taken down; and a handsome new meeting-house built on its site. [[1]*Spofford's Gazetteer.* [2]*Church Records.* [3]*Rev. Mr. Lawrence.*]

LAWRENCE. Mr. Lawrence studied theology with Rev. Mr. Jackson, of Brookline. [*Rev. Mr. Lawrence.*]

LOWELL.

Lowell formerly belonged to Chelmsford; and at the time of its incorporation it was called East Chelmsford. It is situated on the Merrimack, below Pawtucket Falls, at the junction of the Concord and Merrimack rivers;[1] and "occupies the land formerly reserved for the Pawtucket tribe of Indians."[2] Its growth in population, business and wealth has been astonishingly rapid. In 1815, it was "a wilderness, with the exception of a few lonely dwellings."[1] In 1822, when its settlement as a manufacturing town commenced, the whole number of its inhabitants, exclusively of those employed in a private factory on Concord river, was less than 100.[2] In 1835, it numbered 14,000 inhabitants;[1] and these, it is said, have since increased to 18,000. It was incorporated as a town, in 1826;[3] and has more recently been made a shire town of the county, and had city privileges conferred on it by the Legislature. [[1]*Hayward's Ms. Directory.* [2]*Spofford's Gazetteer.* [3]*Ms. Register*, 1835.]

First Church.

This church was gathered in 1826. It is apparently the most numerous church in the State; containing seven hundred and twenty-three members, Jan. 1, 1838.[1] [[1]*Minutes of Ms. Gen. Assoc.*, 1838.]

BECKWITH. Mr. Beckwith studied divinity at the Theological Seminary, Andover, a member of the class of 1826.[1] Dismissed from Lowell, he accepted the appointment of Professor of Biblical Literature and Oriental Languages in Lane Seminary, Cincinnati, Ohio; resigned that office Aug., 1830; and became Assistant Teacher of Sacred Rhetoric in the Theological Seminary, Andover, till July, 1832, when he was installed pastor of High Street Church, in Portland, Me.[1] He is now Secretary and Agent of the American Peace Society. [[1]*Rev. Mr. Beckwith.*]

BLANCHARD. Mr. Blanchard studied divinity at the Theological Seminary, New Haven, Ct. Previously to ordination at Lowell, he was a Tutor at Yale College.

South (Unitarian) Church.

BARRY. Mr. Barry pursued his theological studies partly at the Divinity School, Cambridge, and partly at the University of Gottingen in Germany.[1] Dismissed from Lowell, he was installed at Framingham, Dec. 16, 1835.[2] [[1]*Rev. Mr. Barry.* [2]*Boston Recorder, Dec.* 25.]

Second (Orthodox) Church.

TWINING. Mr. Twining studied divinity at the Andover and New Haven Seminaries.[1] Previously to his settlement at Lowell, he had been ordained at Great Falls, N. H., Jan. 6, 1830.[1] [[1]*Rev. Mr. Twining.*]

BURNAP. Mr. Burnap, before coming to Lowell, had been settled at Chester, Vt. [*Boston Recorder, July* 21, 1837.]

Third (Orthodox) Church.

This church, it is understood, has been dissolved, since the dismission of Mr. Pease.

PEASE. Mr. Pease studied divinity with Rev. William L. Strong, once settled at Somers, Ct.; and at the Theological Seminary, New Haven;[1] and was ordained at Somers as an Evangelist, Feb. 16, 1837.[1] [[1]*Rev. Mr. Pease.*]

CHELSEA, COUNTY OF SUFFOLK.

First Church.

Chelsea, (which, together with the ferry between that and Boston, was called by the Indians, Winnesimmet,) formerly belonged to Boston, and was then known by the name of Rumney Marsh. It was incorporated as a distinct town, Jan. 10, 1738.[1] Owing to the paucity or poverty of its inhabitants, and perhaps to both, it was many years, like

Medford, without a church, and without the regular stated ministration of the gospel. In 1710, a meeting-house was raised here, with aid from Boston, and apparently under the direction of a committee of the town, or of gentlemen resident in Boston, who were personally interested in the building; and was afterwards sometimes numbered among the houses in Boston for public worship. "Friday, April 29, 1709. Town Meeting to choose Representatives———Voted £100 to our Brethren of Rumney Marsh to help build them a Meetinghouse" &c.[2] "1710 July 10 Mr. Jn° Marion and I went to Rumney Marsh to y° Raising of y^r Meetingh. I drove a Pin, gave a 5 £ Bill: had a very good Treat at Mr. Cheevers's. Went and came by Winisimet."[2] "July 18th Extream hot weather. Mr. Cook, Bromfield and I goe to Rumney Marsh in a Boat, to *agree with workmen to finish the Meetinghouse.* Stowers is to make the windows." &c.[2] "The New South is reputed the Compleatest Meetinghouse in Boston, and is the Tenth, *taking in Rumney Marsh.* The Old South is the Oldest Building of them all."[3] In 1715, a church was gathered, and a pastor ordained the same day. Of these solemnities Judge Sewall has left the following notice. "1715. 8r. 19. Went to Rumney Marsh in comp^a of Dr C. Mather, Mr Stobo, Squire, Webb, Dr Oakes &c. Mr Brown of Reading pray'd, Mr Tho. Chiever preach'd. *Neither he y^t planteth*—Cor.—Dr C. Mather gave y^m a Covenant w^ch y^r made. *They chose Mr Chiever yr. Pastor.* Dr M^r gave him y° Charge; he, Mr Shepard of Lin, Mr. Brown of Reading *laying on Hands*, with Mr Webb,—and praying. Mr Shepard gave the Right Hand of Fellowship. Sung the 3 last Staves of y° 132^d Psalm w^ch *Deacon Marion read, and set the Tune.* Mr. Chiever gave y° Blessing. I, Mr Oakes, Mr Stobo, my Son Sam^l, Mr Wyllys y° elder, Mr Webb's Unkle, and one more sat in *my Pue*, 'tis a good one, w^ch never sat in before." &c. &c.[2] [[1]*Spofford's Gazetteer.* [2]*Sewall's Journ.* [3]*Sewall's Letter Book, Letter to Rev. John Williams, Deerfield.*]

CHEEVER. Mr. Cheever, before settling at Chelsea, had been the minister of Malden. (See Malden). In the long interval of his dismission from Malden in 1686, and his resettlement at Chelsea in 1715, he seems to have lived in retirement, and during the latter part of the time at least, at Chelsea. See extract above, July 10, 1710. He attained to the advanced age of ninety-one years, and to the thirty-fifth year of his ministry at Chelsea: and between the day when he commenced preaching at Malden, viz. Feb. 14, 1679–80, to that of his death in the ministry at Chelsea, there elapsed seventy years, wanting less than three months. Other members of his family were remarkable for length of days and protracted usefulness. His father, Mr. Ezekiel Cheever, the veperable schoolmaster, died in the ninety-fourth year of his age, and when he had labored constantly in his vocation about seventy years.[1] And of his brother, Rev. Samuel Cheever, of Marblehead, it was said, "that for forty-eight years, he was never hindered from performing the duties of his office, a single Sabbath;" "that he never had a moment's indisposition in his life;" and that he died at last without pain, with no disease but mere age."[2] He was in the eighty-fifth year of his age, and in the fifty-sixth of his ministry, at his decease.[3] [[1]*Sewall's Journ., Aug.* 1708. [2]*Hist. Disc. by Rev. Samuel Dana, Marblehead*, 1816.]

McCLENATHAN. Mr. McClenathan, it is probable, was originally from Ireland, and educated there. He had been ordained before coming to Chelsea; but where, is uncertain; possibly at Blandford, in the old County of Hampshire; which town was settled by "a company of emigrants, of the Presbyterian denomination, from the north of Ireland;" was incorporated in 1741; and the first minister of which was named ——— McClenathan.[1] He was installed as colleague with Rev. Mr. Cheever in 1748. Six years after, having asked a dismission, and the church having voted unanimously, Dec. 18, 1754, not to dismiss him, he forsook his charge, and on the 25th of the same month and year, Christmas day, he was received as a member of the Church of England, and admitted to the Lord's Supper, by Rev. Dr. Timothy Cutler, of Boston.[2] He went subsequently to England or Ireland.[3] [[1]*List of Min. &c. in Am. Qu. Reg., May*, 1838. [2]*Rev. Mr. Alger.*]

PAYSON. Dr. Payson was son of Rev. Phillips Payson, of Walpole; a brother of Rev. Messrs. Samuel Payson, of Lunenburg, John Payson, of Fitchburg, and Seth Payson, D. D., of Rindge, N. H.; and uncle of the late Rev. Dr. Payson, of Portland. He is supposed to have studied his profession with his father at Walpole:[1] and was very eminent both as a scholar and as a divine. He preached at the General Election, 1778; at the Artillery Election, 1769; the Dudleian Lecture, 1784; and before the Convention of Ministers, 1785. His discourse on the former occasion was published. His other publications were, A sermon at the ordination of S. Payson, Lunenburg, 1762; of J. Payson, Fitchburg, 1768; of Seth Payson, Rindge, N. H., 1782; on the anniversary of Lexington Fight, at Lexington, April 19th, 1782; and on the death of Washington, 1800. [[1]*Rev. Mr. Alger.*]

TUCKERMAN. Dr. Tuckerman studied divinity with Rev. Mr. Thacher, of Dedham.[1] He was dismissed from Chelsea at his own request, on account of ill health; and has since held the office of 'Minister at large in Boston.'[1] [[1]*Rev. Mr. Alger.*]

ALGER. Mr. Alger studied divinity at the Theological School, Cambridge. [*Rev. Mr Alger.*]

Evangelical Congregational Church.

This church, and the society with which it is connected in the support of public worship, was composed originally of persons who withdrew from the First Church and Society. [*Rev. Mr. Fuller.*]

FULLER. Mr. Fuller studied divinity at the Theological Seminary, Andover; in the class that left in 1831. Dismissed from Chelsea, he was installed at Hardwick, Nov. 4, 1835.[1] He is now at Piermont, N. H.[2] [[1]*Boston Recorder, Nov.* 20. [2]*Statistics of And. Theol. Sem. in Am. Qu. Reg., Aug.* 1838.]

LAMB. Mr. Lamb received his classical education at the Literary and Theological Seminary at Bangor, Me., which he left in 1827; and his theological at the Theological Seminary in Andover, in the class of 1831.[1] After spending a year, as a teacher in one of the public institutions of New York city, and another at Yale College, Ct., he was ordained at Southbridge, Ms., May, 1833; and dismissed at his own request, on account of ill health, April, 1835.[1] [[1]*Rev. Mr. Lamb.*]

[In the next number of this work there will be given an Appendix containing some facts illustrative of ancient Ecclesiastical usages, &c.]

LOVE, AS AN ELEMENT IN MINISTERIAL CHARACTER.

[By the Rev. EDWARD W. HOOKER, Bennington, Vt.]

THERE is one element of character, common to good and holy beings throughout the universe, which is most precious. It is powerful, and yet delightful, and fruitful in its ministrations to the happiness of intelligent beings; whether we contemplate it in Him who sits upon the throne of the universe, or in the humblest of his creatures. This element of character is *love*. It is written, of the Divine Being, "*God is love.*" Wherever he displays his perfections, there shines *this*, in all-surpassing beauty and glory. He has wisely determined, that, as it is a supreme constituent in his own character, it shall be such also, in all his friends, in all worlds. Wherever, therefore, he gives excellence to character, whether it be in Gabriel, or in the obscurest saint on earth; he does it primarily, in 'shedding abroad in the heart his love.'

This element of character, in its strength, partakes more of the attribute of omnipotence, than of any other. It is written, 'many waters cannot quench love; neither can the floods drown it.' In God the Father its close alliance with omnipotence is seen in this, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In God the Son, we see it, in its leading him away from his throne down to Bethlehem, and into Gethsemane, and up to Calvary, and through the gates of death, and under the bars of the grave, and accomplishing a glorious resurrection;—all for the purpose of bringing salvation nigh to guilty men. As it is in God the Holy Spirit, we see it in this, that he visits, regenerates, sanctifies, and fills with holy joy on earth, and bliss eternal in heaven, guilty wretches who deserved to live eternally in the misery and under the punishment of sin. As love exists in "the angels of God," see it making them "swift to do his commandments;" and in its exercises towards us, bringing them from heaven to earth, at the advent of the Saviour, to sing the song, "Glory to God in the highest, and on earth peace, good will towards men." And as it is in men, when renewed by the Holy Spirit, see its mighty power in the "fulfilling of the law;" in its goings forth towards an unseen Saviour; in its laying down life for Christ's sake; in its accomplishing that

work, so great to be done in a trembling believer's breast, the casting out of fear: and in its exercises towards men, embracing enemies in the arms of affection, feeding them, giving them drink; praying for them, in return for despiteful and persecuting usage; and "covering all sins." Truly, "if we speak of strength, lo [love] is strong."

This great element of character is in exercise in the performance of all duty; in beings whom God has sanctified by his Holy Spirit. He has appointed, that in this dark and guilty world, all which is done by man as a servant of God, whether towards God or men, should be done primarily, in the exercise of love. And this leads us to consider, as the subject of the present paper, *the power of love as an element in the ministerial character.* To men in the sacred office, or anticipating it, surely there is importance in the inquiry, *what should be the ruling passion in an "ambassador for Christ?"* What is that, by the grace of God, in his heart, which is best fitted to harmonize and give direction and energy to all the other principles implanted in his breast; and which shall best secure the great results to be sought through "the ministry of reconciliation," here and in eternity?

Let us first consider love, in the heart of the Christian minister, as it has *God* for its object. He who enters the sacred office is not only "a son of God," in the sense of adoption, like other Christians; but in the superadded sense of his being called to the duties of such a high and holy office. In this peculiar relationship, it is a primary requisite, that his heart be fixed in supreme affection upon the Being he is to serve. For what servant of an earthly sovereign ever renders sincere, devoted, successful and acceptable service, to a master with whose character, laws, and administration, he is "at enmity," in his heart? Much more, will any man, even invested with the holy office of the ministry, ever serve in sincerity, devotedness, and with success and acceptance, the "King of kings;" with his heart a stranger to supreme love to his character, word, government and kingdom. The love of God must be in him; and it must be as a flame continually and brightly burning, and ascending to Him who is both its source and object.

Mark the power of love, as it was exhibited in the prophets of the Old Testament; and in the apostles, pastors and teachers of the New. How their souls burned with love! We can contemplate Isaiah and his brethren the prophets, and Paul and his associates in the work of the Christian ministry, in no field of labor, in no circumstances of conflict for the truth, of suffering for the honor of God, of solicitude for Zion, or of success and triumph and joy; in which we do not also see their eyes beaming with love to God, their Father, Redeemer, Sanctifier. Especially as ambassadors for Christ, fulfilling his ministry, following his steps, feeling his constraining love, and rejoicing in him, do we see them "*looking unto Jesus;*" and this their looking to him deriving all its intenseness and brightness from love. How closely and powerfully were they bound to God, and to all which pertained to his kingdom and glory; thus illustrating that saying of the holy John: "he that dwelleth in love dwelleth in God, and God in him."

This view of the character of prophets and the first ministers of Christ may prepare us for the conclusion, that in the man who enters the sacred office, love, as it has God for its object, must be a fundamental, powerful and all-pervading principle. The work he is to do requires it, in large measures. It is essential to his industry, diligence, perseverance, success, and more than all, to his happiness in this work. What a wearisome, unwelcome task will be every thing the minister is called to do, without this. But with it, how delightful; every part of duty will be pleasant; every effort, comparatively easy. His very cares and anxieties for God's kingdom, will have in them a holy sweetness.

Contemplate love as it influences the minister in his spiritual habits of living. It leads him to dwell with God; to "walk with God;" to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" to increase in faith, humility, prayerfulness, watchfulness and self-keeping; in holiness, hope, comfort, consolation, joy. It leads him to live in seriousness, heavenly-mindedness, self-denial, holy indifference to the world; and gives singleness of aim in all his ministerial work. It leads him to "crucifixion of the flesh with its affec-

tions and lusts;" and to seek conformity to Christ Jesus in all his tempers, feelings and habits. Through the influence of love, he can endure at present, and anticipate endurance for the future; can 'bear, and have patience, and for Christ's name's sake labor and not faint.' Love leads him to count all things as nothing which he suffers or sacrifices, "for the name of Jesus." It forbids him ever to be ashamed of Jesus. Under the trials which attend him in his work, it prepares him to say, with an apostle, "we are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." It leads him to delight in every thing which pertains to God; in divine truth with all its holy doctrines; in the law of God with all its high, and spiritual, and searching precepts, and fearful sanctions; to live upon God's word, desiring to have it "dwell in him richly, in all wisdom and spiritual understanding;" to "search the Scriptures," as the inexhaustible mine of divine instruction; and this with diligence, carefulness, seriousness, teachableness, humility, and holy relish. See also the power of love in the Christian minister, keeping his eyes fixed intently on the divine glory, as the great and all-absorbing object of his life, labors, sufferings, seekings and joys; as it renders him indifferent to the praise of men and desirous only of "the honor which cometh from God;" as it keeps him unsatisfied with any past attainments, while any thing remains to be attained; as it keeps him from envy, vanity, ambition, pride; makes him ready to take any place in the great field of service for Christ, whether public or retired, eminent or lowly; if he can but see "Christ magnified;" and as it prepares him to say, with the triumphing apostle, "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Love, in short, in the true minister of Christ, as well as in the private Christian, is

> "The brightest of the train,
> And strengthens all the rest."

All which he begins, pursues, perfects, for the glory of Christ and the good of men, is through love, as the main-spring. It is that ennobling grace which makes him to be like God, in all he is, desires, and performs; and renders him all which he is in his relations to God and his glorious kingdom.

It is the object of this paper, however, more especially, to consider love in the Christian ministry as it has *mankind* for its object. The importance of this part of the subject is peculiar, from the fact, that man, even in the ministry of the gospel, comes into such kinds of contact with his fellow men, that he is liable to attempt his duties often in the exercise of feelings and under the impulse of motives, unworthy, and inconsistent with the sacred character of his office; and thus to frustrate the great ends for which it is appointed.

Let us look at the minister in his "first love," as a convert to Christ. How did you feel, Christian brother, when first you found "peace with God" 'through the blood of Christ's cross,' and when "the love of God was shed abroad in your heart by the Holy Ghost, which was given unto you?" Did you not find much sacred delight in the consciousness that you were "delivered from the bondage of corruption, into the glorious liberty of the sons of God," and that you were then "no more a stranger and a foreigner, but a fellow citizen with the saints, and of the household of God?" "The kindness of God our Saviour toward man," as it met and blessed your soul—did it not melt you in holy tenderness, and constrain you to say, 'hereby I perceive the love of God, because he laid down his life for me.' And then did you not feel, 'and I ought also to lay down my life for the brethren?' With grace opening your eyes upon the affecting scenes of this world, and showing men every where perishing in their sins; did you not feel in your heart, and ask with your lips, "what shall I do for the salvation of dying men?" And while you considered the love which moved in the heart of Christ Jesus towards you and all guilty and lost men, amidst "the glory which he had with the Father before the world was;" and as you read the history of his life of love on earth; and thought of his command, "preach the gospel to every creature;" and heard his voice of inquiry for laborers, saying, "whom shall I send, and who will go for us?" did you not

find it in your heart to reply, "here am I, send me." "For the love of Christ constraineth me," "yea, wo is unto me if I preach not the gospel." If feelings and thoughts like these entered into your experience, they were such as should live and increase in you, and move you in "the work of Christ." Genuine love will not tire, nor sleep, nor die.

But that our conceptions may be assisted on the further operations of love, as they should be manifested in the ministry, let us contemplate it as shown in the devoted missionary of the cross. Amidst the privileges and enjoyments of a Christian country, and the delights of home and its relationships, sanctified, perhaps, by religion; he looks away into "the dark places of the earth," which are "full of the habitations of cruelty." We watch him as he converses, meditates, reads, and prays, respecting the dying millions in distant countries; and as he interests himself in plans for their good, he enters into them by his own efforts, and rejoices in their success. Finally, we see him, unable longer to withstand the force of his sympathy for them and his desire for their salvation, breaking away from all the endearments of home, kindred, country; and going to the ends of the earth, to labor, suffer, sacrifice, and die, in such an arduous work. This man we expect to see, and we generally find him in his field of service, to be one in whom devotion to Christ burns pure and high; whose mind is absorbed and its best energies tasked to the utmost, in the work of persuading men to embrace the gospel. We have no question what is his ruling passion. It is *love* to Christ and to souls. As we look into his habits and frames of feeling, and his methods of action, we see that love runs through them all. His studies are the studies of love. His cares, anxieties, sorrows, are all those of love. His very conflicts and collisions with men in advancing with his work; his defences of the faith; his reproofs of wickedness; his assaults upon error; his efforts for the exposure of the devices of Satan, and of the foolish and wicked delusions of men; all these are pervaded by love; and in them he is carrying its appeals to the consciences of the unevangelized themselves. Who has not felt this, in reading the biographies of Swartz and Buchanan, of Brainerd and Martyn, of Mrs. Newell and Mrs. Judson, and many others, with whose names is associated love to Christ and to dying men; unquenchable by any suffering; and undying, even in the agonies of the departing hour. If it be proper ever to take out of its application to God, and apply to any of his faithful servants, language originally appropriated to himself; with our eyes on the labors, trials, and sacrifices of such, we may say, "*herein was love!*"

Now every minister of the gospel ought to regard himself as a missionary of Christ. That he labors in a parish of a Christian country, alters not essentially his condition, or the nature of his duties and labors, or admits of a difference in the spirit in which he should "fulfill his ministry." Wherever he is, he is a dying man, surrounded by dying men; for whose spiritual and eternal welfare he is to "do with his might, whatever his hand findeth to do." And all should be done in the exercise of the same love which dwells in the heart of the missionary on the burning plains of Asia, or amidst the frosts of the poles, or on the islands of the sea. The love of Christ is to be the master spring, the ruling passion, in his breast; on the hills and mountains, or in the valleys, or amidst the bustle and excitement and thunder of the cities, of a civilized and Christian country.

Let us now consider love, in the Christian ministry, as it contemplates the condition of the *unconverted;* and as it employs the means for their good. The minister who has entered on a parochial charge, generally has to look around him on a community, the large majority of whom are living in their sins. The light of the gospel shines upon them. The Bible is in their houses. They are often in the sanctuary on the Sabbath. Many of them show a decent respect to religion, and to him as a minister. Many social, and moral virtues appear in their characters. And as a man—a social being—he can live happily among them. But when he considers their true condition, in the light of the Bible, he is constrained to say of them, "they are all gone out of the way;" 'I perceive that they are in the gall of bitterness and in the bonds of iniquity.' And whenever he speaks to them, personally or publicly, of their spiritual

state, he must tell them these humbling truths, with all the "plainness of speech" which the Holy Spirit employs in the word.

But it is not as a mere spectator of their condition and their enmity to God; nor with feelings like the two disciples who would have called fire from heaven upon the Samaritan village, that he is to look upon them; but with a heart of love,—deeply lamenting their unhappy state. If these men are enemies to God and to the gospel of his dear Son; yet he as a minister has not been sent to live among them in a spirit of hatred; but to be, to every man, (as Cecil beautifully expresses it,) "*a sinner helping a sinner.*" Ministers of the gospel take up their residences in their fields of labor, doubtless with many proper feelings, as those of anxiety, and consciousness of responsibility; and yet, doubtless, with other feelings at times, respecting which they should judge themselves, and be afraid and watch. They are under temptation to look on those especially in whom appear indications of stout-heartedness and distance from righteousness, with feelings allied to jealousy and hostility. But let it be remembered, that while *sin*, in all men, is a legitimate object of a Christian minister's deepest hatred; the sinner *himself* should be the object of the most tender benevolence of his soul; and that he is to have feelings, and show a kind of treatment towards him, in which he shall yet persuade him to be "reconciled to God." If the minister's "Lord and Master" could preach "love your enemies;" and if, from the impulses of love he could go up on Calvary; and under the agonies of crucifixion pray for his own murderers, "Father, forgive them;" and die for a world which "hated both Him and his Father;" then the minister himself is not the man to allow in his mind a thought, nor in his heart a feeling, inconsistent with the purest benevolence towards even the stoutest enemies of his Lord among whom his lot may be cast. He is to consider their condition as wretched, and not alone guilty; and his work among them that of a minister of mercy and reconciliation, and not of wrath. While he sees this, he may commit himself to God as one who is to labor for their good; and take up the thought, who can tell that even those who are 'stout-hearted and far from righteousness' shall not be brought 'nigh unto God by the blood of Christ;' that my eyes shall not yet see the mighty grace of God prostrating these 'oaks of Bashan;' bringing these wills into sweet subjection to the will of Christ? And if such should be the contemplations of a minister respecting those who are farthest from God; surely also respecting those who, in the amiableness of morality and perhaps in the soberness and regulated habits consequent on education among religious influences, appear the more likely subjects of grace and objects of his future hopes. In short, love in the minister, will lead him to look on the unconverted around him as did Christ Jesus, when he came into the world "to seek and to save that which was lost." His eye will beam upon all around him, who are out of Christ, with the benevolence of a son of God, a minister of the compassionate Jesus.

As respects the *means* which love to the souls of unconverted men will lead a minister to employ. First of all, he will be much at the throne of grace in prayer on their behalf; for "the power of the Spirit of God" to be sent down upon them; and that subduing and pardoning grace may be displayed in them. He must set before them, both publicly and privately, the truths of God, declaring to them his "whole counsel." Nothing is to be kept back, however it may humble the pride, or awake the enmity of their hearts. He must press upon their consciences the claims of God's pure and perfect law; and rebuke with boldness, every form of impenitence and sin. If there be vices superadded to their common impenitence, he must not spare these; but depict them in all their deformity, hatefulness, contrariness to God and his holy law. He must seek to alarm their fears by faithful warnings; to break up their security in sin; to point them to "the wrath to come," and urge their flight from it. So must he preach in the pulpit, and converse with men out of it, that he shall take away all their peace with themselves, and their enjoyment of the world, and keep them in continual fear, till they shall have "fled for refuge to lay hold on the hope set before them" in the gospel. He must also wisely and firmly meet the resistant exercises of their hearts; must reason with them on their aversion to truth and duty; neutralize their excuses; silence their cavils;

make them ashamed of their prejudices; beat in pieces before their eyes, all their false refuges; tear away their self-deceptions and false hopes; and leave them no place of rest—nothing for solace, while unreconciled to God.

But he must also apply himself to the better part of their nature; appeal to their hopes, their desire for happiness, their sense of the goodness of God towards them; must tell them of the mercy of God in Christ Jesus, the invitations of the gospel, the divine proffer of heaven and its eternal joys; and thus ply every principle in the heart which can be brought into exercise to secure the "great salvation." For not only the law which condemns, but the gospel which offers pardon and life must be set forth.

To do all these things, a minister must be able to say, "the love of Christ constraineth me." In all those parts of labor except the last mentioned, he will be liable, otherwise, to appear to unconverted men more like a minister of justice than of mercy; and to awake into a kind of exasperation, their feelings as depraved men, without leading them as sinners, to repentance. He must "*speak the truth in love.*" And he may depend with entire confidence on this, as giving the best kind of earnestness and the most overpowering force to his reasonings with them. In his most plain, pointed, solemn and arousing addresses, it must be evident, that like the faithful and affectionate physician administering bitter medicines, he does it from an anxious desire to reach the evils which need cure, and to deliver their souls from eternal death. There is not a message of God to the sinner, in all the Bible, which he cannot so deliver that any unconverted man shall be constrained to say, "in love to my soul he has spoken it." In his most close dealing with the consciences of sinners for their conviction, he must make it unquestionable by his whole manner, that love moves him to it. The skillful surgeon probes the wound of the suffering man with an unshrinking hand; and the present sensations he creates are those of torture; but who questions his humane disposition, and his earnest desire to heal? So while the true minister of Christ probes to their inmost the consciences of sinners, he should give them occasion to feel that as he loves their souls, he cannot but be faithful. In appealing to their fears, he is to be like the man who arouses his neighbor at midnight, because the flames are kindled in his dwelling, and his life is at hazard; and because silence would be murderous cruelty. In dealing with men's excuses, cavils, prejudices and unbelief, it will be natural for a minister whose soul is warmed with love, to wrest out of their hands every excuse, to expose the fallacy of their false reasonings; to put to shame their prejudices, and to make them feel desolate, helpless and hopeless in themselves; and to do all in such a manner that they shall acknowledge love to be at the foundation. In appealing to the hopes of dying men, by the invitations and proffers of the gospel, even a spark of the love of God in a minister's soul will glow and increase into a flame. In *all* to be done for souls, love should be the beginning and the ending; the mighty, irresistible current which shall bear on the ambassador for Christ.

There are modes of dealing with unconverted men, in which too many have indulged, which seem more like one "natural man," in his unsanctified feelings, dealing with another "natural man;" and while using the truth of God as the means, yet, profaning it and injuring the soul of the sinner, by using it in a spirit bordering on malignity; assaulting conscience with carnal weapons; appealing to fear, in that spirit of pride which delights in exciting and disturbing human feelings, without reference to the object or benefit; and contending with the resistant feelings of sinners in a spirit of disputation instead of benevolence, and in the love of wrangling rather than in love to the sinner's soul. Oh! what sermons are sometimes preached, what arguments held with sinners, in which the inspiration and energy of mind displayed are any thing but those of love! "The old man" in the preacher, may so grapple with "the old man" in the sinner, that little else than "anger, wrath, strife," and stouter rebellings against God than ever, are the consequence. Some ministers fall into the habit of dealing with the unconverted so much in this manner, and make what they fancy the faithful preaching of the law so extensively their theme and their fort, that they are not able to preach with interest and profit on other classes of subjects. To attempt "preaching Christ," and the mercy of

God in him towards "the rebellious" even,—they are not at home and at ease in such a field of thought; cannot get their minds up to the point of energy and power which pride of talent would demand, and which is easy to them when they can enter the lists for a strife with the sinner. "And now I have done," said a preacher of this class, once, after having delivered, in a protracted meeting, a course of his favorite sermons; "in the afternoon, brother ——— will preach his Jesus to you." Oh! when will such preachers learn that severity is not fidelity; that ferocity in preaching, is not solemnity; that denunciation is not persuasion; and that to wrangle with sinners from the pulpit, by the hour, is not, of course, to lead them to repentance and the acknowledgment of the truth. When will such men learn that there is "a more excellent way" than this; and that to "preach Christ," is as much a duty as to preach the law which he "magnified and made honorable;" and that neither the law nor the gospel can be preached acceptably to God, or profitably to dying sinners, but from lips moved by love; in a voice which shall derive sweetness and solemnity and power from tender holy affection. There is no eloquence, in preaching, like the eloquence which is inspired by love. Look at the great apostle of the Gentiles; in whom seriousness, force of reasoning, directness, point and faithful dealing with conscience which could make Felix tremble, were ever united with the sweet solemnity, dignity and power of love. Above all, look on Christ Jesus, who came declaring himself anointed of the Spirit "to preach the gospel to the poor;" and whose love and compassion, united with all his fidelity, fearlessness, point and power, constrained even hardy soldiers—sent to take him—to return without him, saying, "never man spake like this man!" Those were days of glorious success to the gospel, when it was preached in the living eloquence of love. And such days will be seen again, when this grace shall have such place and power in the hearts of ministers, as it had in those of apostles and martyrs, and in Christ Jesus himself.

We consider love in the Christian ministry, as it contemplates *the church of God*, and employs the means for its edification. Amidst all which may try the soul of the minister, in the number and condition of the unconverted around him, it is generally his privilege to look on some who are the hopeful children of God, of whom he can say, "ye are my glory and joy," 'I will very gladly spend and be spent for you.' True, he knows not to what extent there may be those in the visible church who only "have a name to live, and are dead;" and may be tried with many fears that some of them have never "known the grace of God in truth." But leaving such to Him who "knows what is in man," it is his privilege and comfort to look on some who are manifestly living members, "epistles of Christ," "known and read of all men,"—"written not with ink, but with the Spirit of the living God." It is his privilege to see such whom he can love as bearing the image of Christ; possessing his spirit, walking in his steps.

And yet, this is evident that *true* Christians are but partially sanctified; are compassed with infirmities, burdened with spiritual trials and perplexities attendant on backslidings. He sees in them faults to be corrected, deficiencies to be supplied; and sometimes offences to be mourned, which wound Christ in the house of his friends, and endanger the safety of other souls. Now, "in that he himself also is compassed with infirmity," his contemplations of the church are to be with an eye of love. This feeling must be first in his heart as an under shepherd, as it was in "the chief Shepherd." The oversight he takes of the flock given into his hands, must be the oversight of love. It must speak in his eye, and flow from his lips. They have their short-comings, infirmities, backslidings. But he is to be mindful of Him, who, "in his love, and in his pity, redeemed his people," and who "bare them and carried them all the days of old." The burden of his thoughts and the language of all his service towards them must say, "and this also we wish, even your sanctification." The object before him is, that there may be 'presented to his Lord and Master, a glorious church, not having spot, or wrinkle, or any such thing,' but "holy and without blemish," and "faultless before the presence of his glory, with exceeding joy."

With such an object before him, how indispensable the dominion of love in the heart of the minister. What a multitude of things to be done for the children of God, that they may be assisted to "make their calling and election

sure;" that they may "walk worthy of the high vocation wherewith they are called," "worthy of the Lord unto all pleasing," and being "fruitful in every good word and work." The genuineness of their evidences needs testing; the safety of their hope assuring. The establishment of their characters in Christian holiness; their growth in grace; their fidelity in all the duties of the Christian life and profession; their advancement in divine knowledge, and in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" their conformity to the pattern and spirit of Christ; their prayerfulness, watchfulness, spiritual-mindedness, fidelity in duties;—these and many other things are to be promoted in them, by full, faithful, diligent, careful, repeated and earnest instruction. The duties of the ministry are to be so discharged towards them, that they being faithful in the right use of their privileges, from year to year there shall be the obvious advance, the happy abounding of each and all these things in them. Additional to all these, what a work of watching over them, lest they go astray; of seeking their recovery if they do; of supporting the weak; of comforting the feeble minded. What careful, just, and so far as it can be, charitable estimates of what they are "by the grace of God," are needful. What a work of prayer, also, has a minister to do for his flock, collectively and individually, commending them to God that he may obtain for them blessings more than they themselves perhaps are conscious they need. How much should he live in the spirit of Paul, as that of devotedness to the church, of readiness for self-sacrifice for the good of others; of delight in participating with other Christians in the blessings of God; of joy in their prosperity; and these in him leading to such language as this—"ye are in our hearts to die and live with you;" "I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to his mighty power." How should love prompt in him unbounded wishes for good to the children of God; holy satisfaction in their prosperity; delight in every qualification to do them good; and largeness of desires for the divine bestowments upon them. See the holy restlessness of Paul's love to Christians, as expressed in such passages as these, "For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." "For now we live, if ye stand fast in the Lord." "What thanks can we render again to God for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." "For though I be absent from you in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith." Likewise says John, "I have no greater joy than to see that my children walk in the truth."

But with all these feelings and expressions of love, this same principle should lead to the exercise of tender, godly jealousy over the church, like that of Paul; to anxiety that they may "walk in newness of life;" that they "turn not aside to the right hand or to the left;" and leading to the use of the most solemn and heart-stirring motives to holiness; to "earnest care," that all may be right in them; to a disinterestedness which shall protest with Paul, "And I will gladly spend and be spent for you; though the more abundantly I love you the less I be loved." It should constrain the minister to "do all things for their edifying;" to solicitude respecting their troubles from wicked men; to much consideration of the best ways to promote the growth of Christians in holiness; to desires for their fidelity; to cautioning of them against enticements out of the way, and being spoiled, "through philosophy and vain deceit," and "after the rudiments of the world;" to direct reproof, where needed; to earnest counsel for Christian steadfastness; to "diligent looking lest any fail of the grace of God," lest any, after having "known the way of life," "fall from their own steadfastness," and prove that "it had been better for them never to have known it;" and lest any "draw back unto perdition" instead of "believing, unto the saving of the soul." Said the humble, serious and sweet spirited

thing as being powerful in controversy, because a man loves it, and his excited feelings will give quickness and energy to his intellectual powers; when, in the common and more appropriate work of preaching "the gospel of the grace of God," and seeking to win souls to Christ and to edify the saints, the mind will sink to a very ordinary level. A great general in the field, may be very far from being a good private citizen, or a man lovely and desirable in the retirement of domestic and social life. A very Samson in controversy, taken out of the lists, and shorn of his favorite locks, may "become much as another man," strangely, contemptibly weak, as to those things which are most desirable. Ministers should be afraid of being mightier in controversy than they are in "preaching Christ crucified." The power of love is not like that "great and strong wind which rent the mountains, and break in pieces the rocks before the Lord," nor like the earthquake, nor like the fire; but like the "still small voice." The rays of the sun which melt, are noiseless, steady, bright, beautiful. So is the influence of love; as an element whose power overcomes the unbelieving, wins back the wandering, and binds men in glorious captivity to the truth, and to the Son of God.

The remarks just made apply not only to those controversies which have publicity through the press; but also to those which exist in the more retired walks of parochial life; those which go on in the ministerial circle, or in the place of his residence and where the minister is tempted to attack some heresy which threatens, or is already in his church. They apply in cases where a minister is tempted to dwell upon particular, perhaps personal vices; or upon the excuses, and cavils, and impenitent habits of men around him; and in these to do what has been quaintly, but appropriately called "hammering,"—being much in the practice of censure, and rebuke, and scolding, but little in that of setting before men *duty direct*, and their privileges, and seeking to allure and win them to the ways of Christ.

Regard for the honor of Christ, the good of Christians, and our own spiritual comfort and prosperity should make us watchful, and lead us to pray, earnestly, that the gifts of the Holy Spirit to ministers, may be richly those of love; and that our self-cultivation may be directed to the attainment of those frames of feeling, and habits of thought, and methods of writing and preaching, which are of love. In urging this we are by no means advocating a softness of character and a weakness, and imbecility, and "fear of man," in which we shall be so good and kind as never to be faithful to our trust, nor do our Lord's work with efficiency and fidelity. Time need not be taken, here, to show that the presence of this great element of character and its powerful exercise, are perfectly consistent with the highest moral courage, and the most unblenching firmness, dignity and seriousness of deportment towards the enemies of the truth, whether in or out of the church; and which shall take the most powerful grasp upon their consciences, and carry the day most completely over their hearts and minds. Love is not an amiable weakness; something which makes a minister the scorn and the prey of the stout and sturdy in wickedness. No, it is the mightiest principle in the whole Christian character. It makes its way where nothing else can go, and does it with a cheerful, firm, majestic step. It presses conflict when every other power would, without it, give back. It moves on against the mightiest "spiritual wickednesses;" and comes off "conqueror and more than conqueror," where, for any other power in the human breast nothing could be expected but defeat.

We are called, in the providence of God, and by the precepts of his word, to promote the reformation of men from various vices, and abuses; and respecting which we are to deal with them individually and privately, and with the public mind. This part of our work is to go on not only as entering into the fulfillment of our local ministry, but as we are to unite our efforts with each other and with the friends of God every where. Many things have demonstrated, in recent years, that what is sometimes called the spirit of reform, is any thing but the spirit of the gospel and of love. There have been multitudes of cases of such treatment of men who seem "out of the way," as suggested the query, which is really the greater sinner, the man of vice and injustice, or the professed reformer, who comes down upon him in a zeal very much resembling

rage; in a courage which becomes effrontery, with reasoning which degenerates into rancor, and with a perseverance which is little else than obstinacy. Now may the Lord give all his ministers grace to make them faithful, courageous, unflinching, in their efforts to promote reformations of all needful and desirable kinds. But may he teach us, above all, how to "conquer by love." If that be true which is written, "many waters cannot quench love, neither can the floods drown it;" through this, if "Jesus Christ the righteous," accomplished "what the law could not do, in that it was weak through the flesh;" and if this attribute belongs in the religion we profess, and study, and preach, and has any concern in our efforts for the good of a wandering world; then let it take the command of every other principle in us, in all the labors for reformation to which we put our hands. Let us be mindful of the mysterious but beautiful and powerful adaptedness of this principle—as it appeared in Christ and his apostles, and in good men of later times—to gain triumphs over wickedness, where nothing else could. Let men of the world endeavor to carry their points, by taking to themselves spirits, wicked, provoking, dangerous in association and action; and let men of hasty and proud spirit in the church, who will not be counselled on some "more excellent way" than they are trying, move on and push things in their favorite and self-confident fashion. But let the true ministers of Christ gather around the cross of Christ, and there study that sublime mystery, the victory of love; and in their efforts to reform men, be it the resolve of each, 'come toil, reproach, suffering, martyrdom and death, for the reformation of a wicked world; but all shall be from love.'

We are called by Providence and the word, with peculiar emphasis, in these days, to seek the advancement of the kingdom of Christ on the earth. That command of our divine Redeemer, "Go ye into all the world and preach the gospel to every creature," while it does not call us to leave our flocks and our own country destitute and go personally to the ends of the earth, yet does call us to be leaders of the people of God by our preaching and example, in the work of spreading the gospel; and in order to this, sustaining the great systems of Christian benevolence which are in operation, and which God has owned and blessed. Here is a vast work of love to be done. That which brought our "Lord and Master" from heaven and his throne into this world, to make known the gospel of his grace to ungodly men,—that love we profess to have in our hearts, and quickening us in our work as ministers at home. And it must sweetly and powerfully constrain us to spend our strength; and to endeavor to pursuade the church of Christ to spend her own, and to give her prayers, and her alms, and her sons and daughters, for the fulfilment of our Lord's injunction; and neither to rest ourselves, nor give the church rest, till a revolted and wretched world shall be brought back to God and made happy in the light of "the sun of righteousness," and the joys of salvation,—nor till "the kingdoms of this world have become the kingdoms of our Lord and of his Christ." With a "world lying in wickedness" to be converted; such wants of men to overtake and supply; such wretchedness to alleviate; such a universe of immortal souls to be saved from the horrors of "the second death," and above all considering "Him that loved us," and gave himself to die for us and for such a world; how can we keep back our hands and our hearts from the work, the mighty work of love? The minister is not to look just about him, the place where he stands, or to shut up his thoughts, and interest, and efforts within the precincts of his parish. What would become of the whole unevangelized world, and would the command of Christ ever be accomplished were he to do this? His *first* duties are among the people of his charge doubtless, for God will require his flock at his hands. And he is to love and labor for the salvation of his own country. But this he can do, and still live and labor for the good of the whole world. He can, in his parochial labors, have his eye upon "the parched grounds," the desolate places of the earth; and be keeping the fountains at home good, from which shall flow blessings to the ends of the earth. The minister's heart ought to be 'large enough to hold,' (not only his own church and congregation but) 'the world,' as was said of a devoted servant of Christ who not long since departed to his reward. He should be fruitful in plans for the diffusion of the blessings of the gospel, and should desire to be universally

useful; desirous, as said the devoted Mills, to "make his influence to be felt to the remotest corner of this ruined world."

It is saying nothing in glorification of ministers—but that which is fitted to create a sense of responsibility, solemn as eternity—to affirm, that upon ministers more than any other men, is depending, under God, the evangelization of this sinful world. As our love is, to dying men, and according as our benevolence is employed in prompting the prayers and efforts of the church, so will advance this great work. Let the influence of love be seen in the doings of the ministry, not only for the church at home and for those who sit impenitent in the light of the "Sun of righteousness," but also for those who "sit in the region and shadow of death."

The length to which these remarks have been protracted, forbids that we more than state a few other points for consideration. Love, in the heart of the true minister of Christ, leads him to just treatment of fellow laborers in "the work of Christ." It secures a powerful attachment to ministerial brethren; such as that which dwelt in the breast of Paul and bound him so tenderly to Timothy, Titus, Epaphras and others. It makes a minister cautious of whatever would make the ministry to be blamed and hinder its influence on the church or the world. And it leads ministers to fidelity in counsels one to another, and free and profitable consultation together on their duties, and the great interests of the church of Christ; makes their assemblies to be delightful for their harmony; and their movements for the good of the world to be strong, from the strength of their bond of union, "love in the Spirit."

This subject is commended to the consideration of men already in the sacred office; but more especially to those who are preparing for the work of the ministry. To such we would say; brethren, in your places of retirement, for professional study, and for equipping yourselves for your great work, seek to be "scribes well instructed,"—"workmen that shall not need to be ashamed," and having all the intellectual training, and all the attainments in useful knowledge which are desirable. But above all things, cultivate *holy love*. Those who have tried somewhat the vicissitudes of the ministry, and know its temptations, can tell you, that of all the graces of the Christian character there is no one of which you will so much need a double portion, as of the grace of love. No man on earth is more in danger of becoming a misanthrope among men of the world, than a minister without love—*much* love. With it, as it burned in the breasts of prophets, apostles, martyrs; and as it shone in their lives, and made effective and successful their labors, and as it has appeared in many of past and of modern ages,—no man on earth can be so useful, so happy, so heavenly in his temper; so like Christ Jesus, as a Christian minister. Let this flame burn continually, before God, on the altar of your heart,—Christian student. Let it be increased while you enter and advance in the ministerial work. Let it choose your texts; preside in the preparation of your sermons; and be like "a live coal" touching your lips, in preaching them. Let it give energy and fervor to your labors in the meridian of life, and glow in your advanced age, if God give you to see that period. Let it be your "ruling passion, strong in death." Let it burn, high as heaven, to the last moment of your stay on this side the grave. And it will burn with seraphic glow, with angelic beauty, and with strength next to omnipotence, when you shall receive your "crown of righteousness," "enter into the joy of your Lord," and dwell before the eternal throne.

A LIST OF THE GRADUATES,

AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES

IN THE

STATES OF NEW YORK AND NEW JERSEY,

FROM THE FOUNDATION OF EACH TO 1834.

EXHIBITING

A COMPLETE INDEX TO THE CATALOGUES OF THOSE COLLEGES.

By John Farmer, Esq.*

Late Cor. Sec'y of the New Hampshire Historical Society.

[Continued from p. 308.]

Lawrence

1764 N. J. ‖John, Sen. in Cong.
1783 N. J. Nathaniel, Mr.
1797 Col. Abraham
1803 Col. John
1805 Un. Charles K.
1811 N. J. William, Mr.
1812 Col. Augustine H.
1812 Col. Philip K., Mr., 1818
1812 N. J. Edward E.
1813 Un. Lewis B., Mr.
1820 Col. Henry
1823 Col. Jonathan
1823 Col. William A.
1823 N. J. —*Samuel*, Mr.
1825 Un. —James R., Mr.
1827 Un. E. Grove
1829 Un. John I.
1831 Un. Jonathan

Lawrison

1828 Un. Samuel C.

Lawson

1794 Un. John, Mr.
1795 N. J. —John, Mr., 1798—Rut. Coll.

Lawyer

1814 Un. *John D.*, Mr.

Lay

1816 Ham. George W.

Leake

1764 N. J. *Samuel*
1774 N. J. Samuel
1776 N. J. *John*
1814 N. J. *Lemuel N.*, Mr.

Leal

1826 Un. Thomas S.

Leaming

1765 Col. —*Jeremiah*, Mr., and D. D. 1789, at Yale '45
1834 N. J. Joseph F.

Leary

1816 Un. *William*

Le Conte

1797 N. J. Peter, Mr.
1797 Col. *William*
1799 Col. Lewis
1803 Col. John

Ledyard

1830 Col. Henry B.

Lee

1773 N. J. ‖†Henry, Gov. Virginia
1775 N. J. Charles, Mr.
1792 N. J. Edmund J., Mr.
1812 N. J. *William S.*
1816 Ham. George W
1816 Un. Elisha S., Mr., Harv. '27
1817 N. J. Edmund I.
1821 Un. John A. E.
1825 Ham. Joseph W.
1827 Un. Moses L., M. D.
1827 N. J. —John H.

Leech

1829 Un. Daniel D. T, Mr.

Le Fevre

1833 Un. Isaac A.

Lefferts

1794 Col. Leffert
1802 Col. Leffert
1805 Col. Thomas

Lefferty

1761 N. J. John, Mr.

Leitch

1829 Un. George F.

Lemon

1804 N. J. *George P.*, Mr.

Lenox

1821 N. J. —James, Mr., and at Col. '18

* Mr. Farmer commenced the preparation of this List of Graduates, and with the assistance of Mr. Moses Chamberlain, Jr., of Concord, N. H., finished that part of it which was printed in the November number, 1838. The subsequent part of it has been prepared wholly by Mr. Chamberlain, under the supervision of the Editors.

Lent
1795 Col. Adolph C., Mr.

Leon
1832 N. J. —Joseph M., Mr.

Leonard
1777 N. J. —*Abiel*, D. D., Mr., Harv. '59, Yale, 1766
1824 Un. —*Lewis*, Mr.
1825 Col. Alexander S.

Le Roy
1783 N. J. Jacob, Mr.
1817 Ham. Daniel

Leslie
1759 N. J. James
1762 Col. Alexander, Mr.

Lewis
1750 N. J. —*Thomas*, Mr., Yale, '41
1766 N. J. *Josiah*
1773 N. J. †*Morgan, Mr., Gov. New York
1791 N. J. Stephen J., Mr.
1802 N. J. Micajah G.
1807 N. J. Samuel C.
1810 Col. Horatio
1820 Un. Tayler, Mr.
1831 Rut. —*Jenkin* D. D.
1832 Un. *John N.*
1834 Un. Daniel S.

Leyburn
1829 N. J. *George W.*, Mr., Tutor
1833 N. J. John, Mr.

Leydecker
1755 N. J. *Gehard*

Leydt
1771 Rut. Matthew
1771 Rut. Peter

Liddle
1831 Un. Samuel W.

Lightner
1833 N. J. J. Newton, Mr.

Lindly
1810 N. J. *Jacob*, Pres. Univ. Ohio

Lindsay
1802 N. J. Charles, Mr.
1807 N. J. John, Mr.

Lindsly
1804 N. J. *Philip*, Mr., Tut., Prof., D. D. Dickinson Coll., Pres. Nash. Univ.
1820 N. J. Harvey, Mr., M. D.
1828 N. J. Silas C.

Linn
1669 N. J. James, Mr.
1772 N. J. *William*, Mr., D. D. at Col.
1773 N. J. *John*
1789 Col. *William*, D. D.
1795 Col. *John B.*, Mr., M. D.
1797 Un. —*John B.*, Mr.—D. D. at Pa.
1820 Un. Archibald L., Mr.
1831 Un. Alexander

Lintner
1817 Un. *George A.*, Mr.

Lippincott
1827 N. J. William

Litchfield
1832 Ham. Edwin C., Mr.

Little
1828 Un. David H., Mr.

Littlefield
1831 Un. Osias
1831 Un. Royal

Littlejohn
1796 N. J. Joseph, Mr.
1822 N. J. Thomas M.
1822 N. J. William
1827 Ham. Flavius J., Mr.

Livermore
1752 N. J. ‖†SAMUEL, Mr. — LL. D. Dart., Sen. in Cong.
1756 N. J. William, Mr.
1756 N. J. Isaac, Mr.

Livingston
1758 N. J. Philip P.
1758 N. J. Philip P.
1760 Col. Philip, Mr.
1765 Col. ‖ROBERT R., Mr., and at N. J., '80; Sen. in Cong., LL. D., Chancellor of N. York
1766 N. J. Peter V. B.
1772 N. J. William S., Mr.
1774 N. J. †Henry B., Mr., and LL. D. Ham., '18
1775 Col. John W.
1776 N. J. Henry P.
1781 N. J. ‖EDWARD, Mr., LL. D. at Harv., '34, Sec. of State, U. S. Sen. in Cong.
1784 N. J. Peter R., Mr.
1786 N. J. Maturin, Mr.
1786 N. J. Peter W., Mr.
1786 Col. Philip H., Mr.
1786 Col. George
1789 N. J. —Peter S., Mr., and at Yale, 1789 —at Harv. '90, and Col.
1796 Col. Edward
1799 Col. James
1800 Col. Robert S.
1804 Col. James D.
1804 Un. Daniel, Mr.
1805 Un. *Gilbert R.*, D. D.
1809 N. J. Robert M.
1810 Un. Peter R.
1810 Un. Philip
1811 Un. Henry
1811 Col. Peter V. B.
1812 Un. Walter H., Mr.
1812 Un. Edward, Mr.
1817 Un. James K.
1818 Un. Henry
1822 Un. James B., Mr.
1822 Col. Anson, Mr., and at Col. '25
1822 Col. Carrol
1822 N. J. John R.
1828 Col. Mortimer
1828 Un. John
1830 Un. Robert C.

Lloyd
1769 Col. Henry, Mr., '69
1794 N. J. John
1809 Col. Alfred C.
1818 Col. John H.

Lockwood
1761 N. J. —*Samuel*, Mr., and D. D., and Mr. at Yale, '45
1821 Un. Daniel, Mr.
1830 Un. John A.
1831 Un. Elisha

Lodor
1822 N. J. *John*, Mr.

Logan
1792 N. J. Joseph, Mr.
1823 Col. David A.

Long
1832 Un. Walter R.

Loomis
1809 Un. —*Hubbell*, Mr.
1819 Un. Andrew, Mr.

Loss
1827 Ham. *Lewis H.*

Lothrop
1818 Ham. Charles K.

Lott
1823 Un. John A., Mr.
1829 N. J. Peter, Mr.
1831 Rut. Adrian

Lounsbury
1817 Un. *Thomas*

Lovejoy
1823 Un. Ezekiel, Mr.
1827 Rut. —Ezekiel, M. D.

Low
1752 N. J. Cornelius
1810 Rut. —*Peter*, Mr.
1810 Un. John
1812 Col. Cornelius F.
1821 Col. Isaac, Mr.
1826 Un. —David, Mr.

Lowe
1814 N. J. *Benjamin I.*, Mr.

Lowere
1817 Col. William

Lowndes
1822 Col. —William, LL. D.

Lowrie
1832 Un. James I.

Lucas
1827 Rut. —Charles S., M. D.

Luckey
1772 N. J. *George*, Mr.
1824 Un. —*Samuel*, Mr., D. D.

Ludlow
1758 Col. —Carey, Mr.
1768 Col. James, Mr.
1787 Col. John C., Mr., '93
1793 Col. Henry W.
1796 N. J. George C.
1808 N. J. Robert C.
1809 Un. Samuel B.
1811 Col. Thomas W.
1815 N. J. John R.
1816 N. J. Cornelius, Mr.
1817 Col. Edward
1817 Un. *Gabriel*
1827 Col. Alfred
1828 Rut Richard C.
1829 Un. —Peter, Mr.

Ludlum
1762 N. J. Nehemiah
1818 Un. Gabriel W.

Luke
1826 Un. Frederick

Lumpkin
1819 N. J. Joseph H.
1819 N. J. Thomas J.

Lupp
1824 Col. William H., Mr.

Lupton
1788 Col. Brandt S.
1789 Col. William
1791 Col. Lancaster

Lush
1770 Col. Stephen, Mr.
1801 Un. Samuel S.
1807 Un. Stephen, Mr.
1812 Un. William, Mr.

Lusk
1809 Un. Simon
1822 Un. *William*
1825 Un. Franklin
1825 Un. John K.
1830 Rut. *Matthias*, Mr.

Lyde
1830 Un. Thomas P.

Lydig
1815 Col. Philip

Lyell
1822 Col. —*Thomas*, D. D.

Lyman
1808 N. J —*William*, D. D.—Yale, 1784
1829 Un. William, M. D.

Lynch
1799 Col. James

Lynd
1824 N. J. —*Samuel W.*, Mr.

Lyon
1759 N. J. *James*, Mr.
1763 N. J. Joseph
1813 N. J. David
1823 Un. Hervey
1824 Un. Aaron W.
1827 Un. *Lorenzo*, Mr.
1831 Rut. Edward T.

Lytle
1821 Un. John S.

Lytton
1804 Col. William L., Mr.

Mabon
1806 Un. John S., Mr.

McAuley
1804 Un. —*Thomas*, Mr., D. D.—LL. D. at Univ. of Dublin, Prof. and Pres. Theol. Sem., N. York.
1809 Un. —Samuel, Mr., M. D. at Med. Coll. N. Y.
1813 Un. Thomas
1820 Un. —*James*, Mr. Glasgow

Macay
1775 N. J. Spruce, Mr.

Maccall
1812 N. J. John

Macconkey
1776 N. J. Samuel, Mr.

Macconnell
1773 N. J. *James*

Maccorkle
1772 N. J. *Samuel*, D. D. Dick. Coll.

Maccullock
1773 N. J. James

Mac Dougall
1830 N. J. James

Mack
1807 Col. Daniel
1831 Un. *William*

Mackaness
1799 Col. Thomas T., Mr.

Mackie
1794 Col. Jacob
1812 Col. Peter

Macknight
1771 N. J. Charles, Mr.
1773 N. J. *John*, Mr., and D. D., Yale, '91, Pres. Dick. Coll.

Mac Koon
1832 Un. Merit G.

Maclean
1816 N. J. John, Mr., Tutor, Prof. and Vice-Pres.
1821 N. J. William B., Mr.
1824 N. J. George M., Mr., M. D. N. York
1829 N. J. Archibald, Mr.

Maclin
1832 N. J. —*Alexander*, Mr.

Mac Mullen
1790 N. J. French F., Mr.

Macolm
1794 Col. Samuel B.

Macomb
1802 Col. Robert, Mr.
1802 Col. John
1819 Un. Edward D., Mr.

Macon
1806 N. J. William

Macwhorter
1809 N. J. James
1812 N. J. Alexander, Mr.
1812 N. J. George H., Mr.

Madison
1771 N. J. ‖JAMES, LL. D., Sen. in Cong., Sec. of State of U. S., Pres. of United States

Maeller
1790 Col. —*Henry*

Magaw
1802 N. J. Van B.

Magie
1817 N. J. *David*, Tutor, Mr.

Maghie
1830 Un. William
1830 Un. John B.

Magoffin
1808 Un. James C., Mr., M. D. Univ. Pa.

Magraw
1822 Un. Jnmes C.

Magruder
1805 N. J. Richard B., Mr.
1805 N. J. William, Mr.

Mahan
1824 Ham. *Asa*, Mr., Pres. Oberlin Inst.

Mahon
1782 N. J. *William*, Mr.

Mairs
1820 Un. *George*, Mr.

Malin
1833 Ham. *David*, Mr.

Maltbie
1824 Ham. *Ebenezer D.*, Mr., Tut.

Maltby
1750 N. J. *John*, Mr., Yale, 1747, Tut.

Mandeville
1826 Un. *George*
1829 Rut. —Henry, Mr.
1832 N. J. Henry D.

Manley
1799 Col. James R., Mr.
1803 Col. James R., Mr., M. D.
1804 Col. Edward
1828 Rut. John W., Mr.

Mann
1810 Un. John, Mr.
1822 Un. David
1825 Un. Francis N., Mr.
1827 Rut. *Alexander*, Mr.
1832 Un. William

Manners
1816 N. J. John, Mr., and M. D. Univ. Pa.

Manning
1762 N. J. *James*, Mr., D. D. — Pres. Bro. Univ.
1762 N. J. *Nathaniel*, Mr.
1802 N. J. Robert, Mr.
1818 Un. Joel
1821 Un. *Samuel*
1832 Rut. James C. A.

Manross
1826 Ham. John

Mansfield
1822 N. J. Edward D., Mr.

Mantz
1804 N. J. Francis

Marck
1826 Col. Joshua S.

Markley
1830 Un. George F.

Markoe
1791 N. J. Francis, Mr.

Marks
1822 Un. Abraham

Marr
1807 N. J. ‖Alem, Mr.

Marselis
1807 Col. Peter T.

Marselus
1810 Un. *Nicholas I.*

Marsh
1786 N. J. Amos, Mr., and Dart., 1789
1813 Un. Stephen
1824 Un. Daniel H.
1824 Col. Elias J., Mr.
1827 Ham. *Edward*
1828 Ham. Daniel, Mr.
1830 Col. —*James*, D. D., and D. D.'at Amh., Pres. and Prof. Univ. Vt.
1833 Ham. Moses P., Mr.

Marshall
1773 Col. *John*, Mr.
1802 N. J. ‖—JOHN, LL. D., and at Harv., 1806, and at Pa., Chief Justice United States
1803 N. J. Thomas, Mr.
1806 N. J. John J.
1806 N. J. Jaquelin A.
1807 N. J. Isaac R., Mr.
1821 Un. James
1824 Un. Henry
1827 Un. John
1831 Un. Orsamus H.

Marsterton
1793 Col. Henry

Marston
1760 Col. John, Mr.
1830 Un. Ebenezer

Martin
1751 N. J. *Henry*, Mr.

1756 N. J. Alexander, Mr.
1762 N. J. *Thomas*
1766 N. J. Luther, Mr., LL. D.
1770 N. J. —*John*, Mr.
1793 N. J.—*ALEXANDER, LL. D., Sen. in Cong.—Gov. North Carolina
1815 Rut. Jarratt W., Mr., 1829
1819 Un. *James*
1820 Ham. John W., Mr.
1824 Ham. Morgan L.
1829 N. J. Henry N., Mr.
1830 Un. Henry H., Mr.

Marvin

1822 Un. Grant B.
1826 Un. Thomas J.
1828 Ham. Le Grand
1831 Un. Dan, Mr.

Mason

1774 N. J. Jonathan, Mr.
1786 N. J. —*John*, D. D.
1789 Col. *John M.*, Mr., N. J. 1794—D. D. Phil.—Prof. Col. and Pres. Dick.
1807 N. J. Thomson
1815 Col. John L., Mr.
1820 N. J. *Ebenezer*
1821 N. J. —Henry M., Mr., and Univ. Pa.
1824 Un. *Cyrus*
1825 Un. Elibeck, Mr.
1828 Un. *John*
1831 Un. —*Archibald*, D. D.
1833 N. J. Barlow
1833 N. J. Richard

Massey

1820 Un. Ebenezer
1820 N. J. George W.

Masters

1812 Un. Nicholas M., Mr.
1816 Un. Josiah S.

Mastin

1828 Un. Joseph G.

Mather

1791 N. J. —*Moses N.*, D. D.
1826 Un. D. Lansing, Mr., M. D.
1828 Ham. *William L.*

Matlack

1823 Un. Robert K.

Matthews

1754 N. J. David, Mr. at Col. 1758
1790 N. J. William
1803 Un. *James M.*, Mr.,—D. D. at Yale, 1823—Chancellor Univ. N. Y.

Maulsby

1832 Un. William P.

Maurice

1834 N. J. Charles F.

Maverick

1762 Col. William B. N.

Maxwell

1792 N. J. George C., Mr.
1804 N. J. William, Mr.
1805 Un. *Ebenezer K.*
1807 Col. William H.
1808 Col. Hugh, Mr., 1816
1823 N. J. John P. B., Mr.
1827 Col. William H., Mr.

Mayer

1829 Rut. —*Lewis*, D. D., Prof. Theol. Sem. York, Pa.

Maynard

1810 Un. John
1814 Un. Alphonso H.
1825 Ham. *Ulric*

Mazyck

1820 N. J. Alexander

McAllister

1779 N. J. Matthew, Mr.
1833 N. J. —Arthur, Mr.

McArthur

1834 Un. Samuel

McAulay

1811 N. J. John
1812 Rut. Samuel

McCaden

1753 N. J. *Hugh*, Mr.

McCaleb

1818 N. J. Thomas S.

McCall

1774 N. J. *Thomas H.*, Mr.
1802 N. J. Hext., Mr.
1823 N. J. John G., Mr.
1825 Un. Alexander
1826 N. J. Peter, Mr.

McCalla

1766 N. J. *Daniel*, Mr.—D. D. Univ. South Carolina
1777 N. J. Thomas H.

McCarrel

1833 Rut. —*Joseph*, D. D., Prof. Theol. A. R. C.

McCartee

1808 Col. Robert, Mr.
1831 Col. *Robert*, Mr., D. D.

McCausland

1765 N. J. Alexander

McClaughry

1828 Un. *Thomas C.*

McClaren

1805 Un. Job

McClelland

1809 Un. *Alexander*, Mr., D. D., and at N. J., 1818—Prof. Dick. and at Rut.
1832 Un. John

McClintock

1751 N. J. *Samuel*, Mr., and at Harv. Col. D. D. at Yale

McClure

1792 N. J. —William, Mr.

McConaughy

1832 Rut. R. F.

McConnell

1815 N. J. Benjamin R., Mr.

McCord

1825 N. J. Joseph, Mr.

McCormick

1807 N. J. —Samuel, Mr.
1820 N. J. Province
1822 N. J. James
1824 N. J. Cyrus, M. D., Univ. Pa.

McCoy

1785 N. J. *James*
1806 N. J. ‖Robert

McCrackin

1761 N. J. *Thomas*

McCrady

1791 N. J. John

McCrea

1824 Un. John B.

McCre
1762 N. J. John, Mr.

McCree
1775 N. J. *James*, Mr.
1792 N. J. David, Mr.

McCrery
1764 N. J. *John*

McCullen
1806 Col. James

McCulloch
1820 Un. —*Thomas*, D. D., Glasgow

McCullough
1833 N. J. William

McCurdy
1810 Un. John, Mr., at Yale, 1818

McDonald
1785 N. J. —*John*, Mr.
1810 Col. John
1820 Un. Alexander
1821 Col. —*Daniel*, D. D.
1828 N. J. *Samuel*, Mr., Tutor
1827 N. J. William K., Mr., Prof. Wash. Coll.
1832 Un. *James M.*

McDougal
1769 N. J. John Alexander

McDowell
1801 N. J. *John*, Mr.—D. D. Univ. N. Car.
1809 N. J. *William A.*, Mr., Tut.— D. D. Frank. Coll.
1816 N. J. James
1818 Un. —*John*, D. D.
1819 N. J. William L.
1828 Un. *John*

McElroy
1829 Rut. —*Joseph*, D. D.

McEowen
1807 N. J. John

McFarlan
1827 Col. Charles

McFarland
1832 Un. A. Davis

McFarlane
1818 Un. *Alexander*, Prof. Dick. Coll.

McGahagan
1805 Col. Thomas

McGeoch
1825 Un. *James*
1826 Un. John

McGregor
1764 N. J. —*David*, Mr.
1810 Col. John

McIlhany
1819 N. J. James, Mr.

McIlvaine
1802 N. J. William, Mr.
1812 N. J. Bowes R., Mr.
1814 N. J. Bloomfield, Mr.
1816 N. J. *Charles P.*, Mr., Prof. in Mill. Acad., D. D.—Pres. Ken. Coll.
1818 N. J. Joseph, Mr.
1823 N. J. Henry, Mr.

McJimsey
1819 Un. *William*
1819 Un. *John W.*

McKay
1766 N. J. —*David*
1829 Ham. James, Mr.

McKean
1762 Col. —*Robert*, Mr.
1781 N. J.—†‖*Thomas, LL. D., Pres. Cong., Gov. Pa.
1814 N. J. —*Joseph*, LL. D., Prof. of Harv.—D. D. in Alleg. Coll.

McKeon
1825 Col. ‖John

McKesson
1753 N. J. John, Mr.

McKinnon
1800 Col. John, Mr.

McKinney
1834 Rut. William A.

McKissack
1802 N. J. William D.

McKnight
1798 Col. *Washington*, Mr., 1804
1808 Col. John

McKoon
1832 Un. Merit G.

McLane
1807 N. J. Allen, Mr., M. D.

McLaren
1813 Un. *Donald*, Mr.
1824 Un. *Malcolm N.*, Mr.
1825 Un. *John F.*, Mr.
1831 Un. William, Mr.

McLean
1815 Un. John, Mr.

McLeod
1798 Un. *Alexander*, Mr., and at N. J., D. D. at Midd.
1818 N. J. —*Robert E. B.*, Mr.
1818 Col. Alexander R.
1826 Col. John N.

McMahon
1817 N. J. John V.

McMaster
1824 Ham. David
1815 Un. —*Gilbert*, Mr , D. D.
1827 Un. *Algernon S.*, Mr.
1827 Un. *Erasmus D.*, Mr.

McMillan
1772 N. J. *John*, Jeff. Coll., D. D.
1788 N. J. Ephraim
1809 Un. Robert, Mr.

McMurray
1804 Un. *William*, Mr., D. D.

McNair
1827 Ham. John

McNaughton
1822 Un. *Finlay W.*

McNeven
1806 Col. —William J., M. D.
1831 Col. James

McNeil
1824 N. J. Joseph S.

McPherrin
1770 N. J. *Thomas*

McPherson
1766 N. J. John, Mr.
1826 Un. William
1826 Ham. Donald

McVean
1813 Un. *James*, Mr.

McVicar
1818 Un. *Peter*, Mr., Prof. in Hamp. Syd. Coll.

McVickar
1802 Col. Archibald
1802 Col. James
1804 Col. *John*, Mr., 1818, Prof. 1825, LL. D., Pres. Wash., Va.
1809 Col. Henry
1812 Col. Edward

McWhorter
1757 N. J. *Alexander*, Mr., and D. D., Yale, 1776
1784 N. J. Alexander C., Mr.

Mead
1794 Col. Henry, M. D.
1822 Col. Edward N., Mr., 1833

Meade
1787 N. J. David, Mr.
1808 N. J. *William*, Mr., D. D. elswhere
1812 N. J. David

Meads
1826 Un. Orlando, Mr.

Mearns
1822 N. J. Hugh

Meason
1799 N. J. Isaac

Meeker
1815 Rut. —John, M. D.
1821 Col. Stephen, Mr.

Meigs
1818 N. J. —Charles D., Mr., and M. D. Univ. Pa.

Meir
1795 Col. *John H.*, Mr., 1804

Melville
1769 N. J. Thomas, Mr., and Harv. 1773

Mercer
1762 N. J. John D.
1797 N. J. Charles F., Mr., LL. D., 1826
1808 N. J. Archibald

Merchant
1779 N. J. George, Mr.

Meriam
1826 Un. Norman

Merrell
1823 Ham. William M., Mr.

Merriam
1805 Col. —*Clement*, Mr.

Merry
1826 Col. Thomas H.

Merselis
1834 Un. —*Aaron A.*, Mr.

Mershon
1834 N. J. Richard B.

Mesier
1789 Col. Matthew
1789 Col. Peter

Mesick
1834 Rut. John F.

Meserole
1832 Rut. David M.

Messier
1832 Un. Henry

Messler
1821 Un. *Abraham*

Metcalf
1819 Un. Orlando, Mr.

1825 Un. —Silas, Mr.
1832 Col. James W.

Meyers
1799 Col. Philip
1806 Un. Matthew

Michael
1833 Rut. Daniel

Middleton
1768 Col. —Peter, M. D., St. Andrews, Prof.
1802 N. J. John
1819 N. J. John I., Mr.

Mierckren
1822 N. J. John S., Mr.

Mikell
1826 N. J. Isaac J.

Milledoler
1793 Col. *Philip*, Mr., 1797, and D. D. in 1837, Pres. Rut.
1820 Col. Philip E., M. D. at Rut. 1827
1829 Rut. —Benson, Mr.

Miller
1764 N. J. *Alexander*, Mr.
1792 N. J. —*Samuel*, Mr. and Phil. and Yale—D. D. Phil. and Un. 1804, and Univ. N. Car. and Prof. in Theo. Sem. Princeton
1795 Col. Sylvanus
1798 Un. Morris S.
1799 N. J. Thomas, Mr.
1806 Col. Cornelius
1812 Un. *John E.*, Mr.
1814 N. J. William M., Mr.
1814 Un. Albert O.
1815 Ham. *Alpha*, Mr.
1817 Un. Charles
1818 Un. William, Mr.
1819 Un. Andrew
1821 Un. *Rodney A.*
1823 Ham. Lewis
1823 Un. Jonathan D.
1824 Un. Adam
1828 Un. Abraham, Mr., M. D.
1828 Un. —George B., Mr.
1829 N. J. Jonathan D., Mr., and Univ. Pa. M. D.
1830 Col. Benjamin F.
1831 N. J. Edward
1832 Col. Frederic W.
1833 N. J. Samuel, Mr., Tutor
1833 Un. William Y.
1833 Un. Alfred

Milligan
1807 N. J. Samuel
1834 N. J. —John J., Mr.

Mills
1756 N. J. *William*, Mr., and Yale, '71
1802 N. J. Henry, Mr., Tutor, and D. D. at Amherst, Prof. in Auburn Theo. Sem.
1802 Un. *Joseph L.*, Mr.
1832 Rut. Abraham
1833 Un. John

Millspaugh
1820 Un. Philip, Mr.

Milner
1758 N. J. *John*

Milnor
1792 N. J. Joseph K., Mr.
1826 Col. William H.

Minard
1825 Col. Isaac T.

Minturn
1817 Col. William
1826 Col. Thomas R.

Mitchell
1750 N. J. Simeon
1765 N. J. *Alexander*
1788 Col. —‖SAMUEL L., Mr., M. D. and LL. D. elsewhere, Prof. Med. Coll. N. York, Sen. in Cong.
1804 Col. John
1813 Col. Thomas C., Mr.
1814 N. J. —*John*, D. D., Scotland
1820 Col. John
1820 Col. William, Mr.
1823 N. J. —John K., M. D., Phil., Mr.
1825 Col. Edward E.
1827 N. J. *Jacob D.*, Mr.
1830 N. J. —Thomas D., Mr.
1830 Un. William M., Mr.
1831 Un. William H.
1833 Un. Chauncey L.

Moffat
1749 N. J. *John*
1823 Un. Hector
1831 Un. Henry F.

Moir
1828 Col. Austin L. S.

Molleson
1824 N. J. George P., Mr.

Monell
1833 Un. John J.
1834 Un. Gilbert C.

Monk
1806 N. J. Charles W.

Monroe
1773 Col. Harvey, Mr.
1822 N. J. —JAMES, LL. D., Sen. in Cong. Sec. State, Pres. U. S.

Monteath
1788 N. J. —*Walter*, Mr.

Monteith
1811 Un. —*Walter*, Mr.
1830 Un. *William T.*

Moody
1796 N. J. *John*
1824 Un. Doroman A.

Moore
1768 Col. *Benjamin*, Mr.
1789 Col. *Benjamin*, D. D.
1790 Col. —*Thomas*, Mr.
1793 Rut. —William, M. D. and at Edin.
1794 Col. —*Richard C.*, Mr., D. D.
1798 Col. Clement C., Mr., LL. D., 1829
1798 Col. Samuel W.
1802 Col. Nathaniel F., Mr., LL. D., '25, Prof.
1806 Col. Samuel M., M. D., 1810
1806 Col. David
1810 Col. Benjamin
1821 Un. John M.

More
1830 Rut. Michael P.

Morehouse
1812 Un. *George Y.*, Mr.

Morford
1797 N. J. Edmund, Mr.
1812 N. J. Charles
1818 N. J. Furman

Morgan
1803 Un. Jonathan
1815 Un. *Gilbert*, Mr.
1817 N. J. *Nicholson R.*
1831 Col. James M.

Morley
1834 Un. Charles

Morrell
1804 Un. Abraham

Morrill
1823 Col. John A.

Morris
1768 Col. Gouverneur, Mr.
1774 N. J. Lewis, Mr.
1784 N. J. James, Mr.
1791 Rut.—‖†Robert, LL. D.
1805 N. J. John B.
1805 N. J. William E.
1813 Col. Nicholas, Mr.
1823 Ham. *Henry*
1818 Col. Gerard W.
1822 Un. Robert K.
1824 Un. William L.
1826 Col. Richard L.
1826 Col. Henry

Morrison
1815 Un. John A.
1819 Ham. Roderick N., Mr.
1822 N. J. —*Robert H.*, Mr., D. D.
1825 N. J. John A.

Morse
1787 N. J. —Jedidiah, Mr., at Yale,—D. D. Edin.
1809 Un. James O.
1821 Ham. Zenas, Mr.
1828 Rut. —*Benaiah G.*, Mr.
1833 Ham. Oliver A.

Morss
1826 N. J. —*James*, D. D.—Harv., 1800

Morton
1778 N. J. Jacob, Mr.
1782 N. J. John, Mr.
1792 N. J. George W., Mr.
1795 N. J. George C., Mr.
1810 Col. John
1810 Col. George
1815 Col. Francis
1824 Col. Hamilton, Mr., M. D., 1834
1827 Col. *Henry I.*, Mr.
1827 Rut. —Hamilton, M. D.
1828 Rut. Lewis M.

Mosby
1786 N. J. Richard, Mr.

Moseley
1819 Ham. —William A., Mr., Yale
1826 Un. Seth
1826 Ham. Charles E.
1832 Un. Daniel T.

Mosher
1818 Ham. —*Charles*, Mr.

Mosier
1814 Un. Charles R. K., Mr.

Moss
1828 Un. Horatio O.

Mott
1806 Col. —Valentine, M. D.

Moule
1834 Rut. John

Mount
1776 N. J. Richard, Mr.
1834 Col. Richard E.

Mowatt
1816 Col. John
Mower
1828 Un. Samuel
Moyston
1823 Un. William A.
Muhlenbergh
1787 N. J. —*Henry*, D. D.
Muir
1770 N. J. —*George*, D. D., and Mr., Edin.
Muirson
1772 Col. James, M. B.
Mulenberg
1834 Col. —*William A.*, D. D.
Mullen
1833 Un. Joseph
Muller
1822 Col. Andrew H.
Mulligan
1791 Col. John W.
1794 Col. Gilbert
Mumford
1810 N. J. John I., Mr.
1821 Ham. Elisha H. S.
1822 Un. Samuel J., Mr.
1824 Un. George H.
Mundy
1812 Rut. Edward
Munger
1821 Ham. Manson
Munn
1821 Col. William H., Mr.
Murdock
1814 Un. Ellice, Mr., M. D. at Yale, '17
Murphy
1823 Un. —*James*, Mr.
1830 Col. Henry C.
1834 Un. James K.
Murray
1773 N. J. —Daniel, Harv., 1771, Mr.
1788 N. J. John, Mr.
1799 Col. Alexander
1812 Col. John W. B., Mr.
1813 Col. Thomas C., Mr., '18
1815 N. J. James I.
Muzzy
1808 Col. Frederic
Napton
1826 N. J. William B., Mr.
Nash
1799 N. J. Frederick, Mr.
1826 Ham. John C.
Nathan
1827 Col. Jonathan
Naudain
1806 N. J. ARNOLD, Mr., M.D. Sen. in Cong.
Naylor
1820 Un. William S.
Neal
1810 Col. Ava, Mr.
Necker
1790 N. J. —James, LL. D.
Neely
1795 N. J. Reuben, Mr.
1822 N. J. Jonathan
Neff
1818 N. J. George W., Mr.
Neil
1823 N. J. *William*, Mr.
Neill
1767 Col. —Hugh, Mr.
1803 N. J. *William*, Mr., Tutor—D. D., Un. 1812, and Pres. of Dickinson
1828 Col. George B.
Neilson
1793 N. J. John, Mr., M. D., N. York.
1794 N. J. James H.
1811 Un. Charles
1817 Col. John, Mr.
1830 Rut. James R.
Nelson
1804 Col. Joseph, Mr., 1808
1825 N. J. —John, Mr.
1825 Rut. —Joseph, LL. D.—Mr., Col.
Neville
1809 N. J. John
Nevin
1821 Un. *John W.*, Prof. West. Theol. Sem., Pittsburgh
Nevins
1759 N. J. Samuel, Mr.
1816 N. J. James S., Mr.
Nevitt
1832 N. J. George W.
Nevius
1816 N. J. James S., Mr.
1829 N. J. William J., Mr.
1830 Rut. Elbert S., Mr.
1834 N. J. Henry V. D.
1834 N. J. —*William*, D. D.
Newbold
1816 N. J. John S.
Newby
1810 N. J. Nathan
Newcomb
1828 Un. Zaccheus T., Mr.
Newell
1810 Rut. Kearney, Mr.
Newland
1814 Un. James
Newton
1791 N. J. —*John*, D. D.
1826 Un. *Calvin*, Mr.
1833 Un. Erastus
Nichol
1821 N. J. James
Nicholas
1821 Un. Robert C., Mr.
Nicholl
1793 Col. John, Mr., '97
1831 Col. Gideon S.
Nicholls
1825 N. J. Whitefield, Mr., M. D.
Nichols
1823 Col. Samuel, Mr.
1825 Col. Walter
Nicholson
1792 Col. James
1796 Col. Samuel
1826 N. J. James M.
Nicklin
1804 N. J. Philip H., Mr.

Nicoll
1766 Col. Edward, Mr.
1774 Col. Henry
1774 Col. Samuel, M. B.
1776 Col. Matthias
1786 N. J. Abimael Y., Mr.
1812 N. J. John C.
1829 N. J. Lewis F., Mr.
1830 Col. Benjamin

Niel
1827 Rut. Alexander H., M. D.

Nightengale
1803 Un. Joseph C.

Niles
1766 N. J. ‖†Nathaniel, Mr., and Harv. '72, and at Dart., '91
1769 N. J. *Samuel*

Nims
1820 Un. Theodore

Nisbet
1783 N. J. —*Charles*, D. D., Pres. Dick.

Nitchie
1801 Col. John
1813 Rut. John, Mr.

Noble
1763 N. J. *Obadiah*, Mr., Dart.
1791 N. J. John, Mr.
1806 N. J. Patrick
1828 Un. Charles E.

Noel
1777 N. J. John, Mr.

Norman
1825 Un. Edward

Norsworthy
1826 Col. John B.

North
1812 Un. William A. S., Mr.

Northrup
1834 Un. Henry H.

Northup
1816 Un. Carr

Norton
1792 Col. John L.
1793 Col. Robert B.
1815 Un. —*Asahel S.*, D. D.
1823 Ham. *Herman*
1828 Un. Edward
1828 Ham. Henry P.

Nott
1805 N. J. —*Eliphalet*, D. D., and LL. D., Br., '28, Pres. Un.
1808 Un. *Samuel*, Mr.
1817 Un. Joel B., Mr., Prof.
1822 Un. *Stephen T.*, Mr.
1823 Un. Benjamin, Mr.
1823 Un. *John*, Mr., Tutor

Noxon
1827 Ham. —B. Davis, Mr.

Noyes
1759 N. J. Ebenezer, Mr.
1759 N. J. Joshua, Mr.
1759 N. J. *Nathaniel*, Mr.
1821 Un. *James*

Nugent
1801 N. J. —Nicholas, M. D., Edin.

Nuttman
1831 N. J. James G., Mr.

Oblenio
1789 Rut. Albert

O'Blenio
1818 Col. John

Odell
1754 N. J. *Jonathan*, Mr.
1809 Un. Azariah W.
1811 Col. Jackson

O'Donnel
1823 Ham. —William, Mr.

Ogam
1827 Rut. —John D., M. D.

Ogden
1753 N. J. Lewis, Mr.
1756 N. J. Josiah
1758 Col. Isaac
1758 Col. Josiah
1765 N. J. Robert, Mr.
1765 N. J. Jonathan, Mr.
1770 N. J. *John C.*, Mr., Yale, '82
1772 Col. Nicholas
1773 N. J. ‖†Aaron, Mr.—Gov. of N. Jersey, LL. D., '16
1776 Col. Peter
1784 N. J. Isaac, Mr.
1791 Col. Thomas L.
1791 Col. Charles
1793 Col. Abraham B.
1793 N. J. Robert, Mr.
1795 N. J. George, Mr.
1796 N. J. Henry W.
1796 Col. Gouverneur
1798 Col. William
1798 N. J. —*Uzal*, D. D.
1801 Col. Lewis M.
1802 Col. Isaac
1810 N. J. Matthias, Mr.
1812 N. J. Charles H., Mr.
1817 N. J. *Benjamin*, Tutor, Mr.
1817 Ham. Isaac E.
1819 Ham. William
1819 N. J. Elias B. D., Mr.
1821 N. J. *Thomas A.*, Mr.
1821 Col. Samuel
1823 Col. George B.
1823 Col. John D.
1823 N. J. *Joseph M.*, Mr.
1827 N. J. Augustus O. B., Mr.
1828 Col. John M.
1829 Col. Richard H.
1829 Col. Samuel
1829 Col. Thomas W.
1830 Col. Charles H.
1832 N. J. Ernst H., Mr.
1833 Col. Gouverneur M.

Ogilby
1833 Rut. Frederick

Ogilvey
1793 Col. —*William*, D. D., Prof. in Aberd.

Ogilvie
1767 Col. —*John*—at Yale, 1748, and Mr.—D. D. and at Aberd.
1774 Col. George
1802 Col. William

Oglevie
1788 N. J. —*George*, Mr.

O'Hara
1804 N. J. William C., Mr.
1807 N. J. James

Oliphant
1809 Un. *David*, Mr.

Oliver
1772 N. J. —Andrew, Mr., Harv., 1817
1815 N. J. Charles

Olmstead
1814 N. J. Asa
1819 Un. *James M.*
1834 Un. Lemuel G.

Onderdonk
1771 Col. Benjamin, M. B.
1805 Col. *Henry U.*, Mr., M. D., 1816, D. D., '27
1809 Col. *Benjamin T.*, Mr., 1816, D. D., 1826
1827 Col. Henry, Mr., '33

Oothout
1798 Un. Henry A., Mr.
1805 Un. Abraham
1829 Un. G. Lansing
1830 Un. Samuel N.

Orcutt
1827 Rut. —Horatio W., M. D.

Orderson
1821 Un. —*Thomas H.*, D. D.

Orton
1763 N. J. —*Job*, D. D.
1822 Ham. *Samuel G.*

Orvis
1821 Ham. Charles, Mr.

Osborn
1754 N. J. *Sylvanus*, Mr., Yale, '57
1801 N. J. —John C., Mr.
1827 Col. Laughton
1827 Rut. —Samuel, M. D.
1834 Ham. Hezekiah W.

Osborne
1768 N. J. Adlai
1816 Un. *Thomas*, Mr.

Osgood
1809 Col. Walter F., Mr.
1827 N. J. —*Samuel*, D. D.

O'Shannessey
1820 Un. —Michael, Mr.

Ostrander
1804 Col. Ezekiel, M. D.

Ostrom
1821 Ham. —John H., Mr.

O'Sullivan
1831 Col. John L., Mr.

Otey
1833 Col. —*James H.*, D. D.

Otis
1816 Un. Organ G.
1834 Un. Theodore

Otto
1792 N. J. John C., Mr., and M. D., Phil.
1797 N. J. Jacob S.

Outwater
1829 Un. Peter

Owen
1816 N. J. —*John*, D. D., and Mr.
1833 N. J. Thomas
1834 Un. Almond

Packard
1824 Un. Abel

Paddock
1827 Un. Jonathan R.

Page
1819 Ham. Daniel D.
1829 Un. Robert I.
1829 Un. Samuel K.

Paige
1816 Un. —John K., Mr.
1816 Un. —Alphonso C., Mr.
1834 Un. James H.

Paine
1805 Un. Ephraim T.
1810 Un. Abraham
1811 Un. John, Mr.
1827 Ham. Thomas E., Mr.

Painter
1822 Un. *Joseph*

Palache
1834 Col. Alexander

Palmer
1799 Un. Levi H.
1800 N. J. *Benjamin W.*, Mr., and D. D. in Univ. S. Carolina
1803 Un. Thomas, Mr.

Panton
1774 Col. —George, Mr., Aberd.

Pardee
1825 Un. *Isaac*

Paris
1791 Col. Daniel
1827 Un. ‖Virgil D.

Parish
1829 Un. Stephen

Park
1824 Un. David N., Mr.
1831 Un. Roswell

Parker
1784 N. J. —John, Mr.
1793 Col. James
1816 N. J. —*David*, Mr.
1824 Ham. *Joel*
1825 Un. ‖Amasa, J., Mr.
1830 Un. Joseph W.

Parkhurst
1757 N. J. *Samuel*, Mr.

Parkinson
1765 N. J. Henry

Parmele
1814 N. J. —James H., Mr., Yale, '08, Tutor
1820 Ham. *Abiel*, Mr.

Parmelee
1762 Col. —Ebenezer, Mr.

Parrot
1795 N. J. Joseph

Parsons
1762 N. J. —*Jonathan*, Mr., and Yale
1818 Un. Enoch T., and at Yale, '19
1833 Ham. Lorenzo

Paterson
1758 N. J. James
1763 N. J. ‖*WILLIAM, LL. D., and Harv., and Dart., '05—Gov. of N. J.—Judge of the Supreme Court of the U. S.
1801 N. J. William B., Mr.
1823 Ham. Sherman
1834 Rut. Andrew B.

Patrick
1827 Un. *Josiah*

Patten
1819 Un. Moses
1820 N. J. Hugh

Patterson
1812 Col. Matthew C., Mr., 1819
1813 N. J. *Nicolas*, Mr.
1815 Un. Joseph
1821 N. J. Christopher S.
1830 Rut. William M.
1832 Rut. John S.
1832 Rut. Edward

Paul
1803 N. J. Conregys, Mr.

Paulding
1824 Col. —James K., Mr., Sec. Navy

Paulison
1794 N. J. Paul
1822 N. J. *Christian Z.*
1834 N. J. Richard R.

Payne
1832 Rut. James B.

Pearsee
1793 Col. Jonathan

Pearson
1782 N. J. Robert, Mr.
1802 N. J. —*Eliphalet*, Prof. at Harv.—LL. D. at Yale, 1803—Prof. in Theol. Sem. And.
1816 Ham. George A.
1824 N. J. John

Pease
1828 Ham. *Lorenzo W.*, Mr.

Peck
1756 N. J. *Joseph*
1774 N. J. John, Mr.
1825 Ham. Darius
1832 Rut. —Edgar F., M. D.

Peckham
1827 Un. Rufus W.

Peebles
1820 Un. Hugh S.

Peek
1804 Un. ‖Herman, Mr.

Peixotto
1816 Col. Daniel L. M., Mr., '23

Pell
1770 Col. Philip, Mr.
1806 Col. Ferris

Pells
1814 Un. John I.

Pelton
1818 Ham. Asahel

Pemberton
1765 N. J. Ebenezer, Mr., and Harv., '87, and Yale and Dart., 82, Tutor —LL. D. at Alleg.
1770 N. J. —*Ebenezer*, D. D.—Mr. at Harv.

Pendleton
1796 N. J. Philip C., Mr.
1805 Col. ‖Edmund H.
1813 Col. Nathaniel G.
1814 Col. James, Mr., 1819
1833 N. J. Philip
1834 N. J. Edmund

Peneveyre
1825 Col. —*Henri L. P. F.*, D. D.

Penn
1784 N. J. James, Mr.

Pennington
1813 N. J. William, Mr.
1817 N. J. Aaron S.
1823 N. J. Jabez P., Mr.
1825 N. J. Samuel H., Mr., M. D.

Penny
1827 Col. Samuel
1831 Un. —*Joseph*, D. D.

Peppard
1762 N. J. *Francis*

Pepper
1827 N. J. George S.
1829 N. J. William, M. D., Univ. Pa.

Percey
1806 N. J. Thomas G.

Periam
1762 N. J. Joseph, Mr., Tutor

Perigo
1815 Un. Charles

Perkins
1770 N. J. *Nathan*, D. D., Mr., and Yale, '74
1823 N. J. —*Henry*, Mr.
1824 Col. Henry, Mr.
1826 Ham. J. Newton

Perlee
1806 Un. Edmund G.
1808 Un. Abraham

Perrine
1797 N. J. *Matthew L. R.*, Mr., D. D., Alleg. —Prof. in Aub. Theol. Sem.
1808 N. J. *Humphrey M.*, Mr., Tutor
1833 N. J. —Henry, Mr., M. D.

Perry
1789 N. J. William
1804 Un. *Gardner B.*, Mr.
1826 Un. James H., Mr.
1826 Un. Philo H.

Peshine
1825 Col. William

Peters
1761 Col. —*Samuel A.*—at Yale, '57, and Mr.
1793 Col. Valentine H.
1806 N. J. Thomas R., Mr.
1826 Col. Hewlett R.
1829 Un. Andrew

Pettibone
1814 Un. Milo D.

Peyton
1797 N. J. John H., Mr.
1803 N. J. John

Phelps
1824 Un. *Eliakim*, Mr.
1820 Un. Francis M. L.
1826 Un. William A., Mr.
1828 Un. *Philo F.*

Philip
1819 Col. *John*, D. D.
1820 N. J. —*John*, D. D.

Philips
1808 Col. John
1826 Col. —*William W.*, D. D.
1831 Un. Philetus

Philipse
1773 Col. Frederic
1773 Col. Nathaniel

Phillips
1774 N. J. *John*
1808 N. J. John, Mr., and M. D. Univ. Pa.

1808 N. J. Lewis W. R.
1813 Un. *William W.*, Mr., D. D.
1825 Un. *Alexander H.*
1831 N. J. Jonathan D., Mr.
1831 N. J. —*Thomas*, D. D.

Philpot
1821 Un. John

Phœnix
1795 Col. *Alexander*
1795 Col. Sydney
1795 Col. Thomas

Phyfe
1825 Col. William

Pickands
1825 N. J. *James D.*, Mr.

Pickering
1798 N. J. —‖Timothy, Mr., and LL. D., and at Bro. '99, Harv. '63, Sen. in Cong., Sec. of State and War

Picket
1811 N. J. George
1818 Un. *Aaron*

Pickett
1815 Rut. —Charles H., M. D.

Pickens
1790 N. J. Ezekiel, Mr.

Picton
1811 N. J. —*Thomas*, Mr.

Pierce
1759 N. J. *Thomas*, Mr.
1808 N. J. William L., Mr.
1817 N. J. *John J.*, Mr.
1822 N. J. James A.

Pierson
1776 N. J. Cyrus, Mr.
1789 N. J. ‖Isaac, Mr.
1791 N. J. Ebenezer, Mr.
1807 N. J. Charles, Mr.
1816 N. J. *Albert*, Mr.
1816 N. J. William, Mr., M. D.
1823 N. J. *George*, Mr.
1823 Un. *Joseph*
1830 Un. George
1831 N. J. Elihu

Pigeon
1775 N. J. John

Pinckney
1787 N. J. ‖*—Charles, LL. D., Gov. of S. Carolina, Sen. in Cong.

Pinder
1833 Col. —*John H.*, D. D.

Pintard
1776 N. J. John, Mr., LL. D.
1792 N. J. Lewis S., Mr.

Pitcairn
1797 N. J. —Joseph, Mr.

Pitcher
1827 Un. *John H.*, Mr.

Pitt
1824 N. J. Jesse B., Mr.

Pitts
1829 Un. Samuel

Platt
1764 N. J. David
1773 N. J. Richard
1815 N. J. *Isaac W.*
1815 Ham. Zephaniah, Mr.
1817 Un. *Adam W.*
1823 Ham. Oliver
1824 N. J. —‖Jonas, LL. D.
1830 Un. Obadiah
1831 Un. John M.

Plotts
1830 N. J. John, Mr.

Plumer
1809 N. J. Jonathan

Pholman
1834 Rut. William J.

Poinsett
1825 Col. —‖Joel R., LL. D., Sec. of War

Pointell
1804 N. J. George, Mr.

Polhemus
1794 N. J. *Henry*, Mr.
1818 N. J. Henry D., Mr.
1831 Rut. Abraham, Mr.

Pollock
1786 N. J. Thomas, Mr.
1787 N. J. George, Mr.
1831 N. J. James, Mr.

Pomeroy
1758 N. J. Ralph, Mr., Dart.

Pond
1817 Ham. Charles B.
1821 Ham. —Julius, Mr.

Ponderson
1758 Col, —Cyrus, Mr.

Pool
1813 Rut. John A., Mr.
1813 Rut. Henry B., Mr.

Pope
1765 N. J. Edward

Porter
1812 N. J. Henry
1813 Un. James W.
1814 Un. John L. R.
1818 Un. Augustus S.
1820 Un. Albert H., Mr.
1824 Un. Samuel A.
1824 N. J. *John C.*
1826 Ham. Peter B.
1827 Un. George N. N.
1828 Un. William
1828 Un. Charles A., Mr.
1833 Ham. Robert L.

Porteus
1784 N. J. —*William*, D. D., Glasg.

Post
1792 Col. Jotham, Mr.
1793 Col. Jotham, M. D.
1808 Col. Edward
1810 Col. Waldron B.
1818 Col. George D.
1821 Col. Henry A. V.
1821 Col. Edwin
1822 Col. Alfred C.
1827 Col. Minturn
1828 Col. Joel B.
1831 Un. Albert L.

Potter
1753 N. J. Nathaniel, Mr., and Harv., '58
1818 Un. *Alphonso*, Mr., Rut., Prof., D. D. in Ken. Coll.
1826 Un. *Horace*, Prof. at Wash.

Potts
1804 N. J. Richard
1805 N. J. William

1805 N. J. —Richard, LL. D.
1806 N. J. Robert B.
1825 Un. George M.

Poulson
1830 Rut. —*Christian J.*, Mr.

Powell
1828 Un. James A.

Power
1766 N. J. *James*, D. D.

Prall
1828 Rut. Horatio G., Mr.

Pratt
1813 Un. *Silas*, Mr.
1820 Un. *B. Foster*
1825 Un. *Ethan*
1826 Un. Hosea B.
1827 Rut. —Peter, M. D.
1831 Ham. Daniel D.
1833 Un. Daniel

Prendergast
1828 Ham. William

Prentice
1833 Col. —David, Mr.

Prescott
1816 N. J. —Samuel J., Mr., and Harv.

Pressly
1825 N. J. *John B.*
1827 Un. David A.

Preston
1830 Un. Stephen H., Mr.

Prevost
1818 N. J. James M.
1818 N. J. Samuel S., Mr.

Price
1799 Col. Stephen
1804 Col. William M.
1813 Un. Daniel C., Mr.
1814 N. J. *Jonathan*, Mr.

Priest
1802 Col. Henry

Prime
1751 N. J. Benjamin Y., Mr., and Yale, and M. D.—Tutor
1804 N. J. *Nathaniel S.*
1832 Un. Edward D. G.

Proal
1822 Col. —*Alexander P.*, Mr.

Proudfit
1790 Col. —*James*, Mr.
1792 Col. Alexander
1798 Un. —*Alexander*, Mr., D. D., and at Mid. 1811, and at Wms., 1812
1811 Un. Andrew, M. D. at Univ. Pa.
1818 Un. John W.
1821 Un. *John A.*, Mr., Tutor, Prof. in Union
1824 Ham. —*Robert*, D. D., Prof. in Union
1824 Un. James O., Mr.
1826 Un. James, Mr.
1829 Un. *Alexander*, Mr.
1831 Un. David L., Mr.
1831 Un. Edward D.

Provoost
1758 Col. *Samuel*, Mr.

Provost
1833 N. J. John, Mr.

Pruyn
1833 Rut. Robert H.

Pryon
1820 Un. Richards

Pue
1822 N. J. Michael, M. D.

Punderson
1758 Col. —*Ebenezer*, Mr., and at Yale—at Yale, '86
1824 Un. *Ephraim*

Punnett
1831 Col. John, Mr.

Purcell
1785 N. J. —*Henry*, D. D.

Purdie
1790 N. J. John

Purdon
1802 N. J. John, Mr.

Purdy
1805 Col. Abraham, Mr., 1810
1811 Col. George

Purroy
1831 Col. John B., Mr.

Purviance
1754 N. J. David

Putnam
1834 Un. William

Pyne
1823 Col. *Smith*, Mr., '27

Quackenboo
1800 Col. Nicholas J., Mr.
1802 Col. Nicholas I.
1803 Col. George

Quackenbush
1806 Col. David
1829 Un. Frederick W.

Quaw
1825 Un. *James E.*, Mr.

Quick
1833 Rut. Peter J.

Quilhot
1830 Un. Joseph

Quin
1833 Col. James M., Mr., and M. D.

Quincy
1796 N. J.—Josiah, Mr., and at Yale—LL. D. and Pres. Harv. Coll.

Radcliff
1783 N. J. Jacob, Mr.
1784 N. J. William, Mr.
1807 Un. William, Mr.
1811 Un. John C.

Rafferty
1824 Un. —*William*, D. D.

Raffles
1830 Un. —*Thomas*, D. D.

Ralph
1803 N. J. John, Mr.

Ralston
1804 N. J. William C., Mr.
1815 N. J. Ashbel G.
1822 N. J. Samuel H., Mr., M. D. Univ. Pa.

Ramsay
1754 N. J. *William*, Mr.
1765 N. J. David, Mr., and M. D., Yale, and Phil.
1767 N. J. Nathaniel, Mr.
1776 N. J. James, Mr.

1783 N. J. —Ephraim, Mr., and Univ. Pa.
1803 N. J. John, Mr.
1812 N. J. David
1814 N. J. James, Mr.
1830 Un. A. Clark

Ramsey
1821 N. J. *William*

Randall
1828 Ham. Francis, Mr., Tutor
1830 Un. Henry S.

Randolph
1802 N. J. Stille
1807 N. J. William B., Mr.
1813 N. J. William B., Mr.
1829 Un. Algernon S.

Rannells
1821 N. J. John G.
1821 N. J. Williams

Rapaljie
1830 Rut. William E., Mr.
1830 Rut. Stephen S., M. D.

Rapalye
1822 Un. William E.

Rapelje
1774 Col. John
1791 Col. George

Rapelye
1811 Col. Charles

Rathbone
1800 Col. Thomas
1815 Un. Hiram
1821 Un. Edward B.
1828 Rut. Samuel, Mr.

Rathbun
1832 Un. Henry
1833 Un. Stephen G.

Rattoone
1787 N. J. *Elijah D.*, Mr., M. D.
1796 Col. *William*

Raven
1797 N. J. Lawrence L.

Ravenscroft
1823 Col. —*John S.*, D. D.

Rawle
1827 N. J. —William, LL. D.

Rawson
1817 Ham. *Pelatiah*
1826 Un. Edmund G., Mr., M. D.
1827 Un. Ebenezer G.

Ray
1766 Col. John
1773 Col. John, Mr.
1808 N. J. James
1813 Col. Robert, Mr., 1817
1817 Col. Richard, Mr.

Raymond
1815 Un. *Ebenezer*
1816 Col. Samuel G., Mr.
1826 Un. Henry, Mr.
1831 Un. *Albert*
1832 Un. John H.

Read
1772 N. J. —*Thomas*, Mr., Phil., and D. D. 1796
1776 N. J. Archibald, Mr.
1787 N. J. John, Mr.
1796 N. J. Joseph, Mr.
1798 N. J. George W., Mr.
1802 N. J. *William*, Mr., M. D., 1834
1806 N. J. George, Mr
1806 N. J. John H., Mr.
1810 N. J. William T., Mr.
1820 N. J. Henry M.
1821 N. J. John D.
1822 Col. —*John*, D. D.

Reade
1758 Col. Joseph

Reading
1829 N. J. James N., Mr.

Redfield
1816 Un. Sydney, Mr.
1829 Un. Alexander H.
1831 Col. Richard
1833 Ham. Henry S.

Redman
1763 N. J. —John, Mr., M. D.

Reed
1748 N. J. *Israel*, Mr.
1757 N. J. Joseph, Mr.
1769 N. J. *Jesse*
1792 N. J. Joseph, Mr.
1797 N. J. Dionycius D.
1805 Un. *John*, Mr., D. D. Columbia
1826 Un. *Thomas C.*, Mr., Tutor and Prof.
1832 Col. Stephen, Mr.
1832 Rut. Edward

Reese
1768 N. J. *Thomas*, D. D.
1772 N. J. *Oliver*
1794 N. J. Edwin, Mr.

Reeve
1754 N. J. James
1763 N. J. ‖† Tapping, Mr., Tutor, LL. D. and Harv. and Dart.

Reid
1775 N. J. James, Mr.
1819 N. J. Philip, Mr.
1824 Un. David
1825 Un. William W., M. D.

Reiley
1833 Rut. William

Rembert
1820 Un. James
1829 Un. William P.

Remsen
1775 Col. James
1789 Col. John
1795 Col. Robert
1803 Col. William
1807 Col. Simeon

Rennie
1820 Un. —*John*, Mr., Glas.

Renwick
1807 Col. James, Mr.
1809 Col. Robert
1829 Col. James, Mr. and LL. D.
1833 Col. William R.

Reynolds
1759 N. J. Thomas
1808 Un. Mark T., Mr.
1832 Un. Orin

Rexford
1819 Ham. —Lyman S., Mr., Yale
1830 Un. Benjamin

Rhea
1776 N. J. Aaron
1780 N. J. John, Mr.

1791 N. J. Ebenezer
1809 N. J. Nicholas G. R., Mr.

Rhind

1827 Col. Charles

Rhindlander

1798 Col. William, Mr., 1804
1804 Col. Philip
1808 Col. William
1811 Col. John
1815 Col. Frederic
1834 Col. Philip

Rice

1761 N. J. *David* [Sem.
1819 N. J. —*John H.*, D. D., Prof. Un. Theol.
1832 N. J. —*Benjamin H.*, D. D.

Richards

1801 N. J. —*James*, Mr., and at Yale, and D. D. Un. and Yale, Prof. Theol. Sem. Auburn
1815 N. J. Benjamin W., Mr.
1823 N. J. Henry S., Mr.
1823 Un. Joseph W., Mr.
1824 N. J. *William A.*
1832 N. J. Thomas H.
1833 N. J. Samuel P.
1834 N. J. Elias J.

Richardson

1822 N. J. George R., Mr.
1825 Ham. Preston, Mr.
1834 Un. Henry

Richie

1827 Rut. *John*, D. D.

Richmond

1815 Rut. Frederick
1819 N. J. —Frederick, Mr., M. D. N. York
1822 N. J. George, Mr.
1832 Col. Thomas A., Mr.

Riddle

1779 N. J. James, Mr., Tutor
1783 N. J. Joseph, Mr.
1821 Un. John S.

Ridgley

1818 N. J. Edward D.

Ridgway

1825 N. J. John J., Mr.

Rieutord

1792 Rut. —John B., M. B.
1792 Rut. —Francis, M. B.

Riggin

1830 Rut. James F.

Riggs

1795 N. J. *Elias*, Mr., Tutor
1823 Un. Edward S.
1823 Ham. *Thomas*

Riker

1799 Col. Samuel
1826 Col. Daniel P.

Ringgold

1824 N. J. Richard W., Mr.

Ripley

1802 N. J. —*Hezekiah*, Yale '63—D. D.

Rittenhouse

1772 N. J. —David, Mr., LL. D. 1788

Ritter

1827 Rut. —Washington, M. D.

Ritzema

1758 Col. Rudolph

Roat

1793 N. J. William

Robbins

1816 Un. Samuel H.
1829 Rut. John V.

Robert

1762 Col. Daniel

Roberts

1829 N. J. Stokes L., Mr.

Robertson

1795 N. J. Isaac
1812 Col. Jacob
1813 Col. Alexander H., Mr.
1818 Col. Jacob A., Mr.
1823 Col. Andrew K.
1823 Col. Noel, Mr.
1824 Col. Alexander, Mr.
1825 Col. Anthony L.
1830 Un. *Archibald*
1831 Un. Samuel
1832 Rut. —Alexander, M. D.

Robinson

1773 Col. Beverley
1815 Un. George M.
1816 Ham. *Edward*, Mr., Tutor, D. D. Dart.
1821 Ham. *Phineas*, Mr.
1822 N. J. Manuel E., Mr., M. D. Univ. Pa.
1826 Col. Beverley
1832 Un. Hamilton W.
1834 Ham. Ebenezer W.

Robison

1790 N. J. —John, Prof. Edin., LL. D.
1805 Un. Benjamin
1830 Un. Humphrey

Rockwell

1829 Un. William S.

Rockwood

1833 Un. William E.

Rodgers

1760 N. J. —*John*, Mr., and Phil., and D. D. Edin.
1775 N. J. John R. B., Mr. and M. D. Edin., and Prof. in N. Y.
1804 Un. Daniel
1811 N. J. John K., Mr., M. D. at N. Y.
1815 N. J. *Ravaud K.*, Mr.
1825 N. J. Alexander R., Mr.

Rodney

1816 N. J. *John*, Mr.
1820 N. J. George B.

Roe

1756 N. J. *Azel*, Mr., D. D. Yale, 1806

Roebuck

1772 Col. Peter, Mr.

Rogers

1786 N. J. —*William*, Mr., and Bro. and Yale, D. D. and Prof. Univ. Pa.
1799 N. J. James, Mr.
1803 Col. Henry F.
1804 Col. Samuel
1806 N. J. Molton C.
1807 Col. George P.
1812 Col. John S.
1817 Col. Edward N., Mr.
1817 Col. Samuel D.
1818 Un. Charles
1818 N. J. —Stephen M., Bro. 1818
1819 N. J. Henry W.
1819 Col. George J.
1820 Col. Archibald G.

1827 Col. Henry
1827 N. J. David J., Mr., M. D. Univ. Pa.
1827 Rut. David
1829 Un. Charles
1830 Rut. Edward T., Mr.

Roland
1830 Un. William B.

Romaine
1806 Col. Samuel B.

Romayne
1792 Rut. —Nicholas, M. D.

Romeyn
1765 N. J. *Theodoric D.*, D. D. Rut., Prof.
1765 N. J. —*Thomas*, Mr.
1795 Col. John B.
1797 Un. —*John B.*, Mr., D. D., and at N. J.
1811 Rut. —*James V. C.*, Mr.
1811 Rut. —*Jeremiah*
1816 Col. James
1822 Un. Theodore F. H., Mr.
1831 Rut. —*James*, Mr., Col.
1833 Rut. —Theodore T., Mr.

Roof
1831 Un. Garrit L., Mr.
1832 Ham. Adam L.

Roorback
1806 Col. Frederic

Roosevelt
1780 N. J. James, Mr.
1791 N. J. James C., Mr.
1808 N. J. Isaac, M. D., New York
1815 Col. James I.
1819 Col. James H., Mr.
1826 Col. William H.

Root
1756 N. J. ‖ Jesse, Mr., Yale '66, and LL. D.
1816 Ham. Ephriam
1823 Un. —‖ Erastus, Mr.—at Dart. '93
1827 Un. *Lewis C.*
1833 Ham. Oren, Mr.

Roots
1754 N. J. *Benaiah*, Mr., Dart. '84
1801 N. J. Thomas R., Mr.

Rosbrough
1761 N. J. *John*

Rose
1816 N. J. William
1819 Un. John N.
1821 Un. Henry
1826 Ham. Charles A.

Roseboom
1818 Un. Henry M.

Rosekrantz
1791 Rut. Elijah, Mr.
1826 Un. Enoch H.
1830 Rut. —John, M. D.

Ross
1751 N. J. —*Robert*, Mr., and Yale '54
1771 N. J. Joseph
1792 N. J. William
1792 N. J. James C.
1795 Col. William
1795 Col. William M., M. D.
1804 Col. David, Mr.
1808 Col. Henry
1809 N. J. Clymer, Mr.
1815 N. J. George
1818 N. J. —James, Mr., and Prof. in Dick.
1819 N. J. James, Mr.
1820 N. J. Alison
1821 N. J. William S.
1825 N. J. Thomas
1825 N. J. William I., Mr.

Rounds
1829 Un. Nelson

Rouse
1818 Un. *Peter P.*, Mr.

Rowan
1804 Un. *Stephen N.*, Mr.—D. D. Col. '22

Rowe
1834 Ham. Elihu

Rowley
1823 Un. John, Mr.
1829 Un. Charles N.
1834 Un. Erastus

Roy
1818 N. J. William H.

Royce
1813 Un. *Samuel*, Mr.

Ruan
1790 N. J. John, Mr., M. D.
1792 N. J. James, Mr.

Rudd
1823 Ham. *George R.*, Mr.

Rue
1776 N. J. *Joseph*, Mr.

Ruffin
1805 N. J. Thomas C.

Ruger
1816 Un. John
1824 Un. William
1830 Un. Thomas J., Mr.

Ruggles
1821 Un. Philo P.
1832 Col. Henry J.

Rumsey
1819 Col. James S.

Rundle
1823 Un. Henry A., Mr.

Rush
1760 N. J. Benjamin, Mr., and M. D., Edin., and Pa.—Prof. Univ. Pa., LL.D. at Yale
1765 N. J. Jacob, Mr., LL. D. [Treas.
1797 N. J. Richard, Mr., LL. D., Sec'y of
1805 N. J. James, Mr., and M. D., Univ. Pa.
1829 N. J. Benjamin, Mr.
1831 N. J. James M., Mr.

Russ
1825 Un. John, Mr.

Russel
1770 N. J. Caleb
1792 N. J. *Robert*
1817 Un. Samuel S., Mr.
1823 Un. Rensselaer W.
1825 N. J. —*Joshua T.*

Russell
1780 N. J. Alexander, Mr.
1814 Col. Theophilus
1832 Un. Cornelius L.

Ruston
1762 N. J. John, M. D., Edin.

Rutgers
1766 Col. Henry
1819 N. J. Antonio
1827 Rut. —Anthony, Mr.

Rutherford
1810 N. J. John, Mr.

1829 Rut. John, Mr.
1831 Rut. Walter, Mr.

Rutherfurd

1776 N. J. JOHN, Mr., Sen. in Cong.
1806 N. J. Robert W.

Ryan

1831 Col. —James, Mr.

Ryers

1792 N. J. John P., Mr.

Ryerson

1809 N. J. Thomas C., Mr.
1830 N. J. Martin J.
1833 N. J. Martin

Sackett

1818 Col. Clarence
1823 Col. Grenville

Salmons

1812 N. J. —Dirck, M. D., N. York, Mr.

Salter

1809 N. J. Thomas B., Mr.
1832 Rut. Thomas G.

Saltonstall

1796 Col. Winthrop, M. D.
1812 Un. Gurdon

Sampson

1819 Un. Ahimaaz B.

Sanders

1822 Un. John

Sandford

1824 Un. Lewis H., Mr.
1831 Un. Lyman

Sands

1795 Col. Henry, Mr.
1798 Col. Lewis
1802 Un. John S.
1815 Col. Robert C., Mr.
1825 Col. Ferdinand
1827 Col. Robert M.
1827 Col. Edwin

Sanford

1820 Un. *Joseph*, Mr.
1821 Un. Mitchell, Mr.
1824 Un. Edward, Mr.
1830 Un. Charles

Sanger

1818 Ham. Henry K.

Saunders

1814 N. J. *Stephen*, Mr., Tutor

Savage

1799 Un. John, LL. D., at Col., 1823
1805 N. J. Benjamin
1822 Un. *John A.*, Mr.
1831 Un. James
1833 Un. Edward F.

Sawyer

1828 Ham. *Leicester A.*, Mr.
1832 Un. Sidney

Saxton

1825 Ham. Luther

Sayers

1792 N. J. *John J.*, Mr.

Sayre

1757 N. J. Stephen, Mr., and Harv., '66
1808 N. J. Evi A.
1808 Col. Gilbert H.
1824 Ham. William S.

Sayres

1774 Col. —*Jacob*, Mr.
1814 Un. —Gilbert, Mr.

Schaeffer

1818 N. J. —*Frederic C.*, Mr.
1824 Un. *Samuel*

Schell

1830 Un. Augustus

Schenck

1767 N. J. *William*
1771 Rut. Abraham
1771 Rut. Henry
1771 Rut. —John
1801 Col. Henry
1805 N. J. *William C.*, Mr.
1827 Rut. —Henry, M. D.
1828 Rut. *Garret C.*, Mr.
1832 N. J. Elias S., Mr.

Schermerhorn

1793 Col. John S.
1797 Un. *Cornelius D.*
1806 Col. Cornelius
1809 Un. *John F.*, Mr.
1810 Un. Abraham M., Mr.
1824 Un. James M., Mr.
1824 Col. Daniel C.
1825 Col. John I.
1827 Col. John
1829 Col. Peter A.
1833 Col. Bruce

Schieffelin

1801 Col. Henry H.
1819 Col. Richard L., Mr.

Schley

1821 N. J. William, Mr.

Schmucker

1832 Rut. —*Samuel S.*, D. D.

Schoonmaker

1799 Col. *Jacob*, Mr.
1805 Un. Zachariah
1829 Rut. Richard L., Mr.

Schroeder

1819 N. J. *John F.*, Mr., and Yale, and D.D. at Wash., Ct.

Schureman

1801 N. J. —John, Mr., D. D., Col.
1771 Rut. James
1795 Rut. *John*, Mr., N. J., D. D., Col., '16

Schuyler

1765 Col. Arent
1806 Col. Philip
1816 Un. Cornelius
1816 Un. Stephen
1834 Un. Montgomery

Scofield

1803 Col. Samuel, M. D.
1830 Un. *Alanson*
1832 Un. Abishai

Scoon

1814 Un. Robert

Scott

1775 N. J. *Archibald*, Mr.
1795 N. J. Joseph W., Mr.
1796 N. J. —George, Mr., and Phil.
1798 Col. —William M.
1805 N. J. Gustavus H.
1805 N. J. John M., Mr.
1814 N. J. —Winfield, Mr.
1816 N. J. Robert
1820 Un. John
1824 Ham *Samuel*
1825 Un. John

1826 Un. Charles
1828 Rut. Joseph G., Mr.
1831 Un. George G.
1834 N. J. Mather

Scovell
1811 Un. Harris

Scovil
1761 Col. —*James*,—at Yale, '57, and Mr.

Scram
1831 Un. William H., Mr.

Scribner
1833 Un. John M.

Scudder
1751 N. J. —Nathaniel, Mr.
1775 N. J. James A., Mr.
1778 N. J. Joseph, Mr.
1809 N. J. Philip J., Mr.
1811 N. J. *John*, Mr, and M. D., N. York
1821 N. J. William W.
1822 N. J. Joseph
1830 N. J. John B., Mr.
1831 N. J. Samuel E.
1833 N. J. John W.

Seabrook
1812 N. J. Benjamin W.
1823 N. J. Ephraim M.

Seabury
1761 Col. —*Samuel*—at Yale, '48, and Mr.—D. D. at Oxford
1815 Un. Paridon G., Mr.
1823 Col. —Samuel, Mr.

Seaman
1774 Col. Benjamin
1795 Col. Benjamin
1802 Col. Billop
1804 Col. Robert
1805 Col. Edward
1827 Rut. —William, M. D.

Sergeant
1762 N. J. Jonathan D., Mr., and Phil.
1795 N. J. ‖John, Mr., LL. D., Un., '22
1798 N. J. Henry, Mr.
1798 N. J. Thomas, Mr.
1804 N. J. Elihu S., Mr.

Searl
1830 Un. Gideon

Searle
1771 Col. John, Mr.
1821 N. J. *Moses C.*, Mr.
1821 Un. *Jeremiah*, Mr.

Sears
1798 Un. *Reuben*
1818 Un. William S.
1820 Un. *James C.*, Mr.
1826 Ham. Charles C.
1834 Un. Edmund H.

Sebring
1768 N. J. Michael, M. D., N. York

Sedgwick
1799 N. J. —‖†Theodore, LL. D., and Yale, '65, and Harv. '10
1829 Col. Theodore
1831 Un. Philo C.
1834 Ham. Charles B.

Seely
1809 N. J. Charles
1828 Un. *Amos W.*

Seeney
1815 Col. *Robert*, Mr.

Selden
1815 Un. Dudley, Mr.

Semple
1776 N. J. *Nathaniel W.*, Mr.

Seney
1828 Col. *Robert*, Mr.

Servoss
1812 Un. James

Sessions
1821 Ham. *Horace*
1826 Ham. —*John*, Mr., at Dart.

Seward
1820 Un. †William H., Gov. of N. York
1833 Ham. Thomas W.

Sexton
1818 Un. Noah E.

Seymour
1821 N. J. William
1824 Un. *Ebenezer*, Mr.
1826 Col. Daniel

Shafer
1800 N. J. *Joseph L.*, Mr.

Shaler
1809 Un. Charles
1828 N. J. —William

Shannon
1776 N. J. *Samuel*

Sharp
1822 N. J. Thompson, M. D.

Shaw
1784 N. J. Leonard D., Mr.
1816 Un. *Henry M.*
1821 Un. —*Joseph*, LL. D.

Shea
1831 Col. —James, Mr.

Sheldon
1826 Ham. Alexander
1826 Ham. —Alexander, Mr., Yale
1827 Ham. Samuel W.

Shelton
1825 Col. —William, Mr.
1834 N. J. Frederick W.

Shepard
1833 Un. Edward

Shepherd
1806 N. J. Abraham
1824 Un. Henry
1824 Un. George

Sherburne
1759 N. J. Henry, Mr.

Sherer
1821 Ham. *John*
1824 Ham. William

Sherman
1753 N. J. *Nathaniel*, Mr.
1754 N. J. *Josiah*, Dart. and Yale, Mr.
1803 Col. Alpheus
1820 Un. Isaac

Sherrerd
1812 N. J. John M., Mr.

Sherwood
1755 N. J. —*Samuel*, Mr., Yale, '49, Tutor
1817 Un. *Adiel*, Mr.
1819 Ham. —John P., Mr., Wms., '07
1834 N. J. Jonathan H.
1834 Col. —*William*, Mr.

Shipley
1834 N. J. Nicolas H.
Shippen
1753 N. J. Joseph, Mr.
1754 N. J. William, Mr., and M. D., Edin., Prof. Col. Phil.
1758 N. J. John, Mr., and M. D.
1788 N. J. —Thomas L., Mr.
Shippey
1796 Col. Josiah
Shook
1824 Un. *George*
1832 Un. Nelson
Shrady
1821 Col. George
Shreve
1773 Col. Thomas
Shufeldt
1813 Un. George I.
Shults
1813 Un. *James I.*
Shumway
1830 Un. *Columbus*
Shute
1824 N. J. Theodore
Sibley
1834 N. J. Charles S.
Sickels
1804 Col. John I., Mr.
1832 Rut. *Jacob*, D. D.
Sickles
1797 Un. —*James*, Mr.
1819 Un. Nicholas O.
Sidell
1812 Col. John A.
Sill
1825 Ham. William E.
Silliman
1811 Un. *Ebenezer H.*, Mr., Tutor
Sim
1768 N. J. —Hugh
Simms
1801 N. J. William D.
1806 N. J. John D.
Simonson
1792 Rut. John
1806 N. J. —*John*, Mr.
Simpson
1763 N. J. *John*, Mr.
1784 N. J. —*Alexander*, D. D.
1794 N. J. John N., Mr.
1803 N. J. Josiah, Mr.
1828 Rut. Theodore, Mr.
1833 N. J. Josiah, Mr., M. D., Univ. Pa.
Sims
1809 N. J. John G.
1823 Un. Alexander D.
Simson
1800 Col. Samson
Sizer
1834 Ham. Thomas J.
Skeene
1772 Col. Andrew
Skellie
1834 Un. John
Skelton
1800 N. J. Enion W., Mr.
1825 N. J. Walter M.
Skinker
1825 Un. Thomas
Skinner
1793 N. J. Abraham
1809 N. J. *Thomas H.*, Mr., and D. D., Wms.—Prof. Theol. Sem. Andover, and Theo. Sem. N. York
1809 N. J. William
1823 Ham. Calvin
1829 N. J. Robert
1831 N. J. Charles
Skipwith
1811 N. J. Humbertson
Skrine
1833 Un. Virgil
Slack
1803 N. J. *Elijah*, Mr., Pres., Cincinnati Coll.
1821 Col. John C.
Slater
1831 Un. *Nelson*, Mr.
Slawson
1803 Un. —William, Mr.
Slemens
1760 N. J. *John*, Mr.
Slemons
1794 N. J. *John B.*, Mr.
Slidell
1810 Col. John
Slingerland
1830 Un. —*Elbert*, Mr.
Sloan
1761 N. J. *Samuel*
1792 N. J. *William B.*, Mr.
1792 N. J. John
1805 N. J. James
1807 N. J. William
1816 N. J. William H., Mr.
1830 N. J. John H.
1830 N. J. William B., Mr.
Slosson
1817 Un. Nathaniel H.
1823 N. J. John, Mr.
1828 Col. Barzillai
Slover
1826 Col. Abraham A.
Small
1824 N. J. John
1833 Un. Edward
Smalley
1786 N. J. *Henry*
1800 N. J. —*John*, D. D.
Smally
1815 Rut. Samuel R.
Smaltz
1818 Rut. John H.
Smedberg
1833 Col. John G.
Smith
1754 N. J. Thomas, Mr.
1755 N. J. Isaac, Mr., Tutor
1756 N. J. Galfried, Mr.
1757 N. J. James, M. D.
1757 N. J. David, Mr.
1758 N. J. Gasper, Mr.

1758 N. J. *Thomas*, Mr.
1760 N. J. Jonathan B., Mr.
1760 N. J. —*Robert*, D. D.
1762 N. J. —*Hezekiah*, Mr., and Yale and Bro, and D. D., Bro.
1764 N. J. *Joseph*, Mr.
1766 N. J. Samuel, Mr.
1766 N. J. William, Mr.
1768 N. J. *Thomas*, Mr.
1769 N. J. *Samuel S*, Mr., and Harv., Tutor, Prof., D. D. Yale, and LL. D. at Harv., Pres.
1770 N. J. *Isaac*, Mr., Dart. '85
1770 N. J. *John*
1770 N. J. George
1773 N. J. *William*, Mr.
1773 N. J. Belcher P.
1773 N. J. *John B.*, D. D. at Hamp. Sydney, and Pres. Un.
1774 N. J. ‖William S., Mr.
1780 Rut. ‖†•Jeremiah, LL. D. Dart. 1804, and Harv. 1807, Gov. N. H.
1781 N. J. Robert, Mr.
1785 N. J. —Richard
1786 N. J. Charles, Mr.
1786 Col. Samuel, Mr.
1787 N. J. Daniel, Mr.
1787 N. J. John R.
1788 N. J. Timothy T., Mr.
1789 N. J. William S.
1789 N. J. —*John*, Mr.
1791 Rut. —Charles, M. D., Mr. N. J.
1792 Rut. —Charles, M. B.
1792 Col. Samuel
1793 Col. Gilbert
1793 Col. Thomas R.
1795 N. J. Edward D., Mr., and M. D. Phil.
1795 N. J. John W., Mr.
1796 N. J. —William, LL. D.
1797 N. J. —Samuel H., Mr., Phil.
1797 Un. —*Robert*, Mr.
1797 Un. —Samuel, Mr.
1798 Un. John N.
1798 Col. —Andrew, Mr.
1798 N. J. Walter T.
1800 N. J. *Robert E.*, Mr.
1801 N. J. John R. C.
1804 Col. Thomas D.
1804 N. J. Ephraim F. R., Mr., M. D. Univ. Pa.
1805 Col. John
1805 N. J. George A. Z.
1805 N. J. Isaac A., Mr.
1806 Col. John
1807 N. J. Thomas L., Mr.
1808 N. J. —*John*, Dick. Coll., Mr., Tutor
1813 Col. *Hugh*, Mr.
1814 Un. Bryant
1815 Ham. —William M., Mr., Yale
1815 Un. Archibald
1815 N. J. Persifor F., Mr.
1816 Col. *John M.*, Mr.
1816 Un. —*Reuben*, Mr.
1818 N. J. George W., Mr.
1818 Un. George W. L.
1818 Ham. Gerrit, Mr.
1819 Un. Waters, Mr.
1819 N. J. James M., Yale, 1819
1820 Un. Edward
1821 Un. —Richard
1821 N. J. *George A.*
1822 N. J. *Edward D.*, Mr.
1822 Un. Carlos
1822 N. J. William F.
1822 Ham. Uriah P.
1823 Col. Charles
1823 N. J. Augustine J.
1823 N. J. Joseph W.
1824 N. J. Levi B., Mr.
1824 N. J. Israel T., Mr., M. D., Univ. Pa.
1824 N. J. —Samuel S., Mr., Prof. in Mil. Acad. at West Point
1824 Un. Sidney
1825 Un. —*Marcus*, Mr., and at Mid.
1825 Ham. *Augustus W.*, Mr., Prof. in Wes. Univ.
1825 Ham. Isaac
1825 Col. John F.
1825 Col. Wassel S.
1825 N. J. John V., Mr., M. D., Univ. Pa.
1826 Ham. Austin
1828 Rut. Charles G., Mr.
1829 Un. *Vinal*
1829 N. J. Jonathan B. H.
1829 N. J. Samuel S.
1830 Un. I. Weightman
1830 Ham. —*David*, D. D., Yale, 1795
1832 Un. Jesse C.
1832 Rut. G. Singleton
1832 Un. *Orsamus H.*, Mr.
1833 N. J. Jotham, Mr.
1834 N. J. George R.
1834 Ham. John F.
1834 Ham. —Erasmus D.
1834 Un. Adam Y.
1834 Un. Claiborne W.
1834 Un. Isaac
1834 Rut. Alexander H.

Smock

1833 Rut. Benjamin D.

Smyth

1831 N. J. George W., Mr.

Smythe

1833 Un. George B.

Snodgrass

1784 N. J. —*John*, D. D.
1822 N. J. —*William D.*, Mr., and D. D. Col.

Snowden

1776 N. J. Benjamin P.
1783 N. J. *Gilbert T.*, Mr., Tutor
1786 N. J. *Samuel F.*, Mr.
1787 N. J. *Nathaniel R.*, Mr.
1789 N. J. Charles, Mr., Tutor
1818 Ham. *Ebenezer H.*, Mr.

Souls

1829 Un. William

Southard

1804 N. J. †Samuel L., Mr., LL. D., Univ. Pa.—Gov. of N. J., and Sec. of Navy, Sen. in Cong.
1828 N. J. Daniel D., Mr.

Southworth

1831 Ham. *Tertius D.*, Mr.

Sowers

1821 N. J. Alfred A., Mr., Tutor

Spalding

1824 Ham. *George*, Mr.

Sparks

1822 Un. —Edward, Mr, Prof. St. Johns' Coll.

Spaulding

1833 Un. Joshua B.

Speece

1820 N. J. —*Conrad*, D. D.

Speer

1827 N. J. James, Mr.
1830 Rut. Henry V.

Spees
1833 Un. Shubael S.

Spencer
1759 N. J. Samuel, LL. D.
1784 N. J. John, Mr.
1784 N. J. —Samuel, LL. D.
1806 Un. ‖John C., Mr.
1813 Un. Ambrose
1813 Un. John B.
1819 Ham. Hamilton, Mr.
1822 Un. *Ichabod S.*, Mr.
1823 Un. Lucian
1823 Col.—‖†Ambrose, LL. D.
1827 Ham.—Joshua A., Mr.
1832 N. J. Samuel, Mr.
1833 Col. Robert
1834 Ham. J. Hamilton

Spier
1832 Un. Gilbert McM.

Spooner
1826 Un. Albert

Sprague
1828 Col. —*William B.*, D. D.—Yale, '15

Spraker
1822 Un. David, Mr.

Sprigg
1806 N. J. †Samuel, Mr., Gov. Md.
1834 N. J. Osborn

Spring
1766 N. J. *Alpheus*, Mr., Dart., 1700
1771 N. J. *Samuel*, Mr., and Dart., '89, and D. D. at Yale, and at Wms., '07
1819 Ham. —*Gardiner*, D. D., Yale, '05

Springer
1775 N. J. *John*, Mr., Tutor

Sproat
1780 N. J. *James*, D. D., and Phil.
1830 N. J. Harris L.
1833 N. J. Spencer S.
1833 N. J. William, M. D. Univ. Pa.

Sprott
1775 N. J. Thomas

Squire
1784 N. J. Zadock

Staats
1813 Un. John B.

Stagg
1771 Rut. John
1821 Col. Peter
1821 Col. Charles E.

Staley
1818 Col. William, Mr.

Stanford
1829 Un. —*John*, D. D.

Stanley
1803 N. J. Jacob G., Mr.
1805 N. J. Wright G., Mr.
1809 N. J. Thomas T.

Stansbury
1799 Col. Arthur
1825 Ham. George A.
1825 Ham. Samuel
1827 Ham. Robert M.
1830 Un. James M.

Stanton
1811 Un. *Benjamin R.*, Mr.

Staples
1765 N. J. *John*
1793 N. J. John

Stark
1823 N. J. —*James*, D. D.

Starkweather
1820 Un. George A.

Staughton
1801 N. J. —*William*, D. D., Pres of Columb.
1821 N. J. James M., Mr., M. D., Univ. Pa.

Stearns
1821 Un. John

Stebbins
1820 Un. *George*
1822 Un. Cyrus M., Mr.

Steddiford
1786 Col. Peter, Mr.
1816 Rut. Peter

Steel
1824 Un. *Joseph*, Mr.

Steele
1793 N. J. James T., Mr.
1814 N. J. *Robert*, Mr.
1826 Un. —*John B.*, Mr.
1830 Col. William

Steer
1816 Col. Samuel S.

Stelle
1766 N. J. Benjamin

Stephenson
1789 Rut. James

Sturnburgh
1828 Un. James

Stevens
1768 Col. John, Mr.
1774 Col. Edward
1803 Col. John
1805 N. J. —Samuel, Yale, 1805
1807 N. J. —Daniel, Jeff. Coll.
1808 Col. James
1810 Col. Francis
1810 Col. Richard
1822 Col. John L.
1827 Un. Ambrose

Stevenson
1765 N. J. Henry
1789 Rut. James
1811 Rut. James
1811 Col. John B., Mr. 1816
1815 Un. Matthew
1825 Un. James M., Mr.
1827 Rut. —William, M. D.
1833 Un. Paul E.
1834 Rut. —*James*, D. D.

Steward
1832 N. J. John, Mr.
1834 N. J. D. Jackson

Stewart
1770 N. J. *Robert*, Mr.
1786 N. J. Samuel R., Mr.
1793 N. J. Alexander, Mr.
1804 Col. Charles
1815 N. J. *Charles S.*, Mr.
1819 Un. David
1820 N. J. —Charles, Mr.
1830 Un. Duncan L., Mr., Prof. Wash.
1831 Un. William P.
1833 Un. Daniel
1833 N. J. —George H., Mr.

Stickney
1834 Ham. Washington

Stiles
1784 N. J. —*Ezra*, D. D., and Edin. and Dart., LL. D.—Pres. Yale
1833 Un. Orson

Stilwell
1832 Col. John E.

Stimpson
1834 Rut. Edward P.

St. John
1827 Rut. Eliphalet, M. D.
1828 Col. Samuel S., Mr., 1834

Stocker
1804 N. J. John C., Mr.

Stockholm
1807 Col. Theodoric B.

Stockton
1748 N. J. ‖† RICHARD, Mr., Sen. in Cong.
1767 N. J. Samuel W., Mr.
1773 N. J. —*Philip*, Mr. [Rut.
1779 N. J. ‖Richard, Mr., LL. D. Union and
1780 N. J. Ebenezer, Mr.
1787 N. J. Lucius H., Mr.
1804 N. J. John C., Mr.
1810 N. J. Richard, Mr.
1816 Un. —Richard, LL. D.
1818 Ham. —*Benjamin B.*, Mr., Mid.
1820 N. J. —Robert F., Mr.

Stoddard
1767 N. J. Josiah, Mr.

Stoddert
1810 N. J. John, Mr.

Stone
1788 N. J. ‖* DAVID, Mr., Gov. of N. C., Sen. in Congress
1791 N. J. Frederic
1823 Un. *John S.*, D. D.
1823 Un. George D.
1826 Un. Daniel
1830 Col. —*William M.*, D. D.

Stoops
1797 N. J. John, Mr.

Storrs
1833 Un. Henry L.

Story
1768 N. J. *Isaac*, Mr.

Stoughton
1810 Col. James, Mr.

Stout
1823 N. J. Henry, Mr.

Stoutenburgh
1771 Rut. Isaac

Stow
1823 Ham. *Timothy*, Mr.

Strain
1757 N. J. *John*, Mr.

Stratton
1755 N. J. Smith
1814 Rut. ‖Charles C.
1823 N. J. Benjamin H., Mr.—Univ. Pa., M. D.
1830 N. J. James, Mr.
1833 N. J. Daniel, Mr.
1833 N. J. Joseph B., Mr.

Strawbridge
1797 N. J. John, Mr.
1802 N. J. George, Mr.

Stringham
1793 Col. James, Mr., 1797
1794 Col. John

Strong
1801 N. J. —*Nathan*, D. D.—at Yale 1769, Tutor
1804 N. J. —George W., Mr. 1806, and at Yale 1803
1807 N. J. —*Joseph*, D. D.—at Yale 1784
1810 Col. Pascal N.
1812 Un. Jedidiah
1815 N. J. Stephen H.
1815 Ham. —Theodore, Mr., Tutor, Prof., and also at Rut.—at Yale 1812
1816 Col. Thomas M., Mr., '20
1818 N. J. —*Pascal N.*, Mr., and Col.
1819 Un. Schuyler
1820 Ham. —Salmon, Mr., Tutor Wms.
1821 Un. Henry K.
1825 Col. Oliver S.
1831 Un. Finley
1833 Un. Cyrus

Stroud
1817 N. J. George M., Mr.

Stryker
1793 Rut. Henry
1804 N. J. Daniel P.
1804 Col. —*Peter*, Mr.
1809 Col. James, Mr. 1813
1832 N. J. John, Mr.
1833 Rut. J. Polhemus

Stuart
1773 Col. John, Mr.
1808 Col. Edward
1814 N. J. Thomas M., Mr.
1819 N. J. John A.
1821 N. J. *James H.*, Mr.
1823 Un. John D.

Studdiford
1807 N. J. James, Mr.
1817 N. J. —*Peter O.*, Rut., Mr.

Stump
1830 Un. Samuel

Sturges
1816 Un. Isaac, M. B.
1823 Ham. Thaddeus B.
1825 Un. Daniel D.

Sturtevant
1830 Un. Ebenezer

Stuyvesant
1794 Col. Peter G.

Suckley
1819 Col. John L.
1820 Col. Rutsen

Sudler
1830 Un. —Thomas E., Mr.

Summerfield
1822 N. J. —*John*, Mr.

Sutherland
1824 Un. Josiah

Suydam
1820 N. J. Cornelius C.

Swan
1806 N. J. Robert, Mr.

Swartwout
1792 Rut. James
1812 Col. John

Swartz
1829 Rut. Benjamin

Swayze
1820 N. J. Edward H., Mr.
1829 N. J. Sydney P.

Sweeny
1815 Rut. —Hugh, M. D.

Sweeney
1830 Rut. —James M., Mr.

Sweetman
1797 Un. *Joseph*

Swift
1832 Rut. Charles W.
1833 Un. Henry M.

Swits
1817 Un. *Abraham I.*
1830 Un. James J.

Swords
1829 Col. Charles R.
1831 Col. —Thomas W.
1834 Col. Robert S.

Sylvester
1786 Col. Francis, Mr.
1827 Un. Peter H.

Symitiere
1781 N. J. —Peter E. D.

Sythoff
1812 N. J. Lambert J. M., Mr.

Taber
1834 Un. Peleg B.

Talbot
1798 N. J. Theodore F., Mr.
1833 Un. Ward D.

Talcott
1832 Col. Frederic L.

Taliaferro
1811 N. J. William F., Mr.
1828 N. J. *Charles C.*

Tallmadge
1815 Un. NATHANIEL P., Mr., Senator in Congress
1816 Un. William
1825 Un. George C., Mr.
1833 Rut. William H.

Talmage
1813 N. J. *Jehiel*, Mr.
1820 N. J. *Samuel K.*, Mr., Tutor
1826 N. J. *James R.*

Talman
1790 Rut. Jacob, Mr., 1794
1811 Col. John, Mr., 1815
1814 Col. George F.

Tappan
1785 N. J. John, Mr.
1807 Col. Peter V. E. [York
1825 Un. *Henry P.*, Mr., Prof. at Univ. N.

Tappen
1820 Un. *C. De Witt*

Tate
1774 N. J. —*Matthew*, Mr., Phil.

Tayloe
1825 N. J. George P.

Taylor
1757 N. J. Samuel, Mr.
1770 N. J. John
1771 N. J. James
1783 N. J. Edward
1790 N. J. ‖†JOHN, Gov. N. C., Sen. in Cong.
1791 N. J. Jesse
1792 Col. George
1792 Col. William
1793 Col. Willet, M. D.
1793 N. J. Bennett, Mr.
1795 N. J. ‖John
1795 N. J. ‖Robert I.
1796 Col. Charles
1798 N. J. Thomas
1800 Un. Augustus R., Mr., M. D.
1803 Un. John
1803 Un. ‖John W., Mr.
1813 N. J. John A., Mr.
1815 Un. Francis W.
1817 Ham. Stephen W., Mr.
1819 N. J. *Benjamin C.*
1823 Un. —*Nathaniel W.*, D. D.
1824 N. J. John N., Mr.
1826 N. J. James B.
1825 Un. *Oliver A.*, Mr.
1827 Un. John
1829 Rut. —Clarkson E., Mr.
1829 Un. Francis I.
1829 Rut. Augustus F., Mr., M. D.
1829 Rut. Samuel S., Mr.
1830 Un. John O.
1832 Un. Ephraim
1832 Un. John C.
1832 N. J. Joseph M.
1833 Un. John
1834 N. J. John B.

Telfair
1803 N. J. Josiah, Mr.
1805 N. J. ‖Thomas
1807 N. J. Alexander

Temple
1795 Col. James B.
1826 Un. —John T., Mr.

Templeton
1772 N. J. *James*, Mr.

Tenbroeck
1834 Col. Anthony

Tenbrook
1784 N. J. Abraham, Mr.

Ten Eyck
1792 N. J. Jacob, Mr.
1795 N. J. Abraham
1818 Un. *James B.*
1820 Ham. Philip
1831 Un. Antonio

Tennent
1758 N. J. John V. B., Mr., and M. D.
1758 N. J. *William*, Mr., and Harv. '63
1763 N. J. *William M.*, Mr., D. D. Yale
1793 N. J. Charles, Mr.
1832 Rut. Henry

Terhune
1793 N. J. John
1827 Rut. —Garrit, M. D.

Tessier
1831 Rut. —Xavier, M. D.

Thane
1748 N. J. *Daniel*, Mr.

Thatcher
1760 N. J. *Josiah*, Mr., Yale 1765

Thayer
1765 N. J. *Alexander*
1769 N. J. *Elihu*, D. D. Dart.

Thew
1787 N. J. Daniel

Thibou
1828 Col. Lewis

Thomas
1800 Col. Charles F.
1801 N. J. Edward C.
1809 N. J. Charles, Mr.
1809 N. J. *James H.*
1820 N. J. Edward
1830 Un. Ared
1832 Col. Philip L.

Thompson
1754 N. J. William, Mr., Tutor
1760 N. J. *Amos*, Mr.
1785 N. J. James
1788 N. J. SMITH, Mr., LL. D. at Yale, Judge of S. C. of U. S., and Sec. of the Navy
1793 Col. Thomas
1794 Rut. John
1801 N. J. *Andrew*, Mr., Tutor
1803 N. J. David, Mr.
1803 Col. Samuel
1804 Col. *John*, Mr.
1806 N. J. Israel P.
1806 Un. William, Mr.
1809 Un. *Nathan*
1812 N. J. John
1815 Un. Gilbert L.
1816 Ham. Edward S.
1818 Col. *Andrew*, D. D.
1821 Col. Junius, Mr.
1821 Un. *John*
1822 Un. George
1822 N. J. James W., Mr., M. D. Univ. Pa.
1823 N. J. John A., Mr.
1823 Un. *Horace*
1825 N. J. David, Mr.
1827 Un. John W.
1827 Un. *William*
1828 N. J. John O., Mr.
1829 Un. Alexander
1830 Un. M. Le Rue P.
1831 Rut. Frederic B.
1832 Un. James L.
1832 Col. Jonathan, Mr., '36
1833 Col. Abraham S., Mr.
1833 Ham. Archibald P.
1833 Ham. *George W.*
1834 Rut. William J.
1834 N. J. John S.

Thomson
1780 N. J. Charles, Mr., LL. D. '22
1792 N. J. Jacob S.
1797 N. J. *Stephen*, Mr.
1807 N. J. William
1816 N. J. Richard R.
1824 N. J. Alexander H., Mr.
1826 N. J. George H.
1834 Un. James

Thorne
1811 Un. *John V. E.*, Mr.
1826 Un. J. Sullivan, Mr.
1826 Un. William

Thorp
1816 Ham. Charles A.
1831 Ham. Edward R., Mr.

Throop
1755 N. J. —*William*, Mr., Yale '43

Thummel
1831 Un. —Christian B., Mr.

Thurston
1751 N. J. —*David*

Tibbits
1817 Un. George M.
1817 Un. Benjamin I. P.

Tichenor
1758 N. J. Joseph, Mr.
1775 N. J. †*‖ ISAAC, Mr., and Dart., LL. D. at Dart., Gov. Vt., Senator in Congress

Tiebout
1821 Col. John, Mr.

Tiffany
1817 Un. *Frederic T.*, Mr.

Tilden
1795 N. J. William S., Mr.

Tileston
1822 Un. *Wales*

Tillary
1800 Col. Matthew
1802 Col. James

Tillinghast
1806 Col. John
1808 Un. Wilbur, Mr.

Tillman
1834 Un. Samuel D.

Tillotson
1805 Un. Robert R.

Tilton
1795 N. J. James, Mr.

Timothy
1813 N. J. Peter

Titus
1823 Col. James H., Mr.
1826 Col. William H., Mr.
1829 Un. George N.

Toby
1827 Un. *William*

Todd
1749 N. J. *John*, Mr.
1803 N. J. —*Nathaniel*, Bro., Mr.
1816 Un. Samuel
1818 Un. John M.
1821 Ham. *William*, Mr.
1827 Ham. *Isaac*

Toland
1816 N. J. ‖George W., Mr.

Toll
1799 Un. *John C.*

Tomes
1831 Col. Francis

Tomlinson
1819 Un. Charles H.

Tompkins
1795 Col. †*DANIEL D., Vice-Pres. U. S.
1821 Un. Joseph W.
1827 Un. Minthorne, Mr.

Tooker
1826 Un. James C.

Toombs
1828 Un. Robert A.

Topping
1824 Un. Edward
1830 N. J. Evert M., Tutor

Torbert
1819 Un. Horace G.

Torrey
1823 Ham. *William*

Totten
1830 Un. *Silas*, Mr., D. D., Prof. and Pres. Wash. Coll.

Towne
1823 Un. Abner

Townley
1823 N. J. —*James*, D. D.
1831 N. J. *William*, Mr.

Townsend
1755 N. J. Isaac
1759 Col. *Epenetus*, Mr.
1766 N. J. Micah, Mr.
1810 Col. Jacob
1812 Col. Peter W.
1817 Ham. Halsey
1818 Ham. —Machaias, Mr.
1819 N. J. John, Mr.
1820 Col. John R.
1827 Un. John F., M. D.
1830 Un. Ambrose
1831 Un. Isaiah
1832 Col. Frederick
1832 Col. Russel

Tracy
1770 N. J. Stephen, Mr., Dart. '92
1773 N. J. —Nathaniel, Mr., Harv. '69
1815 Ham. Samuel M.
1820 Un. William S.
1824 Un. Cornelius L.
1824 Un. William

Traphagen
1791 Rut. Henry, Mr.
1824 N. J. Cornelius V. V.

Traquair
1831 Un. Samuel H.

Treadwell
1758 Col. —Daniel, Mr., Prof.—at Harv. '54, and Mr.
1761 Col. —Augur—at Yale '60, and Mr.
1764 N. J. ‖ Thomas, Mr.
1827 Rut. —Samuel, M. D.

Treat
1757 N. J. *Joseph*, Mr., Tutor

Trezevant
1775 N. J. John

Trotter
1810 Un. John
1833 Un. John H.

Troup
1766 Col. John, Mr.
1766 Col. John, Mr.
1774 Col. Robert
1797 N. J. ‖* GEORGE M., Mr., Gov. Ga., Sen. in Congress
1808 N. J. Robert R.

Truair
1820 Un. —*Jeremiah*, Mr.

Truesdale
1826 Un. Stephen W.

Tryon
1774 Col. —* William, LL. D., Gov. of N. Y.

Tucker
1769 Col. Robert, M. D. 1770
1813 Un. Rudolph
1814 Un. *Mark*, Mr., D. D. Wms.
1822 Un. Henry S. L.
1822 Col. Thomas I., Mr., 1826
1829 Col. Robert
1831 N. J. Charles

Tulledge
1830 Un. *Henry*

Tunison
1815 Rut. Garret G.

Tupper
1826 N. J. *Martyn*, Mr.

Turk
1796 Col. William

Turnbull
1809 Col. William

Turner
1817 N. J. Thomas, Mr.
1820 Un. —*Samuel H.*, D. D., Prof.
1821 Col. William, Mr.
1821 N. J. —*William W.*—at Yale 1819, and Mr. Yale
1830 Un. Joseph
1832 N. J. George W., Mr.
1833 N. J. Fielding L., Mr.

Turtelott
1827 Ham. Edward A. C.

Tuthill
1820 Un. Daniel H., Mr.

Tuttle
1764 N. J. *James*, Mr.
1822 Ham. —Samuel, Mr., Mid.
1827 N. J. Joseph N., Mr.

Tyler
1767 Col. —*John*, at Yale 1765, Mr., and at Yale
1817 Ham. Asher
1819 N. J. William B.
1829 Un. J. Wadsworth, Mr.

Udall
1772 Col. Richard, M. B.

Ullman
1828 Ham. John J.

Underwood
1830 Un. *Almon*
1832 Ham. John C., Mr.

Upfold
1814 Un. *George*, Mr., M. D. in Med. Coll. New York
1831 Col. —*George*, D. D.

Upham
1830 Un. D. Alphonso J.

Upson
1832 Un. Francis

Usher
1830 Un. I. Halling

Upshur
1802 N. J. Caleb, Mr.

Ustick
1794 Col. Thomas

Utley
1826 Un. *Samuel*

Vail
1834 Un. James W.

Van Aiken
1830 Rut. Enoch, Mr.

Van Alstyne
1809 Un. Nicholas

Van Amringe
1815 Col. Henry, Mr.

Van Arsdale
1819 N. J. Elias, Mr.
1826 N. J. Robert, Mr.
1828 Rut. *Cornelius C.*, Mr.

Van Arsdalen
1783 Rut. —Simon, Mr.
1816 Rut. Ferdinand, Mr., 1820
1830 Rut. Jacob

Van Artsdale
1791 N. J. Elias, Mr.

Van Artsdalen
1798 N. J. John

Van Bergen
1832 Rut. P. A.

Van Beuren
1802 Un. *Peter*, Mr.
1829 Col. John

Van Bibber
1830 N. J. Thomas E., Mr.

Van Bun Schooten
Elias

Van Buren
1807 Col. Cornelius
1818 Un. John
1829 Rut. —* MARTIN, LL. D., Senator in Cong., Gov. of N. Y., Sec. of State of U. S., Vice Pres. and Pres. of the United States

Van Buskirk
1796 Col. Lawrence

Vance
1767 N. J. *Hugh*

Van Cleve
1786 N. J. John W., Mr., Tutor
1797 N. J. John, Mr., M. D. in Med. Coll. N. York
1826 N. J. Churchill H., Mr.
1831 N. J. —Horatio P., Mr.

Van Cliof
1828 Rut. —*Cornelius*, Mr.

Van Cortlandt
1758 Col. Philip, Mr.
1807 Col. James

Van Court
1817 N. J. *John H.*, Mr.
1833 N. J. Alexander, Mr.

Van Courtland
1774 N. J. Nicholas
1783 Rut. Pierre, Mr., 1789

Van Den Bergh
1814 Un. Henry

Van Den Burgh
1811 Un. Henry

Van Deren
1833 N. J. David, Mr.

Van Der Heyden
1800 Un. Richard
1807 Un. Theodore, Mr.

Van Derheyden
1827 Un. James

Van Der Lyn
1802 Un. Henry

Van Der Poel
1824 Un. —Arentius, Mr.

Van Der Veer
1820 Un. *Ferdinand*

Van Derveer
1828 Rut. —*Ferdinand*, Mr.
1850 Rut. James B., Mr.
1831 Rut. M.
1833 Rut. —*John B.*, Mr.
1834 Rut. William J.

Vanderveer
1811 N. J. Henry
1817 N. J. John
1830 N. J. James S.

Vandervoort
1828 Col. John L.
1830 N. J. —*John*, Mr.

Van Deursen
1794 Rut. Henry
1809 Rut. William, Mr., M. D.
1814 Rut. John S.

Van Deveer
1816 Col. Adrian, Mr.

Van De Vort
1818 Rut. John C.
1820 Rut. Benjamin W.

Vandewater
1814 Col. Ferdinand

Van Doren
1793 N. J. *Isaac*, Mr.
1795 N. J. Peter, Mr.
1831 N. J. Luther H.

Van Dyck
1824 Un. *Leonard B.*
1826 Un. *Cornelius C.*
1828 Ham. Hamilton

Van Dyke
1788 N. J. ‖ NICOLAS, Mr., Sen. in Cong.
1792 Rut. —*Henry*, Mr.
1799 N. J. John, Mr.
1811 Rut. Jacob H.
1812 N. J. Nicolas, Mr.
1816 N. J. Kensey J., Mr.
1830 Rut. Rush, Mr., M. D.

Vandyke
1806 N. J. John
1807 N. J. Frederic A., Mr.

Van Harligen
1783 Rut. *John*, Mr. 1789
1792 Rut. *John*
1809 Rut. John, Mr.

Van Hook
1797 Col. Isaac

Van Horne
1787 Rut. *Abraham*, Mr. 1792
1791 Col. Frederic, Mr. 1795
1793 Col. Cornelius
1802 Un. Abraham D.

Van Ingen
1820 Ham. Philip I.
1826 Un. *John*
1834 Un. T. R.

Van Kleeck
1812 Rut. —Lawrence, M. D.
1828 Col. Robert B. Mr.

Van Kleek
1822 Un. *Richard D.*, Mr., and at Rut. '27

Van Lear
1807 N. J. Matthew S.
1816 N. J. James
1816 N. J. Matthew S.

Van Liew
1816 Rut. John
1831 Rut. Frederick

Van-Mater
1798 N. J. Joseph H., Mr.
1808 Col. Daniel

Van Meter
1821 N. J. —John

Van Ness
1789 Col. ‖John P.
1797 Col. William, Mr.

Van Nest
1792 Rut. Abraham

Van Orden
1813 Un. Samuel

Van Pelt
1799 Col. Peter, Mr. 1803
1834 Rut. —*Peter T.*, D. D.

Van Rensselaer
1758 N. J. ‖Jeremiah
1808 N. J. Stephen
1810 Un. John P.
1812 Un. Sanders
1816 Un. William, Mr.
1816 Un. Richard, Mr.
1819 Un. Philip S., Mr.
1821 Un. Bernard S.
1821 Un. Cornelius G., Mr.

Van Reypen
1826 Un. John

Van Riper
1827 N. J. Garabrant

Van Sanford
1827 Rut. —*Staats*, Mr.

Van Santvoord
1811 Un. *Staats*, Mr.

Van Schaack
1768 Col. Peter
1773 Col. Peter, Mr.
1787 Col. Henry C.
1814 Un. Peter, Mr.
1826 Col. Peter, Mr. and LL. D.

Van Schaick
1799 Un. Anthony, Mr.
1810 Un. John
1828 Rut. —John B., Mr.

Van Schoonhoven
1802 Un. James, Mr.
1829 Un. William H.

Van Soliger
1792 Rut. —Henry M., M. D.

Van Sleight
1796 Col. Adrian

Van Valkenburgh
1824 Un. *Daniel*
1833 Un. John

Van Vechten
1800 Un. Walter
1804 Un. Philip, Mr.
1804 Un. Teunis, Mr.
1806 Un. Teunis, Mr.
1808 Un. Samuel
1809 Un. *James*, Mr.
1813 Rut. —Abraham, LL. D., and at Ham. '22
1813 Un. Herman
1816 Ham. Peter
1818 Un. *Samuel*
1820 Un. James T. B., Mr.
1822 Un. Dovius
1831 Un. Giles F.
1834 Rut. —*Samuel*, Mr.

Van Vraken
1786 N. J. —*Nicolas*
1806 Un. Simon
1807 Un. *Nicolas*, Mr.
1809 Un. —Henry, Mr.
1813 Un. —John, Mr.
1817 Un. William A.

Van Wagenen
1802 Col. Hubert
1821 Col. Gerard
1823 Un. *John H.*, Mr.
1826 Col. Gerrit H.
1828 Col. William W., Mr. 1834

Van Wagoner
1829 Rut. —*John H.*, Mr.

Van Wyck
1795 Col. Pierre C.
1807 Col. Philip G.

Van Zandt
1833 Un. Benjamin

Vardill
1766 Col. John, Mr.

Varick
1799 Col. Abraham
1799 Col. John V.
1807 Col. Theodore V. W.
1813 Col. John
1827 Rut. —Richard A., M. D.
1831 Un. Henry D.

Vedder
1799 Un. *Herman*
1833 Un. Alexander M.

Veeder
1808 Un. Matthew T. E., Mr.
1817 Un. Charles H.

Veghte
1809 Rut. Rynear, Mr.

Venable
1780 N. J. Samuel, Mr.
1780 N. J. ‖ABRAHAM, Mr., Sen. in Cong.
1782 N. J. Richard, Mr.
1783 N. J. Joseph, Mr.
1796 N. J. Nathaniel, Mr.
1819 N. J. Abraham W.

Verdier
1808 N. J. John M., Mr.

Vermeule
1812 Rut. *C. C.*, D. D.
1814 Rut. Frederic

Vermilyea
1828 Un. —*Thomas E.*, D. D., Mr.

Vermilye
1831 Col. Robert G., Mr. 1836

Vernon
1776 N. J. William
1806 N. J. Samuel

Verplanck
1758 Col. Samuel, Mr. 1763
1768 Col. Gulian
1788 Col. —‖Daniel C., Mr.
1791 Col. William B.
1801 Col. ‖Gulian C., Mr. '21, LL. D. 1835, and at Geneva and Amherst
1819 Col. Samuel, Mr.
1821 Un. William W., Mr.
1832 Col. William S.

Verplank
1823 Un. James De L., Mr.
1825 Un. Philip A.
1831 Un. Isaac A.

Verren
1829 Col. —*Antoine*, Mr.

Vethake
1808 Col. Henry
1815 N. J. —Henry, Mr. and Col., Prof.—Prof. in Dick.—Pres. Wash., Va., Prof. Univ. Pa.

Vicars
1777 N. J. Samuel

Viele
1822 Un. Philip
1825 Un. —John L., Mr.

Villetard
1799 N. J. John W.

Vinal
1814 Un. John P.

Vischer
1811 Un. John

Voorhees
1765 N. J. *Stephen*, Mr.
1809 N. J. Abraham
1814 N. J. John V. D., Mr.
1826 Ham. James

Vosburgh
1810 Un. *James S.*

Vredenburgh
1771 Rut. Isaac
1794 Rut. *John*, Mr. N. J.
1795 Rut. Peter
1803 N. J. —*John*, Rut., Mr.
1810 Rut. —*John S.*, Mr.
1819 Un. William F.
1822 Un. John
1828 Rut. Peter, Mr.

Vroom
1808 Col. PETER D., Mr. 1812, Gov. of N.J.
1827 Rut. —Peter D., M. D.
1830 Rut. George A., Mr.

Wackerhagen
1825 Un. —*Augustus*, D. D.

Waddell
1821 Col. John H., Mr.

Waddington
1830 Col. William D.

Wade
1776 N. J. Nehemiah
1827 Ham. —*Jonathan*, Mr.

Wadham
1754 N. J. *Noah*, Mr. Yale

Wadsworth
1825 N. J. Thomas M., Mr.

Wager
1821 N. J. John W. S.
1827 N. J. Gerard B.

Waggoner
1816 Un. Peter I.

Wagstaff
1822 Col. Alfred

Wainwright
1823 Un. —*Jonathan M.*, D. D.

Wait
1759 N. J. Barnet

Wakely
1825 Un. Lewis

Wakeman
1809 Un. James

Waldburg
1820 N. J. —George, Mr.

Waldo
1817 Un. Charles
1827 Un. William B.

Wales
1784 N. J. —*Samuel*, D. D., and Yale—Prof. Yale
1820 N. J. Henry

Walker
1802 Col. Richard L., M. D.
1806 N. J. JOHN W., Mr., Sen. in Cong.
1814 N. J. Abraham
1819 N. J. Andrew
1819 Ham. —Elnathan, Mr. Bro.
1820 N. J. William
1824 Ham. Thomas R., Mr.
1828 Un. Thacker V., Mr.
1828 Un. David E.
1833 Un. James
1833 Un. William F.

Wall
1771 Rut. John
1823 N. J. —GARRET D., Mr., Sen. in Cong.

Wallace
1770 N. J. *Caleb*
1770 N. J. —*Joshua A.*, Mr., and Phil.
1786 N. J. William, Mr.
1786 N. J. William
1793 N. J. Joshua M.
1794 N. J. John, Mr.
1795 N. J. *Matthew*, Mr.
1797 N. J. Gustavus B.
1809 Un. *Joseph*
1823 N. J. William C.
1827 Col. Joseph C.
1833 N. J. Edward, Mr., M. D. Univ. Pa.
1833 N. J. Joshua M., Mr., M. D. Univ. Pa.
1834 Un. —*Robert H.*, Mr.

Walls
1824 Un. John

Walsh
1798 Col. James
1801 Col. Samuel
1822 N. J. William, Mr.
1823 Col. —John, Mr.
1828 Col. A. Robertson

Walter
1799 Col. Arthur M., Mr.

Walters
1804 Col. Daniel D., M. D.

Walton
1823 Un. Edward H.
1828 Rut. Cruger
1828 Col. William, Mr. 1836

Wampler
1830 Un. Gustavus E., Mr.

Ward
1799 Un. *Israel*
1800 Col. John
1802 Un. Jonathan
1803 Un. *Solomon*
1803 N. J. Thomas
1811 N. J. Isaac, Mr.
1816 Rut. Samuel L., M. D.
1819 N. J. Stephen D.
1820 N. J. Benjamin E.
1821 N. J. *John W.*
1822 N. J. —*William*, D. D.
1828 Un. Hiram
1830 N. J. William
1831 Col. Samuel, Mr. 1835
1831 Un. *Ferdinand D. W.*, Mr.

1832 Ham. Ebenezer
1833 N. J. Matthias

Warford

1774 N. J. *John*, Mr.
1800 Un. John
1803 Un. James
1804 Un. Samuel

Waring

1825 Un. Nathaniel F., Mr.
1833 Rut. Hart E.

Warn

1816 Un. Richard, Mr.

Warner

1795 Col. Effingham
1808 Un. *Thomas*, Mr., Tutor, Prof. in M' Acad., West Point, N. J.
1809 Un. Henry W., Mr., Tutor
1813 Un. George W., Mr.
1819 Un. Nathan
1826 Un. Horace G., Mr.
1826 N. J. Augustus L., Mr., M. D in Univ. Va.
1834 Un. Edward A.

Warren

1814 Un. William L. F.
1828 Un. *Waters*

Warriner

1826 Ham. *Phanuel V*

Washington

1802 N. J. Williar[illegible], Mr.
1803 N. J. Bush[illegible]
Jo[illegible], Mr.
1822 N. J. W[illegible]
1833 N. J. I[illegible], Mr.

Wa[illegible]

[illegible], Mr., and Harv.
1818 Un. [illegible] Samuel
[illegible] Redford
[illegible] Gershom
1828 U[illegible] —*Stephen*, Mr., and Rut.
[illegible] *Nathan*, D. D. Yale 1755
[illegible] Edward I.
1788 [illegible] William E.
17[illegible] Edward I.
1[illegible] *Melancthon B.*
[illegible] Ham. —Nathan, Mr.
[illegible] John
[illegible] Elhanan
[illegible] Andrew
[illegible] Grosvenor E.
[illegible] Thomas S., Mr.
[illegible] James C.
[illegible] Williams
1826 N. J. William S.
1827 Ham. Ferdinand
1827 Ham. Henry C., Mr.
1829 N. J. *Albert*, Mr.
1830 Un. Abiel
1833 Col. *James A.*, Mr.
1834 Ham. Andrew

Williamson

1770 N. J. Matthias, Mr.
1771 N. J. Jacob
1794 N. J. James C., Mr.
1794 N. J. William R.
1807 Col. Charles A.
1813 N. J. William, Mr.
1818 N. J. *Abraham*
1824 N. J. *Peter S.*, Mr.
1825 Un. Henry
1827 N. J. Benjamin, Mr.

Willing

1792 N. J. George, Mr.
1822 Un. Thomas M.

Waugh

1773 N. J. *Samuel*[illegible]

Way

1831 Un. W[illegible]

Wa[illegible]

1813 Un. [illegible], Mr.
[illegible]
[illegible]nuel
1827 [illegible] [illegible]ewis F., Tutor
[illegible] James L.
[illegible] *Peter*, Mr.
1[illegible] *Samuel*, Mr.
[illegible] J. *James*, Mr., and Yale
[illegible]. J. Samuel
N. J. ‖ Ephraim K., Mr.
[illegible]8 Un. —*Peter*, LL. D., Prof. Col.
[illegible]00 Col. George, Mr.
1800 Col. Peter, Mr.
1801 Un. Alexander
1804 N. J. William, Mr.
1807 N. J. Robert H., Mr.
1811 Rut. Abraham D., M. D. Rut. 1821
1817 Un. George
1818 Col. Abraham
1819 Un. Alvah
1819 N. J. *Hugh*, Mr.
1821 N. J. Henry P. C.
1822 Col. Samuel F.
1823 N. J. *Nicholas A.*, Mr.
1824 N. J. James R., Mr.
1824 Un. Russell
1825 Col. Peter
1825 Col. William
1826 Col. Harris
1827 Ham. *James B.*
1828 N. J. Samuel B. O.
1828 Un. *William*, Mr.
1829 Un. *James McL.*
1829 Un. *John L.*
1830 N. J. *Hugh N.*, Mr., Tutor
1834 Ham. Robert E.

Wilton

1773 N. J. —*Samuel*, D. D.

Winbrick

1801 N. J. Samuel, Mr.

Winchester

1833 N. J. —*Samuel G.*, Mr.

Winchell

1821 Un. —Abraham, Mr.

Winder

1806 N. J. Rider H.

Windsor

1834 Col. Lloyd

Wing

1828 Ham. *Conway P.*

Winne

1828 Un. Charles, Mr.

Winslow

1761 Col. —*Edward*, Mr.
1821 Un. Edward

Winston

1825 Ham. *Dennis M.*

Winter

1801 Col. Gabriel
1808 N. J. —*Robert*, D. D.
1827 Col. William

Winterton

1772 Col. William

Winthrop

1812 Col. Egerton L.
1827 Col. Grenville T., Mr.

t
William, LL. D., and at Bowd.
821, and at Harv. '24, Attorney
. United States

Tutor, D. D.

d, Mr.
in K., Mr., M. D. Trans. Univ.
John, Mr., and Univ. N. C., D. D.
1836, and LL. D.
J. Daniel M.
Un. Thomas S.

Wolcott

1799 N. J.—*Oliver*, LL. D., and Bro., Gov. Ct.—Sec. Treas. of U. S.

Wood

1789 N. J. ‖Silas, Mr., Tutor
1808 N. J. George, Mr.
1809 N. J. John S.
1812 Un. *Halsey*
1816 Rut. —Isaac, M. D.
1822 Un. *James*, Mr.
1824 Un. *Jeremiah*
1824 Un. Bradford R., Mr.
1825 Un. Horace
1825 N. J. William N., Mr.
1827 Un. Park
1827 Rut. —Joseph M., M. D.

Woodbridge

1761 N. J. Jahleel
1830 Un. *Sylvester*
1832 Un. *Jahleel*

Woodhull

1764 N. J. *William*, Mr.
1766 N. J. *John*, Mr., D. D. Yale 1818
1787 N. J. —*Nathan*, Mr., and Yale
1790 N. J. *George S.*, Mr.
1791 Col. Jesse
1803 N. J. —*Selah S.*, Yale, Mr. 1806, and Yale, D. D. Un.
1812 N. J. John T., Mr., and M. D. Univ. Pa.
1822 N. J. *William H.*, Mr.
1823 N. J. —Gilbert S., Mr., M. D. N. Y.
1828 N. J. John N., Mr., M. D. Univ. Pa.
1828 N. J. Alfred A., Mr., M. D. Univ. Pa.
1831 N. J. John H., Mr.
1833 N. J. George S., Mr.
1833 N. J. William W., Mr.

Woodman

1766 N. J. *Joseph*, Mr. Dart. 1789

Woodruff

1753 N. J. Joseph, Mr.
1753 N. J. *Benjamin*, Mr.
1779 N. J. Aaron D., Mr.
1783 N. J. George, Mr.
1784 N. J. Abner, Mr.
1804 N. J. Elias D., Mr.
1806 N. J. Thomas L., Mr.
1810 Un. *Hezekiah*
1815 N. J. *George H.*
1819 Un. Philo D.
1819 Ham. Trueman H., Mr.
1824 N. J. Robert L., Mr.
1825 Ham. Lewis H.
1826 Un. Samuel M., Mr.
1826 Un. Thomas S.
1829 Un. Richard
1831 Ham. *Jonathan A.*
1833 Ham. George H.

Woods

1778 N. J. Matthew
1791 Col. James, Mr. 1804
1810 N. J. —*Leonard*, D. D., and Dart., Prof. in Theol. Sem., Andover
1827 Col. Theodore A.
1827 Un. *Leonard*, Prof. Theo. Sem. Bangor
1833 Un. *Daniel B.*

Woodward

1793 Col. Elias B.
1819 Un. Alsop, Mr.
1821 N. J. Rufus, Mr. Yale 1816
1823 N. J. Charles, M. D. Univ. Pa.
1834 Un. John H.

Woodworth

1833 Un. William V. S.

Wooldridge

1829 Un. John W.

Woolsey

1787 N. J. Jeremiah, Mr.

Woolworth

1809 N. J. —*Aaron*, D. D.
1822 Ham. Samuel B., Mr.

Wooster

1771 N. J. —Thomas, Mr., and Yale '68

Wooton

1788 N. J. Turner
1811 N. J. Singleton

Worcester

1811 N. J. —*Samuel*, D. D. at Dart. 1795

Worden

1829 Un. Hicks
1829 Un. Warren T., Mr.

Works

1825 Ham. Ariel

Worth

1763 N. J. Joseph
1829 Col. Fanning S.

Worthington

1808 N. J. Nicholas W., Mr., M. D. Univ. Pa.
1827 Ham. *Albert*

Wren

1783 N. J. —*Thomas*, D. D.

Wright

1752 N. J. John, Mr.
1795 N. J. Clayton
1799 Col. David
1817 N. J. Thomas
1818 N. J. Stephen L.
1820 Un. John C.
1830 Col. George W.
1832 Rut. J. B.

Wurts

1813 N. J. ‖John, Mr.

Wuter

1832 Rut. —*Robert*, D. D.

Wyatt

1809 Col. *William E.*, Mr. 1816

Wyckoff

1792 N. J. *Henry*, Mr.
1793 Rut. John
1812 Rut. *Isaac N.*, Mr. 1806

1816 Rut. Jacob
1828 Un. William H., Mr.
1828 Rut. Henry
1828 Rut. *Isaac N.*
1829 N. J. *James*

Wyeth
1817 N. J. John

Wykoff
1791 N. J. Peter, Mr.

Wylie
1825 Un. —*Andrew*, D. D., Pres. of Wash. Coll. in Penn., and Ind. Coll.

Wynans
1828 Un. —Henry, Mr.

Wynkoop
1807 Un. *Peter*
1819 Col. Richard, Mr.
1829 Un. *Stephen R.*, Mr.

Yale
1812 Un. *Calvin*

Yates
1787 Col. John W. [1814, at Yale 1794
1798 Un. —*Andrew*, Mr. and Prof., D. D. Mid.
1802 Un. ‖John B., Mr.
1816 Un. Giles F.
1818 Un. Henry C.
1819 Un. Edward, Mr.
1820 Un. S. Metcalf
1821 Un. *John A.*, Mr., Prof.
1822 Un. Andrew I., Mr.
1824 N. J. Richard, Mr.
1825 Un. —John V. N., Mr.
1825 Un. Stephen, Mr.
1826 N. J. Charles
1827 N. J. William, Mr.
1829 Un. Charles
1833 Un. James H.

Yeates
1806 N. J. Donaldson

Yeomans
1824 Ham. Augustus G.

Yost
1830 Un. George

Youle
1793 Col. Joseph, M. D.
1808 N. J. John

Young
1790 N. J. Thomas, Mr.
1799 N. J. John
1812 Un. William W.
1819 Un. Daniel, Mr.
1821 N. J. Elisha T., Mr.
1821 Un. *John*
1823 Un. George H.
1823 Un. —*James*, Mr.
1826 Un. Charles C., Mr.
1826 Un. John H., Mr.
1834 N. J. George D.

Youngs
1815 N. J. Ezra

Youngblood
1832 Rut. William

Younglove
1801 Un. *John*, Mr., D. D.

Yvonnet
1819 Un. Francis V.
1821 Un. *James L.*, Mr.

Zabriskie
1797 Un. *John L.*
1823 Un. John
1825 N. J. Abraham O., Mr.
1828 Col. Martin R.

Zubly
1769 N. J. David, Mr.
1770 N. J. —*John L.*, Mr. and D. D. 1774

The List of Graduates at the several colleges in the States of New York and New Jersey is completed in this number of the Register. We have endeavored to make it accurate; yet it is probable that some mistakes have been made, for the labor of preparing it is not only great but difficult, as the Triennial Catalogues, from which we have derived the most of our information, are sometimes very incorrect. For instance, Governor Smith of New Hampshire graduated at Rutgers College and received his diploma in 1780; but owing to the confused state of the college at that time, his name probably was not registered in the books of the institution as a graduate, for it has never been published in the Triennial Catalogue. Such is the fact, though it may seem strange that the name of so distinguished a man should be thus omitted. In one of the Triennials the name of an individual is mentioned two or three times as he may have received degrees; and it is difficult in some cases to ascertain whether it is the same person.

The following tabular view of graduates, similar to the one we published respecting the New England Colleges, is inserted as containing interesting information.

NUMBER OF GRADUATES AT THE COLLEGES NAMED IN THE PRECEDING LIST, EACH YEAR, SINCE THEIR ESTABLISHMENT.

Year.	New Jersey.	Columbia.	Rutgers.	Union.	Hamilton.	Total.
1748	6					6
1749	7					7
1750	6					6
1751	10					10
1752	6					6
1753	15					15
1754	19					19
1755	12					12
1756	11					11
1757	22					22
1758	18	9				27
1759	18	2				20
1760	11	6				17
1761	14	5				19
1762	21	9				30
1763	19	2				21
1764	14	2				16
1765	31	5				36
1766	31	10				41
1767	11	3				14
1768	11	7				18
1769	18	1				19
1770	22	8				30
1771	12	6				18
1772	22	6				28
1773	29	5				34
1774	20	12				32
1775	27	7				34
1776	27	6	From			33
1777	7	0	1771			7
1778	5	0	to			5
1779	6	0	1781			6
1780	6	0				6
1781	6	0	12			18
1782	11	0	2			13
1783	14	0	4			18
1784	24	0	0			24
1785	10	0	0			10
1786	25	8	0			33
1787	23	6	1			30
1788	19	4	4			27
1789	21	10	10			41
1790	14	6	3			23
1791	25	21	5			51
1792	37	11	6			54
1793	21	27	6			54
1794	27	15	5			47
1795	33	26	2			61
1796	21	15	0			36
1797	31	9	0	3		43
1798	14	18	0	6		38
1799	17	18	0	14		49
1800	10	16	0	8		34
1801	18	15	0	7		40
1802	25	20	0	8		53
1803	21	17	0	17		55
1804	39	30	0	15		84
1805	42	20	0	13		75
1806	54	20	0	14		88
1807	35	22	0	11		68
1808	39	21	0	18		78
1809	44	26	5	29		104
1810	26	29	3	27		85
1811	24	24	4	28		80
1812	38	23	6	29		96
1813	33	18	4	46		101
1814	30	11	9	40	2	92
1815	40	19	5	39	6	109
1816	34	17	5	50	17	123
1817	21	18	1	43	14	97
1818	43	18	2	52	10	125
1819	33	19	0	56	13	121
1820	43	13	1	65	14	136
1821	40	30	0	66	18	154
1822	39	22	0	76	15	152
1823	37	29	0	62	33	161
1824	47	23	0	69	18	157
1825	39	21	0	62	23	145
1826	29	24	0	70	28	151
1827	28	34	5	68	23	158
1828	25	29	21	69	17	161
1829	26	19	17	82	1	145
1830	20	20	26	94	1	161
1831	33	25	18	76	8	160
1832	22	28	24	70	11	155
1833	43	24	21	68	20	176
1834	37	25	20	63	26	171
Total,	2,064	1,074	257	1,633	318	5,346

In the above Table those only who graduated at the institutions are reckoned.

In the seventh volume of this work, we published an Alphabetical List of the Graduates at all the Colleges in New England down to the year 1834. The following is a summary of the Graduates: The year in which the institutions were founded is placed over them.

1638	1700	1764	1769	1791	1793	1794	1800	1820	1821	1824	
Harvard.	Yale.	Brown.	Dartmouth.	Vermont.	Williams.	Bowdoin.	Middlebury.	Waterville.	Amherst.	Washington.	Total.
5,321	4,485	1,953	1,764	903	800	498	599	99	384	115	15,591

NOTICES OF NEW PUBLICATIONS.

1. *The Tusculan Questions of Marcus Tullius Cicero. Translated by George Alexander Otis, Esq., Member of the American Philosophical Society; Translator of Botta's History of the War of American Independence.* pp. 316. Boston: James B. Dow.

Mr. Otis is well known to many of our readers as the able and accomplished translator of the great work of Charles Botta on the American Revolution—a work, which in several important respects, is the best which has appeared on that war. We rejoice, that Mr. Otis has presented in an English dress the Tusculan Questions of Cicero, which treat of great and noble subjects. Though we have not had opportunity to read but a few pages of the translation, and those

very cursorily, yet from the specimen we have seen, we are confident, that Mr. Otis has executed his undertaking (task it can hardly be called, since it is done *con amore*), in a spirited and accurate manner. We understand that John Quincy Adams, no inferior judge of such matters, has tendered his encouragement to the translator from the beginning, and that he expresses his full approbation of the mode in which the work is performed.

2. *A Sermon on the Utility of a Permanent Ministry. By the Rev. David T. Kimball of Ipswich, Ms.* pp. 24.

The text of this Sermon is 2 Kings iv. 13, "I dwell among my own people." The topic is very timely, and the considerations adduced by the preacher in favor of a permanent ministry are of great importance, and are handled judiciously. A permanent ministry promotes a strong attachment between a minister and his people; it enables him to adapt his instructions to the wants of his hearers; he can acquire and communicate more knowledge; the piety acquired under a permanent ministry is usually of a more deep and solid kind; a permanent ministry restrains an excessive love of novelty; gives firmness and stability to religious societies, etc.

3. *Sermon on the Two Hundredth Anniversary of the formation of the First Congregational Church in Dover, N. H., Nov. 29, 1838. By David Root, Pastor.* pp. 31.

A great variety of interesting facts are here embodied in relation to one of the oldest churches in the country. Some of the statements which Mr. Root brings forward are strikingly corroborative of the position in the discourse of Mr. Kimball just noticed. The average continuance of the fifteen ministers who have been settled over the church at Dover, has been but about ten years each.

4. *A Sermon delivered at Sheffield, Ms., Jan. 6, 1839, by Rev. James Bradford, on the completion of a Quarter of a Century from his settlement over the Congregational Church in that place.* pp. 47.

The church in Sheffield was organized Oct. 22, 1735. It has had but four pastors—Rev. Messrs. Jonathan Hubbard, John Keep, Ephraim Judson and James Bradford. The first was pastor twenty-nine years; the second twelve years; the third twenty-two years. Honorable to the church and the town and to the ministers is the fact that for more than one hundred years not one minister has been sent away from the people, or felt himself necessitated to leave them. Another equally interesting fact is that there has never been but one ecclesiastical society in the town, though for forty years, it has contained more than two thousand inhabitants, spread over a territory eight miles long and six broad. The Sermon is judiciously prepared, and will be read with much interest.

5. *Address delivered before the Alumni Association of the College of New Jersey, Sept. 26, 1838. By James M'Dowell, Esq. of Rockbridge County, Va.* pp. 51.

This Address is conceived in all the fervor of one nursed under a southern sky. It is a bold, heart-stirring appeal of a patriotic and noble-minded man. The main object is to enforce the importance of the continued union of the United States. It was delivered at the last commencement at Amherst College, and was received with great favor there, as well as at Princeton.

6. *The Annual Address to the Candidates for Degrees and Licenses, in the Medical Institution of Yale College, Feb. 26, 1839. By Thomas Miner, M. D.* pp. 20.

This Address is fraught with the most judicious advice, conceived in an affectionate spirit, and based on the most exalted Christian morality. Truly happy would it be for our country if all the members of the medical profession were guided by such principles as Dr. Miner here sets before them.

7. *An Address at the Annual Commencement of East Tennessee College, Sept. 12, 1838. By Joseph Estabrook, M. A., President of the College.* pp. 18.

Mr. Estabrook discourses on the general subject of the importance of collegiate education with much propriety and good sense.

8. *A Discourse delivered before the Connecticut Alpha of Phi Beta Kappa, Aug. 14, 1838. By Heman Humphrey, D. D., President of Amherst College.* pp. 23.

Dr. Humphrey describes some of the causes which are likely to prove detrimental to our colleges. These are an excessive spirit of competition among the different institutions; the poverty of a large and growing class of students; and a restless and meddling spirit of innovation. The remedies for these evils which are suggested are, first, the colleges must be better endowed; secondly, they ought to have a perfect understanding in respect to the terms of admission. These topics are discussed with Dr. Humphrey's usual discrimination and practical wisdom. The close of the Address rises into a high strain of eloquence.

9. *A Sermon delivered at the Ordination of Rev. Cyrus Hamlin as a Missionary to Constantinople, Oct. 3, 1838. By Rev. J. Malthy of Bangor.* pp. 40.

A valuable and striking comparison of primitive and modern piety.

We regret that we have not room to notice other interesting publications which we have received. We shall do it in the next number of the Register.

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS.

JOHN PERHAM, Cong. ord. pastor, Industry and New Portland, Maine, Jan. 2, 1839.
ELEAZAR ROBBINS, Bap. inst. pastor, Waterborough, Me. Jan. 2.
NATHAN W. SHELDON, Cong. inst. pastor, Gray, Me. Jan. 23.
E. G. LEACH, Bap. ord. pastor, New Portland, Me. Feb. 27.
THOMAS MURRAY, Bap. ord. Evang. Hodgdon, Me. March.

STEPHEN ROGERS, Cong. inst. pastor, Bradford, New Hampshire, Dec. 20, 1838.
STEPHEN S. N. GREELEY, Cong. ord. pastor, Gilmanton, Iron Works, N. H. Jan. 31, 1838.
J. MILTON COBURN, Bap. ord. evang. Effingham, N. H. Feb. 21.
ABNER E. WARNER, Cong. ord. pastor, Milford, N. H. Feb. 28.

VELONA R. HOTCHKISS, Bap. ord. pastor, Poultney, Vermont, Dec. 29, 1838.
CHARLES FARRAR, Bap. ord. pastor, Felchville, Vt. Jan. 29, 1839.
THOMAS GORDON, Cong. ord. pastor, Barnard, Vt. Jan. 30.
JAMES JOHNS N, Cong. inst. pastor, Irasburg, Vt. Feb. 13.
AMBLER EDSON, Bap. ord. pastor, Plymouth, Vt. Feb. 21.

DENNIS POWERS, Cong. ord. pastor, Randolph, East, Massachusetts, Dec. 5, 1838.
SAMUEL H. PECKHAM, Cong. inst. pastor, Boyalston, (South,) Ms. Dec. 13.

A. AUGUSTUS WOOD, Cong. ord. pastor, West Springfield, Ms. Dec. 19.
HENRY JACKSON, Bap. inst. pastor, New Bedford, Ms. Jan. 1, 1839.
GEORGE COOKE, Cong. ord. pastor, Amherst, (North,) Ms. Jan. 16.
DANIEL DANA TAPPAN, Cong. inst. pastor, Marshfield, (North,) Ms. Jan. 23.
TERTIUS D. SOUTHWORTH, Cong. inst. pastor, Franklin, Ms. Jan. 23.
JAMES A. HAZEN, Cong. ord. pastor, Wilbraham, (South,) Ms. Jan. 30.
J. G. WARREN, Bap. inst. pastor, Cabotville (Springfield) Ms. Feb. 7.
THATCHER THAYER, Cong. ord. pastor, Dennis, (South,) Ms. Feb. 13.
A. D. JONES, Unit. inst. pastor, Brighton, Ms. Feb. 13.
THOMAS R. LAMBERT, Epis. ord. priest, Boston, Ms. Feb. 13.
EDMUND H. SEARS, Unit. ord. pastor, Wayland, Ms. Feb. 20.
CHARLES VAN LOON, Bap. ord. pastor, Westfield, Ms. Feb. 27.

WILLIS LORD, Cong. inst. pastor, Providence, Rhode Island, Dec. 27, 1838.
TIMOTHY O. TAYLOR, Cong. ord. pastor, Slatersville, R. I. Jan. 23, 1839.
JOHN DOWLING, Bap. inst. pastor, Providence, R. I. Feb. 14.
FRANCIS VINTON, Epis. ord. priest, Providence, R. I. March 3.

HERMAN S. HAVENS, Bap. ord. pastor, Saybrook, Connecticut, Oct. 31, 1838.
ANSEL NASH, Cong. inst. pastor, Vernon, Ct. Jan. 31, 1839.
DAVID AVERY, Bap. ord. pastor, Bloomfield, Ct. Feb. 6.
JOHN H. HUNTER, Cong. inst. pastor, Fairfield, East, Ct. Feb. 27.
AMOS G. BEMAN, Cong. ord. evang. New Haven, Ct. March 3.

CORNELIUS W. GILLAM, Pres. ord. pastor, Franklinville, New York, Feb. 1839.
ALONZO WADHAMS, Bap. ord. Pastor, Covert, New York, Nov. 21, 1838.
THOMAS JAMES, Pres. inst. pastor, Sauquoit, Union Village, N. Y. Dec. 5.
WILLIAM H. DELANO, Bap. ord. pastor, Ira, N. Y. Dec. 6.
ROSWELL C. PALMER, Bap. ord. pastor, Hermitage Village, N. Y. Dec. 12.
JOHN H. ROSCO, Bap. ord. pastor, Batavia, N. Y. Dec. 19.
HENRY W. BELLOWS, Unit. ord. pastor, New York, N. Y. Jan. 2, 1839.
SAMUEL HARLOW, Ref. Dutch inst. pastor, Sholen, N. Y. Jan. 15.
JOHN MATTOCKS, JR. Cong. ord. pastor, Keeseville, N. Y. Jan. 16.
ALONZO WELTON, Cong. inst. pastor, Hamilton, N. Y. Jan. 23.
JOSEPH R. PAGE, Cong. inst. pastor, Plymouth, N. Y. Feb. 6.
A. C. BARRELL, Bap. ord. pastor, Leoni, N. Y. Feb. 7.
ROSWELL PETTIBONE, Pres. inst. pastor, Canton, N. Y. Feb. 13.
THOMAS WICKES, Pres. ord. evang. Salem, N. Y. Feb. 19.
DANIEL STEWART, Pres. inst. pastor, Amsterdam, N. Y. Feb. 20.
ISAAC BUTTERFIELD, Bap. ord. pastor, Cicero, N. Y. Feb.
GEORGE N. ROE, Bap. ord. pastor, Hopewell, N. Y. Feb.

CHARLES S. SCHENCK, Pres. inst. pastor, Hackettstown, New Jersey, Dec. 1838.

J. B. McCREARY, Pres. ord. pastor, Great Bend, Pennsylvania, Nov. 17, 1838.
ABRAHAM WADE, JR. Bap. ord. evang. Concord, Pa. Jan. 23, 1839.
HENRY P. M. WHITESIDES, Epis. ord. priest, Philadelphia, Pa. Feb. 3.
EDWARD WAYLEN, Epis. ord. priest, Philadelphia, Pa. Feb. 3.
NICHOLAS HOPPIN, Epis. ord. priest, Philadelphia, Pa. Feb. 3.
EDWIN WILSON WILTBANK, Epis. ord. priest, Philadelphia, Feb. 3.
GEORGE W. NATT, Epis. ord. priest, Philadelphia, Pa. Feb. 3.

SAMUEL C. KERR, Epis. ord. priest, Prince George, Maryland, Feb. 19, 1839.

MARSHALL W. LELAND, Bap. ord. pastor, Washington, District of Columbia, Feb. 3, 1839.

PUTNAM OWENS, Bap. ord. pastor, Smithfield, Virginia, Nov. 19, 1838.
T. D. HERNDON, Bap. ord. evang. Salem, Va. Dec. 24.
CHARLES S. ADAMS, Bap. ord. evang. Salem, Va. Dec. 24.
WILLIAM A. C. DIX, Bap. ord. pastor, Northampton Co. Va. Feb. 12, 1839.
UPTON BEALL, Epis. ord. priest, Winchester, Va. Feb. 17.

WILLIAM BROOKS, Bap. ord. pastor, Mineral Church, Chatham Co. North Carolina, Dec. 16, 1838.

JOSEPH BROWN, Pres. inst. pastor, Marion District, South Carolina, Nov. 18, 1838.
DONALD J. AULD, Pres. ord. evang. Charleston, S. C. Jan. 6, 1839.
DANIEL D. BRUMSON, Bap. ord. evang. Edgefield, S. C. Jan. 20.

AUGUSTUS O. BACON, Bap. ord. pastor, Walthourville, Georgia, Jan. 12, 1839.

L. A. WILLIS, Epis. ord. priest, Lexington, Kentucky, Jan. 30, 1839.

JESSE H. SMITH, Bap. ord. pastor, Bath, Ohio, Oct. 10, 1838.
HENRY MOORE, Pres. ord. evang. Greene, O. Nov. 10.
DANIEL B. MILLER, Pres. ord. evang. Greene, O. Nov. 10.
MILES DOOLITTLE, Pres. ord. evang. Greene, O. Nov. 10.
NORMAN BADGER, Epis. ord. priest, Troy, O. Dec. 2.
NATHAN S. BENHAM, Pres. ord. missionary, Hudson, O. Dec. 26.
WINTHROP CONVERSE, Bap. ord. pastor, Mansfield, O. Dec. 27.

JESSE MILLER, Bap. ord. pastor, Laughery, Indiana, Feb. 1, 1839.

ABIJAH BLANCHARD, Pres. inst. pastor, Melancthon, Michigan, Feb. 20, 1839.
E. B. EMERSON, Pres. inst. pastor, Brownstown, Mich. Feb. 28.

Whole number in the above list, 95.

SUMMARY.

Ordinations	61	STATES.	
Installations	34		
Total	95	Maine	5
		New Hampshire	4
		Vermont	6
		Massachusetts	14
		Rhode Island	4
		Connecticut	5
OFFICES.		New York	17
		New Jersey	1
		Pennsylvania	7
		Maryland	1
Pastors	61	Dist. Columbia	1
Evangelists	19	Virginia	6
Priests	11	North Carolina	1
Missionary	1	South Carolina	3
Total	95	Georgia	1
		Kentucky	1
		Ohio	7
		Indiana	1
		Michigan	2
		Total	95
DENOMINATIONS.		DATES.	
Congregational	29	1838. October	2
Presbyterian	15	November	7
Episcopalian	11	December	17
Baptist	32	1839. January	22
Unitarian	5	February	24
Dutch Ref.	1	March	3
Total	95	Total	95

QUARTERLY LIST
OF
DEATHS OF CLERGYMEN.

PEREZ CHAPIN, Cong. Prosport, Maine, Jan. 27, 1839.

JAMES CONVERSE, æt. 67, Cong. Weathersfield, Vermont, Jan. 14, 1839.

WEIGHT HAZEN, æt. 36, Meth. Greenwich, Massachusetts, Nov. 12, 1838.

LEVI WALKER, æt. 28, Bap. Griswold, Connecticut, Feb. 2, 1839.

WILBUR FISK, D. D. æt. 46, Meth. Middletown, Ct. Feb. 22.

WILLIAM PATTEN, D. D. æt. 76, Cong. Hartford, Ct. March 9.

JOHN DOWE, æt. 72, Meth. Belville, New York, Nov. 6, 1838.
ROSS CLARK, æt. 29, Meth. Ledyard, N. Y. Nov. 26.
FREDERICK W. BURGESS, æt. 27, Cong. Albany, N. Y. Dec. 23.
SAMUEL MERWIN, æt. 61, Meth. Rhinebeck, N. Y. Jan. 1839.
ALEXANDER H. CROSBY, æt. 32, Epis. Yonkers, N. Y. Jan. 4.
JAMES MOORE, æt. 54, Free Will Bap. Darien Centre, N. Y. Jan. 24.
LUTHER CRAWFORD, æt. 52, Bap. Brooklyn, N. Y. Feb.
JOHN CLARK, æt. 71, Pres. New York, N. Y. March 22.

PETER SIMONSON, æt. 35, Bap. Greenwich, New Jersey, Jan. 9, 1839.
HENRY SMALLEY, æt. 74, Bap. Cohansey, N. J. Feb. 11.

SAMUEL HUGGENS, Bap. Philadelphia, Pennsylvania, Nov. 12, 1838.
THOMAS DICKINSON BAIRD, æt. 66, Pres. Pittsburgh, Pa. Jan. 7, 1839.

A. K. RUSSELL, æt. 59, Pres. Newark, Delaware, Feb. 6, 1839.

ROBERT C. JONES, æt. 29, Meth. Virginia Conference, Virginia, Aug. 2, 1838.
THOMAS WASHINGTON, æt. 64, Bap. Westmoreland Co. Va. Dec 19.
JOSEPH COFER, æt. 64, Bap. Isle of Wight Co. Va. Jan. 4, 1839.
SAMUEL HOUSTON, æt. 81, Pres. Rockbridge, Va. Jan. 29.

J. A. McNEILL, Pres. Wilmington, North Carolina, Oct. 1838.

AUSTIN GORE, Meth. Alabama, July 25, 1838.

S. W. FRAZIER, Pres. New Orleans, Louisiana, Dec. 9, 1838.

THOMAS H. NELSON, æt. 63, Pres. Knoxville, Tennessee, Feb. 25, 1839.

FRANCIS A. DIGHTON, æt. 28, Meth. Barnesville, Ohio, Dec. 28, 1838.
CHARLES A. DAVIS, æt. 28, Meth. Farmington, O. Jan. 7, 1839.

WILLIAM SPENCER, æt. 70, Bap. Jacksonville, Illinois, Sept. 14, 1838.
DANIEL FRALEY, æt. 53, Meth. Pekin, Ill. Sept. 16.
SAMUEL HOWARD, Meth. Ill. Sept. 27.
SPENCER W. HUNTER, æt. 37, Meth. Ill. Oct. 12.

HIRAM GEARING, Meth. Arkansas, Sept. 16, 1838.

—— MITCHELL, Am. Missionary, Cong. Singapore, Oct. 9, 1838.

Whole number in the above list, 35.

SUMMARY.

AGES.

From 20 to 30	6
30 40	5
40 50	1
50 60	3
60 70	7
70 80	4
80 90	1
Not specified	8
Total	35
Sum of all the ages specified	1,570
Average age	59 3-4

STATES.

Maine	1
Vermont	1
Massachusetts	1
Connecticut	3
New York	3
New Jersey	2
Pennsylvania	2
Delaware	1
Virginia	4
North Carolina	1
Alabama	1
Louisiana	1
Tennessee	1
Ohio	2
Illinois	4
Arkansas	1
Not specified	1
Total	35

DENOMINATIONS.

Congregational	5
Presbyterian	7
Episcopalian	1
Baptist	8
Methodist	13
Free Will Baptist	1
Total	35

DATES.

1838. July	1
August	1
September	4
October	3
November	4
December	4
1839. January	10
February	6
March	2
Total	35

GENERAL SUMMARY,

Of Ordinations and Installations for the year ending April 1, 1839.

Ordinations	189
Installations	101
Institution	1
Total	291

OFFICES.

Pastors	213
Evangelists	33
Rector	1
Priests	37
Missionaries	7
Total	291

DENOMINATIONS.

Congregational	103
Presbyterian	85
Episcopalian	30
Baptist	71
Methodist	1
Dutch Reformed	5
Lutheran	2
German Reformed	3
Free Will Baptist	1
Unitarian	11
Total	291

STATES.

Maine	22
New Hampshire	13
Vermont	18
Massachusetts	63
Rhode Island	3
Connecticut	22
New York	56
New Jersey	6
Pennsylvania	25
Delaware	2
Maryland	3
Dist. Columbia	6
Virginia	9
North Carolina	3
South Carolina	6
Georgia	1
Tennessee	1
Kentucky	3
Ohio	13
Michigan	4
Indiana	3
Illinois	1
Total	291

DATES.

1838. February	1
April	19
May	22
June	24
July	18
August	9
September	27
October	28
November	24
December	29
1838. January	22
February	24
March	3
Total	291

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1839.

AGES.

From 20 to 30	3
30 40	15
40 50	12
50 60	6
60 70	14
70 80	12
80 90	4
90 100	1
Not specified	29
Total	94
Sum of all the ages specified	3838
Average age	53 1-3

DENOMINATIONS.

Congregational	24
Presbyterian	19
Episcopalian	5
Baptist	20
Methodist	19
Dutch Reformed	1
German Lutheran	1
Trinitarian	1
Free Will Baptist	1
Unitarian	1
Not specified	3
Total	94

STATES.

Maine	8
New Hampshire	1
Vermont	2
Massachusetts	11
Rhode Island	2
Connecticut	11
New York	17
New Jersey	4
Pennsylvania	7
Delaware	1
Maryland	2
Dist. of Columbia	1
Virginia	6
North Carolina	2
Georgia	2
Alabama	2
Louisiana	1
Arkansas Territory	1
Tennessee	2
Kentucky	1
Ohio	6
Michigan	1
Illinois	5
Missouri	1
Not specified	2
Total	94

DATES.

1837. December	1
1838. January	1
March	6
April	5
May	2
June	3
July	3
August	7
September	12
October	14
November	11
December	4
1839. January	10
February	6
March	2
Total	94

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1839.

WHAT IS THE MOST APPROPRIATE AGE FOR ENTERING ON THE ACTIVE DUTIES OF THE SACRED OFFICE?

To the Rev. Dr. Cogswell, Secretary of the American Education Society:

My dear Brother,—In compliance with your desire, I have undertaken to express my thoughts in relation to this subject. To my own mind the question stated above appears to be one of serious importance; certainly it is one of much practical interest to some of the youthful portion of our religious community.

The laws of our Commonwealth, and of all civilized countries, have fixed a time when the rising generation are to be considered as full-grown, or mature; and when that period arrives, they are thenceforth entitled to all the rights and immunities of those who are free from restraints, excepting such as the laws of the land impose upon all the members of the community. In other words, they are no longer under the control of parents and guardians, but entitled to act for themselves, agreeably to their own choice and inclination. Among us, the period in question is fixed at the age of *twenty-one*. There is some difference, however, in respect to the legal period of maturity in different countries; but this is of little importance in regard to the matter now under consideration.

The fact that *mature* age commences, in the view of our laws, at the age of twenty-one, shows, of course, a general persuasion in our community, that youth commonly become qualified at that period for the active duties of life, and fitted also to regulate them according to their own discretion. There must be some good ground for such a persuasion, in the view of experience; else the law in relation to this subject would long since have been changed, by parents anxious for their children and deeply interested in their welfare. My own persuasion, at least, is, that the law in question is founded upon just views of this subject, and needs no change.

But the determination of the question: At what age shall youth be considered as sufficiently mature to assume the rank and rights of *citizens*? will by no means settle the question: At what age can they most appropriately, or to the best advantage, enter upon the active duties of the sacred ministry? Men can be more easily qualified for the ordinary business of life, for agriculture, manufacturing, or commerce, than for the ministry. This is truly a *great*, as well as a good work; and well may every one that undertakes it say: "Who is sufficient for these things?"

To me it appears, that the first inquiry which a serious mind would be naturally disposed to make, is, *Whether the Scriptures have any where made a decision in relation to the question before us?* To this subject, therefore, I will first direct my attention.

Under the Jewish dispensation, particular as the laws of Moses are in respect to most of civil or religious arrangements, I find nothing decisive with regard to the matter before us. No time is fixed by the Jewish law, when a child is to be free from all control of the parent. It would rather seem to be the fact, that so long as the Hebrew parent lived, he was considered as retaining his parental authority.

In regard to matters of a strictly religious nature, moreover, we cannot easily draw a parallel between the ancient and the new dispensation. There was no order of men, whose appropriate and exclusive business was *teaching*, set apart by the laws of Moses. The Levites, who were the *sacred* tribe, instead of being mixed among the people every where, were directed to dwell in separate cities and villages, and to enjoy their own appropriate inheritance. Those who were selected as priests, from among the descendants of Aaron, and whose duty it was to superintend the services of the temple, were not specially enjoined to become *teachers* of the people, except as questions of religious rites and ceremonies, or of religious dues, were concerned. The reading of the law, in the temple, is indeed enjoined; and the wants of the Jewish nation finally introduced *scribes*, whose business it was to copy and explain the law; but there was nothing among the Jews until after the Babylonish captivity, that resembled the regular *pastoral* office of the Christian dispensation. *Prophets* were indeed preachers of righteousness; but their office was occasional, and always extraordinary.

In confirmation of these views, it needs only to be stated, that we have no notice of *synagogues*, (corresponding to our churches, or places of public worship,) until after the Babylonish exile. In our Saviour's time, synagogues were common; and that the reading of the Scriptures in them, accompanied by addresses to the assembly convened, was customary, is plain from the account of what passed in the synagogue at Nazareth, Luke iv. 16, seq., as well as from what James says, Acts xv. 21.

We cannot make out, therefore, any specific comparison between the Jewish and Christian priesthood; so different were the respective duties of each. Something, however, of importance may still be learned, from adverting to the Levitical ordinances, in respect to the time, when they who served the tabernacle should enter upon the active duties of that office.

In Numb. iv. 3, 23, 30, 35, 39, 43, 47, it is declared, that such as performed various duties in transporting from place to place the tabernacle and its appurtenances, should be thirty years of age; and also that this duty should not be exacted of them beyond the age of fifty. But as Moses did not expect that the Hebrews would always be wandering from place to place, it would seem, that when the duty of *bearers* should cease, other duties necessary in order to continue services of a religious nature, must be performed under appropriate regulations, which must also be prescribed. To duties of this latter kind I think we are to understand the Jewish lawgiver as adverting, when he ordains (Numb. viii. 24), that Levites of the age of twenty-five should enter upon service. Considered in this light, there is no contradiction between the two passages to which I have now adverted. It is obvious, that as the tabernacle and all its appurtenances were to be borne on the shoulders of men, while the Hebrews were marching through the deserts of Arabia, so the most firm and robust period of life would be required for such a service; while those who were to do services in or about the tabernacle, that pertained only to religious rites, might commence their duties at the earlier period of twenty-five years of age.

All that at present interests us in regard to this matter, is, to know at what period the great Jewish legislator considered men as attaining to full maturity. In the ordinances already noted, we may gather something to satisfy us in respect to this question. But, so far as I know, there is nothing in the Scriptures which regulates definitely the period in which the priests who performed sacrificial and other services within the temple, should enter on the duties of their office.

Let us come down, then, to the period in which our Saviour lived. At what age did he enter on the duties of his ministry?

Luke has given us satisfactory information in respect to this question. In chap. iv. 23. he says, that Jesus, at the time of his baptism, (and therefore of his entering on the duties of his ministry,) "began to be about *thirty* years of age." John the Baptist, who was but six months older, and had already been, for a short period, performing his duties as a forerunner of the Messiah, must of course have entered on the duties of his office, when of nearly the same age

The question has often presented itself to my mind, when reflecting upon

the facts thus recorded by Luke, how or why the Saviour could or did put off the commencement of his ministry to so late a period of his life. There was a world to be redeemed by his ministry and his death; and every hour that these were delayed, saw thousands sent to the bar of God, without the light of salvation, and destitute of the hopes which the gospel inspires. Every year witnessed the death of more than twenty-five millions, on whom the light of truth had never dawned. How could a heart filled with such benevolence as he cherished, —a love which brought him down from the abodes of glory, and induced him to lay aside (as it were) the splendors of divine majesty, that he might take on him our nature, and suffer and die for our redemption—how could he, after he had "become flesh and dwelt amongst us," thus protract the period when he should complete his great and glorious work, and spend so much of his time in a limited family circle, and in domestic employments at Nazareth? As often as I ask this question, so often am I constrained to wonder at the eagerness and impetuosity of some young men, in respect to the active duties of the ministry, and to inquire, whether they have a greater work to perform than the Saviour had; or whether they feel their official duties to be more urgent than he felt his to be. Is the world now in a perishing state? Truly it is; at least by far the greater portion of it is perishing. But was it not still more so then, when all the light that existed, was concentered on one little spot, less in dimension than the State in which we live? There is no avoiding the conclusion, then, to which we come by pursuing this train of thought. Either the Saviour must have been wanting in benevolence, or he must have judged that a great work is best undertaken, and may be best performed, at a period of life when all the faculties are in a good degree mature. I can see no reason that should hurry young men at the present day precipitately into the ministry, which, if it be truly valid, would not have urged itself on the Saviour's mind, with ten thousand thousand times as much force as it can be urged on theirs.

I would that this view of the subject might be more deeply impressed on the minds of many of our religious young men, than it appears hitherto to have been. I can scarcely persuade myself that it would not serve greatly to moderate the precipitancy which now and then marks the course of some, and sends them into the sacred office, to engage in its difficult, its high and holy duties, before they have attained a maturity either of body or of mind, but more especially before they possess a maturity of intellectual power and acquisition.

I may add, moreover, that in regard to the Saviour, we cannot properly suppose that there was not a sufficient *mental* preparation for his work, long before he entered upon it. As *man*, we know that his knowledge was gradually acquired, in a manner not unlike our own. The Evangelist testifies, that the child "Jesus *increased in wisdom*, and in stature, and in favor with God and man." But this increase was, beyond all doubt, extraordinary and rapid. At the age of *twelve* we find him in the temple, in the midst of the learned doctors of the law, "both hearing them and asking them questions." We have the testimony of the Evangelist, also, that "all who then heard him, were astonished at his understanding and his answers." Long before he was thirty years of age, therefore, he was prepared, no doubt, so far as the acquisition of knowledge was concerned, for the great work which he had undertaken. Why then did he not sooner begin that work? It is not easy to give any other answer, than that he paid such deference to the common feelings of men in regard to *propriety*, as concerned with this matter, that he would not incur the reproach of having entered on a business so difficult, and of such high importance, before his powers both bodily and mental were fully matured.

Can it then be an object of commendable ambition at the present time, to rush into the work of the ministry before such a maturity is or can be attained? Shall our beloved youth seek for a glory which the Saviour did not think it proper to desire? Shall they rush upon the duties of an office, which he thought fit to defer until his full maturity, although the redemption of a world was suspended during the interim? These are serious questions indeed, and they ought to be seriously examined and well weighed.

That I am correct in these suggestions respecting the delay of our Saviour to entering on the active duties of his ministry, seems to me the more pro-

bable, because of the well known fact, that the Jews fixed upon thirty years as being the usual period of maturity. One circumstance, of a peculiar nature, seems plainly to indicate that such was the case. Origen, who flourished during the first half of the third century, tells us in the preface to his Commentary on the Canticles, that this book was not permitted to be read among the Hebrews, until they attained to the age of thirty years. The reason was, that youthful passions and the want of mature judgment might easily misconstrue and pervert it; as indeed they have often done among us. Jerome, the learned translator of the Hebrew Scriptures, who flourished in the latter part of the same century, repeats the same account, in his preface to the book of Ezekiel. It is well known, also, that the modern Rabbins have enforced the same prescription.

With facts like these before us, we may the more confidently believe, that a regard to public feeling among the Jews in respect to the age of maturity, induced the Saviour to put off his great work, for a season, on which work he might have entered at an earlier period.

Why then should our young men think their time lost, when they defer entering upon the active duties of the ministry for a while, in order that they may become more fully prepared? Certainly their preparation, be it the best which they can possibly make, can never be compared with his. Their time, then, which is spent in completing it as far as possible, is never ill-spent. They have the best of all examples before them, for entering upon their work *in a state of full maturity, and with great deliberation.*

I will only add here, that considerations of this nature are all strengthened by the well known fact, that in the East, where the Saviour was born and lived, mature age in a physical respect is attained from two to three years sooner than in our own country.

There are other considerations, connected with scriptural precept, which deserve our particular notice. The apostle, in describing the qualifications which a bishop or pastor ought to possess, says, among other things, that "he must not be a νεόφυτος, i. e. *a novice.*" This may mean, that he should not be a *recent convert;* and so it has been more usually explained. But the reason which the apostle connects with this precept, shows that something more than this is meant: *Not a novice, lest, being puffed up, he fall into the condemnation of the devil.* Now the mere fact that one has been recently converted, does not seem to be adequate to explain the danger which Paul here says must be guarded against. But if one is a novice in preparation for the ministry, and rushes into it before he is duly prepared, confiding in his own attainments, and looking down, it may be, with a degree of scorn or of pity on those whom he thinks to be making slower progress, he is the man, who is most likely to be τυφωθείς, *puffed up* or *inflated,* and in this way to fall into that condemnation which pride and vanity never fail to bring on those who cherish these passions. A young man with slender attainments, but gifted with an easy flow of speech and popular address, who is elated with the praise bestowed by the multitude on these showy qualifications, can scarcely escape the temptation which is laid for him, while in these circumstances, by the great adversary of all good. If a young preacher is much praised and admired at the outset of his course, it is indeed one of the most trying and dangerous of temptations which can befall him. Above all is this the case, when his knowledge respecting his work is so small, that he is no proper judge whether the praise he receives is well or ill bestowed. If such a state of things does not bring on ruin to his usefulness in its train, it will be only because divine mercy interposes in a special manner, and saves him from it.

It was against such danger, as it seems to me, the apostle warned those who were desiring to take the pastoral office. *Not a novice;* no, neither a novice in age, nor in religious experience, nor in acquirements. To be a novice in either, exposes any one, to say the least, to great danger; which should, if possible, be prudently avoided.

I have done with mere scriptural facts and precepts in relation to this subject; and now will turn my attention, for a few moments, to considerations which result from them, from experience, and from the general nature of the case before us.

I shall doubtless be asked, Whether the age of thirty years ought to be fixed upon in all cases, for commencing the active duties of the ministry? To this I would promptly answer in the negative. The Scriptures have given no direct precept in relation to this subject; and therefore we are not bound to exactly such a period. But the reason and nature of the case, to which the holy Saviour seems to have paid so much regard, make it obligatory on us not to rush precipitately on this great work. Novices in age, or experience, or knowledge, should keep back, and wait with patience for the requisite qualifications. There is no precept, and no example in all the Bible, which encourages them to hurry to the commencement of active duties in the ministry. While on the one hand, a *novice* is forbidden to enter upon this work; on the other, those whose duty it is to introduce men into the sacred office, are required to "lay hands *suddenly* on no man." 1 Tim. v. 22. Can it once be imagined, that the apostle who gave these precepts, did not look with as much compassion on a world perishing in iniquity, as the Christian churches of the present day entertain? Did he not as well know the ardor of the pious youthful mind to enter upon the great and good work of the ministry—a work which he commends any one for desiring? 1 Tim. iii. 1. Surely he did; nay, I may go much farther. No man, since his time, has understood the extent, the difficulties, and the importance of this work so well as he. To his opinion, therefore, it is becoming in us to pay the highest deference.

Without saying, then, that no man ought to enter on the work of the ministry until he is thirty years of age, I would simply say, that he ought not to enter upon it until he has attained a good degree of maturity of body, mind, and preparation. The work is too high and holy to be well performed by a novice.

If the question be still urged, whether I would fix upon any *definite* year as the standard in respect to limitation; my answer is, that I would not fix on any as an invariable standard. Could I be assured respecting any young man, that he would obtain a liberal education by the time he is twenty-one, twenty-two, or twenty-three years of age, I would say, as a general rule respecting this subject, that the age of twenty-five for entrance on the duties of the sacred office, might be the proper time, in case he had become a Christian before he was twenty years of age. At the age of twenty-five, Moses permitted the Levites to perform the duties which bore an immediate relation to the rites of the sanctuary. My opinion, however, is not grounded on this circumstance; but I would have great regard to the fact, that he deemed this age to be in a good degree mature, and that we have reason also in many, or perhaps in most cases, to view it in the same light.

Even here, however, circumstances may alter cases. A young man, who from childhood has been imbued with knowledge and trained in the sciences, has attained of course, at the age of twenty-five, if he has been even moderately industrious, to a good degree of *intellectual* preparation for the work of the ministry, provided that he has superadded to his literary attainments a theological education. Such a youth, if he became a Christian at an early period, might be justly regarded as no longer a *novice*, at the age of twenty-five. I could not hesitate to commend an entrance upon his work at that period, after such a preparation. There are cases, moreover, of unusual precocity of talent and of judgment, where, with good reason, a young man might still earlier enter upon the duties of the ministry. Very different are the circumstances of young men, also, in respect to the attainment of experience in matters of religion. Some individuals are so situated, that in quite early life they have engaged in many, or even in most of the active duties of a pastor. They are not novices, therefore, in this respect. So soon, then, as their other qualifications will permit, they may be introduced to the sacred office

Others again have been in a condition which admitted of little experience in the active duties of religious teachers; or perhaps their youth and diffidence occasioned them to shrink from entering on the performance of such duties. Here then there is a defect in their preparation. They have not yet passed their *novitiate*. Let them patiently wait, therefore, until they acquire some experience, and receive some discipline in this important matter.

In a word, the nature of the case as now before us shows, that no one definite

year, after the period of twenty-one, can be always and invariably fixed upon, as the most appropriate period for a young man to enter upon the sacred office. The general answer is as before stated: "Not a *novice*, in age, experience, or information."

If our youth could be satisfied, that when they enter the ministry at the age of thirty, they cannot consider themselves as belated, or like to "those who are born out of due time," it would be a matter of no small importance. Gladly would I cheer the desponding minds of many excellent young men, who entertain the fear that they shall be considered as it were almost in the light of intruders, in case they should come into the ministry after they are thirty years of age. Is it not enough to point to Him whose ministry redeemed a world, and say: "Now Jesus himself began to be about thirty years of age," when he was baptized by John, and entered upon his public office?

Farther than this I can go, with full conviction that the way is plain before me. If a young man can enter the ministry by the time that he is even thirty-five years of age, there is nothing discouraging in his case. He has then before him the prospect of twenty-five or thirty, perhaps thirty-five or even forty years of maturity and usefulness. He may indeed die within a short period; and so may the young man who enters upon the ministry by the time that he is twenty-one years of age. Nay, the latter is more likely, in the natural course of things, to come to an early grave. His undertaking is too weighty for his period of life; and often do young men of this class sink beneath their burden. Now if we consider, that from seventeen to twenty years is the average period of ministerial life and usefulness, why should he who enters upon the ministry even at the age of thirty-five, be disheartened, and think that there is little or no prospect of his usefulness? He ought not to think so.

Beyond this period, I should not deem it best for men in general to enter upon the work of the ministry. If they do, they are in great danger of being *laymen* all their lives. Habits formed before the age of thirty-five, are not easily broken up; and certain it is, that a man who is not in a condition to attain in all respects proper *clerical* habits and manners, must have before him but a moderate prospect of usefulness. Yet even here I would not make the rule like the laws of the Medes and Persians. Cases now and then occur, where a man's previous education and habits of life have been such, that he can enter upon the duties of the ministry at forty, or even a later period, with the hope of doing much good. I could easily point to examples which would illustrate and enforce this position; but I deem it unnecessary.

Briefly to sum up what has been said in respect to definite periods of life, when one may enter upon the active duties of the ministry, I would say: *From twenty-five to thirty is the* GOLDEN AGE; *from thirty to thirty-five the* SILVER ONE. Beyond this, or short of this, is usually too late or too early. But this last position is not designed to be absolute and universal. There may be special cases, where an exemption from it may not only be just, but highly expedient.

Shall I be told, that I claim more maturity for the work of the ministry than is claimed by the civil law for the duties and responsibilities of a citizen? I concede that I do. But at the same time I must be allowed to repeat what I have in substance already suggested; which is, that the work of the ministry requires more maturity and more preparation, than the duties of a citizen. This simple consideration is sufficient to justify all which I have said in relation to this subject.

One consideration more should be suggested, in order to explain the somewhat indefinite manner in which I have marked out the period proper for entering on the work of the ministry. Nothing can be plainer or more certain, than the difference which exists as to the earlier or later development of talents in young men; the diversity of their opportunities for early education; for experience in religious matters; for acquaintance with men and things; and, in a word, for all that training which would fit them for pastoral duties and usefulness. When such is plainly and undeniably the fact, how can a definite *day*, or even *year*, be fixed on, as the only appropriate time for entrance on the ministry? We must, therefore, consider what has been already stated, in relation to this subject, as well grounded in experience and in the nature of the case.

If the remarks already made are just, it would seem to follow, that haste or precipitancy in entering on the active duties of the ministry, is unbecoming and improper; yea, more than this, for it is highly perilous to the reputation and usefulness of the ministry. I do not pretend that the proposition is so broad, that it may prefer a proper claim to be considered in the light of a *universal* one, to which no exceptions can be allowed. There have been, and are, cases in which men have been converted at somewhat of an advanced period of life, and have speedily entered on the duties of the ministry, and done much good. In all such cases, however, there is something extraordinary, either of preparation in the way of scientifical attainments, or of manner, or of piety, or of benevolent and ardent temperament; or, perhaps, of all these combined. Cases like these no more furnish a general rule of prudence and propriety, than the case of Paul furnishes a general rule respecting the regeneration and conversion of sinners. God can operate always as he did in the case of Paul, i. e. he has the natural power to do so; but this is not the order which he has established for the dispensations of his grace. He could call men into the ministry at the age of seventy, eighty, or even ninety, and more; but he does not do this, nor does he intend usually to do it. There is a natural unfitness in such a case, be the religious attainments whatever they may. The most severe and laborious of all engagements into which men can enter, are not destined for those who begin to be incapacitated in the course of nature, for ordinary civil and social duties. We do not expect, therefore, that men will *become* pastors at an advanced period of life. Enough if they can continue to be so at that period, by the aid of all their previous experience and training.

In the kingdom of *grace*, there is no small resemblance, with regard to economy, to the kingdom of nature. God works by *appropriate* means. The fact that few in later life are converted and become true members of the spiritual church, is conceded as well known to all who are conversant with religious matters of a practical nature. But why is this so? The soul of an aged man is as precious in itself as the soul of a youth; yet God most usually selects the youth, and passes by the aged. Has he not, then, some important end in view, when he does so? Undoubtedly he has; and this is, that those who are early introduced into the school of Christ, become more expert disciples, make higher attainments, and become more extensively useful, and for a longer period, than if they are brought in near the close of a long life. The Saviour intends that the disciples shall be employed in his service; he usually calls them, therefore, at a period when they may become most *efficient* in that service.

Why should we overlook these obvious facts, from which important deductions may be drawn? We ought not to overlook them, nor even to forget them. In their light we may see, that youth is the proper period of preparation for the ministry; while maturity is the proper period for the performance of its active duties.

I have said that it is *perilous* to the reputation and usefulness of the ministry, when young men rush into it with precipitation and without due preparation. I have seen the experiment often enough to be satisfied that this is true. I have never known a young man do so, who has not afterward, if he possessed good sense and piety, been brought to sore repentance for his rashness. In a little time, all his stock of knowledge is exhausted. He has neither leisure nor inclination to acquire more. Not leisure; because his active duties are so numerous as to leave him very little time for study: not inclination; for he has not gone far enough in the field of theological study, to acquire a taste for investigating it, and pushing on vigorously in his efforts to traverse it. What is the consequence? Every man of sense may easily answer this question. The consequence is, that when he has made one revolution round his small orbit, he begins another in the same track. When he has gone twice round, and commences a third, his people, already uneasy and apprehensive of no additional instruction, begin to manifest their uneasiness, and utter their complaints. This is followed speedily by mutual alienation of affection and of confidence; and this of course ends in a separation of the parties. The pastor then goes to another church, to begin the same rounds, and to end them with

the same catastrophe. By the time he has gone through some half a dozen of these, all the churches become suspicious of him, and he is left, in his advancing age, without a home, and without a flock to feed; and if he is not a Christian of more than ordinary humility and benevolence, he will become invidious toward all successful ministers, and in the end a kind of universal hater of men.

Such is the usual course and doom of rashness and precipitancy in entering on the active duties of the ministry. The exceptions to this, (and such there are,) are not numerous enough to be brought into the account, when we are canvassing the question, what the *general rule* should be.

The station which I have occupied for the last twenty-nine years of my life, has given me opportunity for somewhat extensive observation of facts, which have a bearing on the subject now before us. The more I have seen, the more confirmed have I been in the sentiments that I have just expressed.

Often, much too often, have young men that have joined the Seminary here, become impatient under the protracted period of three years, which our laws demand for completing their preparation. Many have been the expedients which have been hit upon by some in order to evade the force of our laws, which absolutely demand a *completion* of such a course, either here or at some other theological seminary. I might mention some cases of breaking away, that are of a nature adapted to give pain to an honest mind, and seemingly irreconcilable with downright honesty and truth. And why such hazardous attempts as these? Merely because of impatience at delay. Nothing would answer any purpose, but to be actually preaching. 'There,' say they, 'is a perishing world—there the outstretched hands of the churches imploring aid—there the missions languishing for want of men; and they feel a burning and even an unquenchable zeal to be warning sinners and comforting Christians. If God designs them for usefulness—about which they have no misgivings—then he will qualify them, even as he did Paul; and to be taught by his Spirit, is better than to drink in at the fountains of science which are merely human.' Thus they have persuaded themselves, that they merely obeyed the call of God in breaking away from a protracted course of preparation; nay, that the young men who patiently submit to this course, and even desire still another year for preparation, must be wanting in benevolence and efficiency.

Our Seminary is never free from some such young men as I have now described. But while these, in their own behalf, put to the score of their benevolence and piety a great portion of their urgent zeal to break away from a due preparatory course of study, my observation leads me to conclude, that in most cases there is quite as much vanity and self-esteem, as there is benevolence, in their forward spirit; and that if they knew themselves better, and the greatness of their undertaking in a more adequate manner, they would sit down with great quiet and diligence to a *full* preparation.

I have my doubts, however, whether minds of such an order can be tamed by any thing but experiment. This I well know, that the collected wisdom and energy of all the faculty of this Seminary, has not been able, in many cases, to alter the determination of some young men. Their feeling seemed to be, that the salvation of the world was suspended on their immediate and undelayed efforts in the ministry. God called them; and they must hearken to his counsel rather than to that of men.

Even down to this very hour, there is a portion of our community, yes, even of our ministers, who look with decided disapprobation on so much time spent in preparation for the ministry. Why should it be strange then, that some of the young men, who are to engage in this work, and have ardent feelings and limited views, should sympathize with them?

There is nothing *strange* in it; and yet there is something in it which calls forth my most sincere regret. We have seen such young men issue prematurely from this Seminary, and go through the round of experience which I have already mentioned. But never in a single case have we seen one, who had good sense and piety, although he had formerly acted under erroneous impressions, who did not in the sequel most sincerely deplore the false steps he had made, and express an ardent wish that he might live his life over again, with the experience which he had already acquired, and be able to make more

thorough and effectual preparation for the ministry. Indeed, it is rare to meet with a student of this Seminary, that has taken a full course of study, who does not, after four or five years' experience in the ministry, wish that it were in his power to come back and protract the period of his preparation. Good sense and experience necessarily engender such desires as these.

Most sincerely do I wish that these views, which have been forced upon me by long and repeated experience, might be seriously weighed by all young men in a state of preparation for the ministry. They would help to render them very patient under the protracted period of their preparation; above all, when that preparation might be completed by the age of thirty, or even of thirty-five.

It must not be supposed, however, after all which I have said, that the Faculty of this Seminary take the position, that *all* who go into the ministry must go through a regular course of study in a theological seminary, or even in a college. We never have once thought of maintaining such a position. In the primitive age of Christianity, there were different orders of men in the ministry, who were diversely qualified. There were apostles, prophets, evangelists, teachers, preachers, and even others still. So it may and should be now. I do not mean, that all these orders, with the same names and offices should exist; for some of these were *extraordinary*, and therefore temporary. What I mean is, that men of different degrees of acquisition, and different kinds of talent, may be admitted to the ministry, with profit to the church. Some begin preparation for this work so late in life, that they ought not to go through a nine or ten years' course of preparatory study. They may be very useful, by their sound sense and solid piety, in a humbler grade of action. It is not the less honorable in the sight of God. But let none of those who have talents and opportunity to cultivate them, neglect to do so. KNOWLEDGE IS POWER. It is so in the church, as well as out of it. Else why did the Saviour choose a man that had been brought up at the feet of Gamaliel, to convert the Gentile world, and not select one of the *twelve*, not even the disciple who leaned on his bosom? *Men cannot teach what they do not know;* and men cannot bring out of their treasures things new and old, who have laid up neither. Such is the short and simple account of this whole matter.

Nor can it be said, with justice, that the primitive age of Christianity employed teachers who were introduced into their office with but little delay. How long were the apostles under the teaching of Jesus himself? What does Paul mean, when he says that a teacher must be διδακτικός, i. e. *fitted to teach?* And what, when he says that he must *not* be νεόφυτος, i. e. *an unexperienced man?* Besides; even if it could be shown, that men in the primitive age came speedily into the teacher's office, it would do nothing toward establishing views opposite to those which I have inculcated. The Spirit then bestowed extraordinary and miraculous gifts; we do not expect them now, and have no right to act on the presumption that they will be bestowed. Knowledge is then an aid which must be sought, in order to qualify men for the great business of teaching.

I have only to add, that I do most sincerely entreat every young man, who looks forward to the sacred office, to consider well this subject, and not to act with hurry and precipitation in respect to it. I would hope, moreover, that what I have said will encourage many excellent young men, somewhat advanced in the period of their youth, not to forego the work of the ministry, because they must come into it somewhat late. Should the views I have now suggested be subservient to either of the purposes just named, I shall not have undertaken in vain to make this brief communication. Yours truly,

M. STUART.

Theol. Seminary, Andover, April 4th, 1839.

AMERICAN EDUCATION SOCIETY, AND ENGLISH EDUCATIONAL INSTITUTIONS.

[From the English Correspondent of the New York Evangelist.]

THERE is no institution in your country that excites greater interest among Christians in this land, than the one above named, when its magnitude and its objects are brought before them. They are surprised at two things: first, at the immense number of its beneficiaries; and, secondly, at the liberality of its constitution — the former being more than double the number than can be found in all our theological institutions, belonging to evangelical denominations, which have specifically in view the education of a rising ministry; the latter being so different from what exists in our institutions. Each denomination has its own seats of learning, and its separate circle of supporters, who patronize (speaking generally) their own sect. I am, of course, not including the students in our English and Scotch universities, who are preparing, as for a *mere profession*, for the state churches. The question has been again and again asked, "Why is there no similar institution in Britain with your Education Society? Do we not need as many ministers as you do? and are not the wants of the world so great, as to call for multiplied efforts? I greatly fear that we are not prepared for such a magnificent and useful society. Allow me to state a few reasons, which will, perhaps, lessen the surprise of some of your readers, who are disposed to reproach us for the absence of such an institution. There has been, till very lately, a mighty obstacle thrown in the way of a liberal education among Dissenters: the universities of England were closed against them, unless they were prepared to compromise their principles, and be guilty of perjury. If a few entered at Cambridge, to study general literature, and proceeded to A. B., they were not called on to degrade themselves; but, as it regarded students of theology, it was out of the question to attempt such an entrance. This, however, I do not regret; except as discovering an exclusive and bigoted spirit. Dissenters would not have been so useful nor so spiritual, had these young men been exposed to the corrupting influences of these national seats of learning. What they might have gained in Greek and mathematics, (for in these branches *only* do they stand for honors,) they would have lost in personal piety, in purity of motive, and in humility of heart. They would, in fact, have been unfitted, by the associations formed in those demoralizing and aristocratic schools, for the humble, yet efficient theological seminaries which belong to us, as Congregationalists. The exclusive system referred to, confined our means of literary and classical improvement to our grammar schools—to private or public proprietary schools—to the Scotch colleges, and to our theological seminaries. This rendered it necessary, in the last named institutions, to occupy more time in classical and philosophical studies, than would have been required had the young men been previously trained in a literary institution; for I suppose a larger proportion of our educated ministry have given up secular employments for spiritual labors, than with you: so that, though they had had a good education when boys, it became necessary to go over again the higher branches of classical learning, which they had pursued at school in early life, when they entered on theological pursuits. The funds which were provided for the institutions with which these pious youth became connected, were in general sufficient to support or aid all that the buildings could accommodate. If appeals were made to the public for pecuniary assistance by any of them, it was to their own friends, or to the ministers who had been educated at them. This is one reason why no general or national society has been formed for the education of ministers. We had no colleges to which young men could be sent; and as institutions already existed, and had been in existence for many years, supporters had predilections for certain places of learning, and were not disposed to do any thing that might lessen the efficiency of their favored schools. They could not see that they might greatly promote the interests of such institutions, by sending beneficiaries to them, and paying for them. They seem to have clung to the idea, that a national society would interfere with the individual interests of their own alma mater. There is, perhaps, another reason, that has kept from the Christians of this country the necessity of doing more for educating the ministry. It is this: that few of our theological institutions have their full compliment of numbers. There are ten such seminaries, belonging to the Congregational denomination, in this country; and I believe that I am correct when I say, that they could receive one-fourth more in addition to the number they now have. This is known; and it has an injurious effect on Christians in general, in lessening their exertions in a cause of such vast importance to future generations. I have little doubt, if a much greater number of can-

didates came forward, desiring the work of the ministry, so as to fill our existing institutions, that Christians would be roused to exertion, and be more likely to aid a society like yours. I admit most fully, that this is not a favorable view to give of the state of our churches. From them, the young men must come; and if even existing seminaries, which have not been able hitherto to supply ordinary demands, are not filled, how are the present extraordinary demands of the world to be met? At present, we find it very difficult to get suitable men to fill our vacant churches. There is a deficiency to a great extent; and how this can be supplied, unless increased exertions are made, I cannot tell. It is true, there is a class of ministers without churches, who seem to hang as a dead weight on the community. They never should have been in the ministry at all; but, having entered it, they cannot, or will not, turn their hands or energies to any thing else. Such men live amongst us, and seem to give strangers the idea, that we have too many ministers. It is not so, however: we need a large supply of well-educated, strong-minded, devoted men. We have difficulties to contend with, that you know nothing of in your country. A dominant *national* church closes many doors that would be open to Christian enterprise, did it not exist. We need men who have vigor—moral power, to break open those closed doors. We need pioneers. We are using means to get them, and hope some will be procured. The last difficulty I would name, as preventing a national education society, is the jealousy of the sects now existing. The Episcopalians are out of the question. The Wesleyan Methodists have only very recently admitted the *necessity* of an educated ministry. The other sections of Methodism care nothing about it. I am sorry to say, that the most ignorant men, as to general knowledge, are encouraged to occupy the pulpit. They do not desire education. The denominations that are left are the Baptist and Congregationalist. The former have theological institutions of their own; and you know, as well as I do, that a spirit of liberality is not *spreading* among them. The Congregationalists, of course, cannot be expected to sustain a NATIONAL society, when they would have *all* to pay, and very little of the benefit in return, either for themselves or the common cause of Christian liberality. As far as I know their opinions, they are, and ever have been, the determined friends of an educated ministry. This was shown in former generations, when there was opposition and persecution on this very account.

Thus, amidst the influence of a state church, of sectional prejudices, and of isolated effort, we can at present form no great, widely spreading educational institution, having in view the increase of ministers of Jesus Christ.

TEACHERS SEMINARY, ANDOVER, MASS.

THE Trustees of Phillips Academy, some years since, projected the plan of a Seminary as a branch of the Academy under their charge, the object of which was to afford the means of a thorough scientific and practical education, preparatory to the profession of teaching, and to the various departments of business. The Seminary was opened in September, 1830.

The repeated calls from the South and West and from the public generally, for well educated teachers, have induced the Trustees from time to time to make large appropriations for increasing the advantages, and, at the same time, diminishing the expenses of the students in the Seminary. They have erected a commodious and substantial stone building sufficient to accommodate two hundred students. The basement story embraces a chemical laboratory furnished with apparatus for an extensive series of illustrations. In the second story is a large and convenient room, which is used as a chapel for morning and evening devotions, and for all the general and public exercises of the Institution. In the third story are three lecture rooms, a library, and a room for philosophical apparatus. This apparatus is sufficient for illustrating most of the important principles in mechanics, hydrostatics, pneumatics, electricity, magnetism, galvanism, optics, and astronomy. The institution is also provided with an extensive cabinet of minerals, and numerous specimens and drawings for illustrations in the science of geology, together with a complete field set for practical surveying and civil engineering, the cost of all which, including the chemical and philosophical apparatus above mentioned, has been about two thousand and two hundred dollars. There is also a library, containing eight hundred and fifty volumes, which is open to all the members of the Institution.

Connected with the Institution is a convenient boarding-house, and a farm under good cultivation, affording to such as may desire it, an opportunity for manual labor, either as a means of preserving health, and defraying, in part, the expenses of board, or,

in connection with an experimental and practical study of the science of agriculture. To this important but neglected part of education, special attention will be given, accompanied with a course of lectures by one of the officers of the Institution.

All who board at the boarding-house are provided with neat and convenient rooms, duly furnished for study and lodgings. For the use of rooms and furniture, each occupant is charged one dollar a term. The lighter and more perishable articles, such as sheets, pillow cases, towels, &c. the students provide for themselves, either by bringing them from home, or by purchasing of the Institution with the privilege of returning them again at a fair valuation. To provide these rooms, six three story buildings are erected near the boarding-house, affording apartments sufficient for the accommodation of from seventy to one hundred students.

The entire value of the establishment, including the several buildings and farm, is not less than *thirty thousand dollars*.

The students are divided into three classes, styled Junior, Middle, and Senior. The course of study occupies three years, and is designed to be substantially the same as that of a collegiate education, with the exception of the ancient languages. Those who wish to pursue any particular branches of study are permitted to attend any of the recitations in the regular classes for which they may be qualified. To such as wish to pursue a more extended course of study, opportunity is also afforded.

The following scheme gives a general view of the studies pursued in each term. Candidates for admission must pass a satisfactory examination in reading, writing, arithmetic, grammar, and geography.

JUNIOR CLASS.

Fall Term.—Preparatory studies reviewed, Algebra, Rhetoric, Watts on the Mind.

Winter Term.—To such as may be qualified, opportunity is afforded to engage in the business of teaching; and such studies are pursued as may be best adapted to the attainments and circumstances of the students.

Spring Term.—Geometry, Trigonometry, Book-keeping by Double Entry, Political Class Book, Evidences of Christianity.

MIDDLE CLASS.

Fall Term.—Smellie's Philosophy of Natural History, Paley's Natural Theology, Mensuration, Surveying, Civil Engineering.

Winter Term.—As above.

Spring Term.—Olmsted's Natural Philosophy, Chemistry, Botany.

SENIOR CLASS.

Fall Term.—Mineralogy.—Geology.—Logic.—Intellectual Philosophy.

Winter Term.—As above.

Spring Term.—Astronomy.—Moral Philosophy.—Political Economy.

Courses of lectures, experimental and theoretical, are given on chemistry, mineralogy, geology, natural philosophy and astronomy.—Weekly exercises in composition, declamation, and the general principles of elocution, are continued through the whole course; and particular instructions are given in elocution, both in private exercises and public lectures, by an experienced instructor, employed for the purpose. During the fall term, familiar lectures are given to those who are preparing for the important art of teaching. Instructions are also given in sacred music.

The object of this system of instruction is not to hurry the student through a superficial course of study, but to begin a *thorough* course, and to carry it as far as circumstances will allow. While therefore it is adapted to furnish suitable qualifications to those who propose to become *occasional*, or *permanent* and PROFESSIONAL TEACHERS, it is equally suited to the wants of all those young men, who, without entering upon either of the learned professions, would qualify themselves for honorable and useful employment in any department of business, whether as intelligent merchants, mechanics, seamen, or agriculturists.

This Institution has already sufficiently illustrated its practical utility and high importance. More than *one thousand students* have enjoyed, to a greater or less extent, its privileges. These students have come from more than twenty different States and provinces, and have returned to enter into every department of business above mentioned. From fifty to one hundred students from this Seminary have, in a single winter, been employed as teachers of district schools. Many have become *permanent instructors*, and are now receiving a liberal compensation, and exerting an extensive influence in almost every State in the Union.

Connected with the Institution is a preparatory department, occupying a separate building, and taught by a separate and permanent teacher,—under the general supervision of the principal. In this department, lads from eight to sixteen are thoroughly taught the elementary branches of an English education, preparatory to their admission to the higher department. It also answers the important purpose of a MODEL SCHOOL for the practical illustration of the art of teaching to those who are preparing for this employment.

The price of board in families is from two to three dollars per week. In the boarding establishment, it is usually from $1,00 to $1,25, and will not under any circumstances exceed one dollar and fifty cents per week.

Tuition is paid *in advance*, at the rate of fifty cents per week, and no allowance is

made for occasional absence, or for leaving before the close of the term.

The anniversary is on the Tuesday preceding the first Wednesday in July. There are three vacations annually;—the first, of four weeks from the anniversary; the second, of two weeks from the Wednesday of the week preceding the annual Thanksgiving in Massachusetts; the third, two weeks from the second Wednesday in March.

The instructors are:—

Rev. LYMAN COLEMAN, M. A. *Principal, and Teacher of Mental and Moral Philosophy.*
ALONZO GRAY, M. A. *Teacher of Chemistry and Natural History.*
T. D. P. STONE, M. A. *Teacher of Elocution.*
MYRON N. MORRIS, B. A. *Teacher of Mathematics, Natural Philosophy, and Scientific and Practical Agriculture.*
Mr. WILLIAM H. WELLS, *Teacher in the Preparatory Department.*
Mr. G. F. B. LEIGHTON, *Teacher of Sacred Music.*

Norfolk Auxiliary.

Extracts from the sermon delivered before the Auxiliary Education Society of Norfolk county, Ms., at their Annual Meeting in June, 1838, by the Rev. Lyman Matthews of Braintree. The sermon is based upon Prov. xxv. 28. *He that hath no rule over his own spirit, is like a city that is broken down, and without walls.* The subject discussed is *The importance of self-control.*

In the close of the discourse, Mr. Matthews has the following important and appropriate remarks.

The complete mastery of himself is a matter of the first importance to a minister of the gospel. "He that hath no rule over his own spirit, is like a city that is broken down, and without walls." If this is true of men in secular employments, it is emphatically true of the Christian minister. Without the government of himself, he can neither be happy, nor successful in his work.

The minister often has occasion for the exercise of uncompromising self-control in the *choice* of his field of labor. There is sometimes a degree of self-denial requisite in assuming the station of a minister in an obscure parish, which the public servant in any other calling is never required to exercise—self-denial, to which even the minister, in more conspicuous stations, is a stranger. The pastor whose field of labor is such that his movements are all seen, receives due credit for every well-directed effort, whether it produces immediate results or not. Even the missionary in pagan lands, is aware that the churches which sustain him require a faithful report of his doings; and that thus the Christian community will be informed of the amount of his labors, of the skill and energy with which he acts, and of the obstacles with which he has to contend: of course, he is cheered with the fond expectation, that though he may seem to spend his strength for nought, he at least enjoys the sympathy of that community. Not so always with the minister of an obscure parish. He may perhaps have scarcely fewer obstacles to surmount; his labors may be scarcely less self-denying, than those of the missionary to the heathen. But *he* is in a *Christian* land; and though in common with the missionary he is cheered and sustained by the consciousness of enjoying divine approbation, yet he has not the consolation derived from the assurance that he enjoys the sympathies of the Christian community. How should he have those sympathies? His circumstances are not known; the obstacles he encounters are unobserved; his trials are unsuspected; and though his labors are abundant, and may, in fact, produce great good direct and indirect, yet unless it please God by his instrumentality to produce some unexpected and remarkable results, it may happen, it *has* happened, that pursuing the noiseless tenor of his way, he is accounted if not an unfaithful, at least an inefficient laborer in the vineyard. In assuming such a station, I repeat it, there is opportunity for the exercise of self-control in its most uncompromising form.

The minister has ample occasion also for the exercise of this virtue in *cultivating* his chosen field. Aside from the temptations to remissness which arise from native indolence, or from spiritual apathy, the temptations are manifold from other sources. He needs to suppress all irritability, that he may affectionately reprove the obstinate. He needs to suppress impatience, that he may perseveringly teach the ignorant or the indifferent. He needs to exercise meekness, that he may instruct those that oppose themselves. In a word, he needs to be able to lead self captive at his will, most successfully to prosecute the cultivation of his spiritual field.

Self-control is indispensable to a minister in the management of his *pecuniary* concerns. "Riches," says lord Bacon, "are the baggage of virtue; they cannot be spared, nor left behind, but they retard the march." Now if this is true only of riches in the common acceptation of the term, then it is true that the virtue of most ministers is in little danger of being retarded by this sort of baggage. But if it is true, as it doubtless is, restricting the meaning of riches to mere competency of this world's possessions, then the virtue of many ministers is in danger. The minister ought to be able so to manage his pecuniary affairs, that his attention to them shall consume the least possible amount of time. Especially

he ought to have such command of his desires, that so long as he receives what with prudence would be a competency, he shall not be involved in embarrassment, and fear to meet a creditor in every man he approaches. It is utterly impossible that a minister should have that delicate sense of honor in reference to meeting his contracts, which is an ornament to any character, and yet be a happy man, while he is so much the slave of curiosity, or appetite, or fancy, as to be continually contracting debts which he has no means of discharging. Who will undertake to estimate the influence which an improvident minister may exert, in training his people to carelessness in the management of pecuniary affairs? Who will undertake to estimate the sin which that people may commit in imitation of his example? Said the late President Porter, himself an eminent example of self-control—"I consider the payment of debts little or great, more scrupulously to demand my attention than if I were a secular man.—To the minister of the gospel I would say, be at all times and on all occasions, a man of integrity. Beware that you do not feel exempted by your office or employment from obligations which bind all Christians and all men, to probity and punctuality in the fulfilment of *pecuniary* engagements."

Self-government is all important to the *intellectual* improvement of the minister. On one hand science beckons him from his appropriate studies, on the other literature; here society, there secular business; here pastoral duties, there the calls of philanthropy. Amid a thousand avocations, how can he pursue professional study unless he can control himself?

Self-government is no less important in the discipline of his *heart*. No man grows in grace any faster than he learns to govern himself; for growth in grace is the subjugation of self. Though the minister's situation may be thought favorable, and though in some respects it undoubtedly is favorable to this advancement, it is also true that in his spiritual warfare he must meet and overcome obstacles which never obstruct the path of others, and which render the cultivation of his spiritual character a work of peculiar arduousness.

To the want of self-control may be traced those cases of gross moral obliquity in the sacred profession, which have inflicted deep wounds on religion, and brought lasting reproach on the ministry. To the same source may be traced the indiscretions, and the numerous minor delinquencies in speech and action, which affect the character of certain ministers, as dead flies the ointment of the apothecary, and which result in inefficiency, if not in permanent injury to immortal souls.

We have reason for devout gratitude, my brethren, that the American Education Society, the promotion of whose cause has called us together to-day, has adopted an elevated standard of ministerial character; and that in its efforts to increase the number of ministers, it does not wish to bring one man into the sacred office, who, in addition to piety and respectable intellectual endowments, shall not have learned the science of self-government. We have reason for gratitude that its mode of receiving beneficiaries; its scrupulous attention to their habits of expenditure; the amount and conditions of its appropriations; and its system of paternal and Christian supervision, all contemplate the formation of a character, in which the resolute subjection of self, under all circumstances, to the dictates of an enlightened conscience, shall be the presiding qualification.

Brethren, we are not at liberty to doubt that this is the cause of God. He has already owned it; has sustained it against prejudice, and in the midst of pecuniary embarrassment, and crowned it with his blessing. Under these circumstances, we can have no misgivings as to the course we should pursue. Our duty is plain. We are to press forward in the cause. We are to support it by our own contributions. We are to recommend it to the fellowship and patronage of the churches. We are to encourage the sons of indigence, on whom God has bestowed the requisite natural and spiritual endowments, to consecrate themselves to his service in the ministry; and to seek the aid of this Society in their course of preparatory study. We are to bespeak the prayers of God's people on their behalf, that they may be brought into the field thoroughly furnished, and endued above all, with a double portion of that spirit, in the exercise of which they shall not count their own lives dear unto themselves, so that they may finish their course with joy, and the ministry which they shall receive of the Lord Jesus, to testify the gospel of the grace of God.

REVIVALS IN COLLEGES.

HEATH, March 12, 1839.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—The last Thursday of February was observed by the church in this place, as a day of prayer for colleges. A public meeting was held at 11 o'clock A. M. The following is sent you as the substance of some remarks on the occasion. After adverting to the wants of our own country, the present destitution of the preached gospel, and the great and unsupplied increase of the newly settled parts; to the wants of pagan and anti-christian lands; and to the fact that colleges generally speaking, must furnish the supply of educated and competent ministers, some remarks were made concerning the colleges of New England.

1. Their present condition.

There are now in New England, twelve colleges and universities in operation. The number of students in these institutions has been rapidly increasing within the last few years, much more rapidly than the population in the States where they are located. At the commencement of the present century, there were in New England only five colleges in operation, and the average annual number of graduates, 150. During the first ten years, from 1800 to 1810, it was 200—from 1810 to 1820 it was 240—from 1820 to 1830 it was 300—from 1830 to 1836 it was 325—in 1837 there were 400—in 1838 there were 416, and the Senior classes promise, for 1839, at least 500. In these twelve colleges there are at this time 2,092 students, 516 Seniors, 481 Juniors, 540 Sophomores, and 555 Freshmen. In eleven of these colleges (Waterville College, Me. not having been particularly heard from) there are 2,019 students; of which, 291 belong to New York, 176 to States south and west of New York, 32 to foreign states and countries, and the rest, 1,520, to New England; viz. to Connecticut 271, to Rhode Island 56, to Massachusetts 582, to Vermont 220, to New Hampshire 252, and to Maine 139.

It is thought and frequently said by some individuals that there are *too many* young men getting a college education. But let us look a moment at that point. How many ought to seek a liberal education? What proportion of the people? Probably, none would think the proportion, of one student to one thousand inhabitants, would be too large. Now in Maine there is one student to about 2,500 people; and in the other five New England States, one student to about 1,200 people: And no State has so many students in college as one to 1,000 people. New Hampshire, which has the greatest proportion, has one to 1,068, and Connecticut has one to 1,098. There is, then, no danger of having too many students in college. Nor is there any danger of having too many educated men in the community.

It becomes now an interesting question, What is the state of religion and the number of pious students in these colleges? While some have but few, others have a large majority of pious students. It is thought that about half of them all, are professors of religion. But since 1831 there have been but few extensive and thorough revivals in these colleges. The great amount of religious influence now in these institutions is owing in part to persevering exertions to induce the young men, converted in Sabbath schools and churches, to acquire education and devote their talents to the public service of the Lord.

2. Revivals in colleges, with their effect on the supply of ministers. It is now sixteen years since a day was publicly observed as a day of fasting and prayer for literary institutions. Their influence is so great in the formation of individual and public character, that such a day is not deemed to be inappropriately set apart by the whole church: and the blessing of God has seemed to rest on the colleges for this observance.

Revivals have become more frequent.

To show the truth of this remark we need but refer to the history of revivals in the colleges. The concert of prayer for these institutions was devised and established, not in a cold or dead state of feeling, but as a way of giving utterance to those feelings of agonizing interest which pervaded many hearts. The work had already begun, and there had been recent and extensive revivals in several colleges. For the twenty years preceding, there had been in Yale College one revival in four years; from that time to 1831, there was a revival almost every year: there were seven revivals in nine successive years previous to 1832. And similar remarks might be made of some other colleges. With this increase of revivals, the proportionate number of *ministers* has become greater. In Dartmouth College the proportion of ministers has increased very much.

	Grad.	*Min.*	*Prop.*
From 1800 to 1810,	333	64	1-5
1810 to 1820,	331	103	1-3
1820 to 1830,	337	113	1-3

This increase of the proportion of ministers from less than one-fifth to more than one-third of the graduates, is matter of thanksgiving to God. In Williams College the proportion of ministers is still greater; and many other colleges exhibit similar facts. To show that *revivals in colleges* produce this increase of ministers there are some facts deserving notice. There were revivals in Dartmouth College in the years 1815, 1821, and 1826, of deep interest, and of extensive and abiding effect. Immediately after these revivals it is noticeable that the number of ministers among the graduates is greater than at other times. After this first revival there was a class of thirty-nine, of whom nineteen are ministers; another class of twenty-seven, with fifteen ministers. After this second revival, a class of forty-four had twenty-two ministers, and after the last revival in a class of thirty-six, fifteen are ministers, and another of forty-one, twenty are ministers. Thus, after a revival one-half became ministers, while at other times only one-fourth or one-fifth. Other colleges show similar, and perhaps more striking facts in reference to the effect of revivals in colleges as to the supply of ministers. Let every one look at these facts and then say, is not a revival in college a desirable event, and exceedingly interesting to the church? And what Christian, in the light of such facts, can cease to pray for the institutions of learning in our land? Truly yours,

CALVIN BUTLER.

DIRECTIONS FOR A SON GOING TO THE COLLEDGE.

MY SON;

I. The first thing to be urged and charg'd upon you is, *That* you chuse and fix the Chief End of your life in The service of the glorious GOD; *that* you live under the continual influence of these thoughts; *May the glorious God be gratified in beholding the acknowledgments wch by a patient continuance in well doing I am to render and procure unto Him:* that, in order to this, you immediately and effectually seek a reconciliation to GOD, by pleading the Sacrifice and Righteousness of your Saviour, for your justification before Him: and make your daily flights thereto, that being justified by faith you may have peace with GOD.

II. Be sure that you maintain the *Religion of the Closet*, and every day retire for *secret prayer*, and therein pour out your heart unto the Lord.

III. Let not a day pass you ordinarily without *Reading* a portion of the *Holy Scriptures;* and this not carelessly but attentively, and in the *porismatic* way, that is to say, Fetch *lessons* and then *wishes* out of every verse before you. I should be glad if you would raise *Questions* upon ye passages of the Bible, and seek *Answers* to them.

IV. My Dear Child, look on *Idleness* as no better than *wickedness*. Begin betimes to set a value upon *Time*, and [be] very lothe to throw it away on impertinencies. You have but a *little time* to live; but by the truest wisdom you may live much in a little *Time*. Every night think, *How have I spent my time to-day?* And be grieved, if you can't say, you have got or done some *good* in the day.

V. Be exact and faithful in your daily recitations to your Tutor. But be also well advised what Books you shall peruse, to fill the chambers of your soul with all precious and pleasant riches. Therewithal have your *Blank Books*, wherein you shall for the most part every day enter something worthy to be preserved and remembered of what you have met withall. In these *Quotidiana* will anon be hived a marvellous collection of such things as will be of perpetual use to you in all your performances.

VI. When the *Lord's day* arrives be sure to keep it holy to the Lord. Use to *write* after the preacher; but after every sermon think, *What special Request am I now to address to the glorious God?* And make it. Nor let the *Lord's day evening* pass you ordinarily without some serious thoughts on that question, *Am I doing what I should if I now lay a dying wish to have done?* What *books of piety* I would recommend to you I would have you from time to time enquire of me. Perhaps the *church history* of your own countrey, especially the *lives* of the excellent *psons* in it, may deserve a particular perusal with you.

VII. My son, let that word for ever make an awful impression upon you, *He that walketh with the wise shall be wise, but a companion of fools shall be destroyed.* Shun the company of all prophane and vicious persons, as you would the pestilence. As much as you can, enjoy the company of such as may be your superiors. Betimes impose it as a law upon yourself, that whatever *company* you come into you shall speak something that shall be profitable, if it be decent for you to speak at all, before you leave it. And if you can find a companion with whom your conversation shall be still managed in the *Latin tongue*, this will be a great advantage to you.

I judge these few and short hints to be sufficient for yr present conduct. These few and short hints well pursued will sufficiently answer and secure the intention of the Education wth wch you are now preparing to do good in the world.

Such a *wise son* will make a *glad father*. May he be rendered such a one by the blessing of the glorious GOD upon him.

Dated, 1719.

To Rev. Dr. Cogswell.

MY DEAR SIR,—I enclose you an antiquarian gem, which I think you will be gratified in transferring to the Register. It has never before appeared in public, and is calculated to exhibit the conscientiousness of a Christian father.

From the original, at present in my possession, and which was presented me, nearly five-and-twenty years ago, by the daughter of the last Dr. Mather, it appears, that these 'Directions' were designed for him. The title and corrections are in the handwriting of Dr. Cotton Mather; but the rest is transcribed by his son, Samuel. He graduated at Harvard College in 1723, and the date therefore agrees with the proposed design of the paper.

Very respectfully, yours,

WILLIAM JENKS.

1 *Crescent Place, Jan.* 23, 1839.

REMARKS OF DR. BEECHER,

On the Gospel Ministry, as Heaven's instrumentality for the renovation of the world, at the Anniversary of the American Education Society, in New York, May, 1838.

IT is sometimes pleasant to take a retrospective view of the mediatorial government of God, and see how he has adapted the means of mercy to the ends to be accomplished. About two-thirds of the period of the existence of this revolted empire, the cause of God was placed on the defensive. The power that broke loose was so incorrigible, that it could not be subdued but by the exertion of God's omnipotence; and

that not being the mode which he had chosen, he found it necessary to entrench his cause on the defensive.

In the first place, look at the patriarchal system. The patriarch parent and king was required to see that the rising race was well instructed; but as to extending the influence of religion beyond his own family, nothing was required of him; and the whole world was filled with violence. Then the wisdom of God tried another method—that of committing his cause to a nation who held possession of their territory by miracle, upon the tenor of maintaining the pure worship of God. This state of things continued till the coming of the Messiah; and then a new dispensation was set up, in which the walls were thrown down, and the whole power is made aggressive. And, to carry out this, an order of men has been instituted, to go forth, with the shield of faith, and preach the gospel to every creature. The results have answered the design of the plan. And, before we conclude this anniversary, it may not be improper to look at this instrumentality, as it is associated with the conversion of the world. Look at the fact, that God has hung his cause on the arm of an evangelical ministry, and by this, in its connections, he will carry his cause onward till the whole world is converted.

1. *This is Heaven's instrumentality.* This is manifest from the fact that, from the time of Christ, it is only by this instrumentality that any aggressive movement has been made upon the kingdom of darkness. Science, of itself, and the nations of the earth, have done nothing but to give their power to the beast.

In the lapse of 1800 years, what portion of the world has been rescued, when the clouds have not been driven away by the instrumentality of the gospel ministry? The whole world lay in wickedness, when Christ came; and every where still, it lies in wickedness, where the ministry has not been. There has been no permanent worship of God which has not been sustained by the preaching of the gospel. Without preaching, the Sabbath is a holiday. It is now the *primum mobile* of God's moral government in the earth. By it the intellect is cultivated, the conscience formed, and the government of God and the retributions of eternity are brought to bear upon the soul. Let preaching be withdrawn, and instruction ceases, and twilight and midnight follow the last ray of envangelical light.

It is perfectly obvious, that no system ever was or will be found, except the evangelical gospel ministry, for the religious education of the world. False religions live only in darkness. Such a thing as the religious education of the world, never entered into any system of error; nor will it ever be effected, except as it is intrusted to the gospel ministry. If religion could be taught as other sciences are, it would be too expensive a mode for the salvation of the world. See the wisdom of God—by the instrumentality of one individual—his public labor one day in seven, and his pastoral labor through the week—a population of one thousand souls is thoroughly instructed and imbued with religious knowledge. And, what can be done with one thousand, may be done with another and another. The simple principle that one shall give himself to the instruction of one thousand minds, will, like the rain from heaven, cover the earth with verdure.

Without the ministry, there never will be any such thing as the reconciliation of the world to God. I do not say that no individuals are ever converted without hearing a sermon, or talking with a minister. But they have lived in the atmosphere of light communicated through the medium of the ministry. I would not say that God cannot convert the heathen without the gospel; but it is not the plan of God, and we have no evidence that he does it. This is God's plan: he has put this treasure into earthen vessels, and abides by his purposes.

2. *The necessity of an increased number of ministers.* There are predictions in the Bible, in which God has limited his purposes to save the world by the foolishness of preaching, and in limited time. It is time to begin to see the budding of spring. The signs of the times are sufficient, with the predictions of the Bible, to evince this. We remember the time when there was no Education Society; and the best material has been secured to the church by the instrumentality of the Education Society, by going down and taking by the hand from that class who before entertained no hope of an education. When we look at this, we understand that God has but just begun this work. The laborers are yet few. Yet the signs of the times indicate that God is preparing speedily to subject the world to himself. You will observe that all the forms of opposition to the gospel, at this period, the powers that hinder the gospel, are all past manhood—they have all brought forth debility of intellect and debasement of mind, that show they are passing away. And those governments that support the power of the beast, God in his providence is sending earthquakes among them. We feel the earth quaking by the commotion of anti-christian governments. If the trumpet of the archangel were to sound, we should not be called by a voice more significant.

This necessity is indicated by the condition of our own country and the world. With respect to our own country, the population is but a small portion organized for the support of the ministry; and for those organized, we cannot find a full supply. Another portion are the feeble churches, which will soon be able to go alone. But

where are the ministers to supply them? Then there is a large portion rolling into the new territories that would be glad to have ministers, if ministers could go and place themselves amid the tide. But there are none to send. Besides this, there is a large mass of population wandering without a shepherd; and there are all the organizations formed to keep out the gospel. All these are to be taken, overcome by the power of light, the influence of Heaven. But where is the army? They are yet to be nurtured. God is coming—making ready—but where are the preachers? Are we to stop just at this time? Are we to stop this work, just because we cannot find money to carry it on, when God is converting our young men by hundreds?

The world itself is in a condition already changed. Idolatry is past the season of vigorous manhood. The gospel encountered the strongest opposition when it first broke out. The Roman empire—the iron empire—was then in its vigor; but now it is not so. The world is open; and though a malignant influence is still abroad, it is without character. It does not secure the confidence of the public. Never was there a time when there was more disposition to receive well educated and pious ministers. If there were now an addition of ten thousand, they could all be settled. It is so all over the world. But how shall the supply be obtained? From Heaven. Man cannot make a minister. The education of the head will not do it. Every minister must be taught of God. There must be prayer.

Pious parents are called upon, with an earnestness never equalled, to educate their sons with reference to the ministry. Do you think God will not take them? Was there ever such encouragement to consecrate them to this work? O, let parents that have property, and can educate their sons, not wait till they are converted, but give them up, as Hannah did Samuel, to the Lord.

Pious young men, blessed with property, —are they not called upon to consecrate themselves to this work? What claim is there like this? What business like this? What does the world require like this? Let them think of it. Young men of the city of New York! I speak to you in the name of God, and Christ, and a lost world! What are you doing to pay the mighty debt you owe to Him who died for you? Going to heaven? Do you intend to go alone, in your own little narrow way? Behold the harvest! Go into the vineyard and reap.

The required aid, also, must be given to this Society. We must go by the word of God and duty. There is too much to do, to go by feeling. My brethren, it is God's last work—his great work—and he calls all his people to rally; and it is one of the most blessed parts of it in which we are now called upon to engage. These means, attended by prayer, will succeed. They have succeeded—they do succeed. What do the revivals of this year proclaim? "Lo this is our God!" Obey then the demands of his word, and the signs of his providence, and go into this work.

Anniversaries of Societies connected with the American Education Society.

WESTERN RESERVE EDUCATION SOCIETY.

THE Ninth Anniversary of this Society was held at Milan, Sept. 1838. The following is an extract from the Report:—

The Most High has instituted the ministry of reconciliation, and laid upon it the injunction to preach the gospel to every creature: showing that his main reliance for the accomplishment of his purposes, is *on the gospel in the hands of a living, well qualified, holy ministry;* on a *preached gospel by such a ministry.* It needed not a distinct and peculiar order of men to diffuse the religion of Christ by means of *social intercourse and prayer;* it needed not such an order of men to carry *religious conversation* into the various circles of society,—to bear its warnings and admonitions to the ear of affection, and its rebukes to the conscience of the unthinking and the scoffer, in the forms of *private* remonstrances and ordinary social exhortation;—it needed not such an order of men to *talk religion;* to perform the duties of *religious visiting.* These things can be done by the friends of Christ in all the varied walks of life. But, to *preach the* GOSPEL OF THE SON OF GOD —to TEACH and ENFORCE the great system of truth which the infinite God has devised and revealed for the salvation of men, with the utmost power, and skill, and fitness to produce this grand result on the largest practicable scale, such an order of men *was* needed: and for this purpose was instituted. The rearing of this ministry is entrusted to the church. Covenant promises encircle the families of the faithful. There the Spirit is to descend and sanctify parental instruction and influence. These are to be nursed, and reared, and covenanted—the Peters, and Johns, and Pauls, and Timothys, that are to proclaim God's everlasting truth with "the power of the Holy Ghost sent down from heaven," and multiply converts, and augment the "sacramental host of God's elect," and lead them on to the spiritual conquest of the world.

Falling in with this obvious economy of God, in securing great results through the medium of associated effort, where isolated, individual action would be utterly inefficient, and looking up to him for his sustaining influence, the Education Society has been striving to furnish the church and the

world with the holy and thoroughly trained ministry, so imperiously demanded to carry into actual and vigorous operation, the scheme of benevolence which the Most High has thus held up to the vision of his people, and shown himself ready to succeed.

Number aided.—Six have been employed in theological, thirty-six in collegiate, and thirty-one in the preparatory, departments of study; and these have been connected with six different institutions of learning—making the number aided, seventy-three.

New applications.—Eleven have been added to the list of beneficiaries during the year.

Dismissions.—One has been honorably dismissed, and two have departed to eternity. One suddenly, and affording no opportunity of judging of the state of his mind in the struggles of the last hour; the other, approaching the dark valley, with lingering step, yet open vision, met the summons triumphantly. Employing his last moments in the expression of his confidence in the Redeemer, he had begun to repeat the beautiful hymn of Toplady, and breathed out—

> "Rock of ages! cleft for me,
> Let me——"

when with a gasp, he left his unfinished song on earth to complete it in glory. Both have descended to the grave, leaving behind them cheering evidence that they have gone to be forever with the Lord.

The report closes with a cogent appeal to the churches on behalf of the cause.

The officers of the Society are Rev. George E. Pierce, D. D., President; Rev. William Potter, Secretary; and Anson A. Brewster, Esq. Treasurer.

Washington County Education Society, Vt.

At the late Annual Meeting, the following officers were chosen. Hon. Jeduthan Loomis, President; Gen. E. P. Walton, and Hon. Jason Carpenter, Vice Presidents; F. F. Merrill, Esq., Secretary, and Dea. C. W. Storrs, Treasurer.

The Secretary in a letter writes that the Treasurer's Report acknowledged the receipt of only $194. This decrease in the receipts compared with those of the former year, was undoubtedly the consequence of our not having the benefit of the labors of an Agent; nor can we reasonably expect any increase this year without such labors. January and February are the months designated for taking collections in aid of the Education Society for the county.

Franklin County Auxiliary.

Extracts of the Report of the Directors of the Franklin County Auxiliary Education Society, presented at Colerain, Oct. 10, 1838.

It is a fact worthy of consideration, that the increase of funds last year was found chiefly in those places where the agent of the Parent Society had labored during some part of the year. From one society which had never, as is known, paid any thing into our treasury, we received $11 90—another as reported the year previous, paid $7, that year $39 86—another nothing, that year $60. From other societies there was a similar increase. Why should we not expect such results from such causes? Good men need to see their duty before they are prepared to do it. An agent who devotes his whole time to one cause, is more familiarly acquainted with its merits than others. This is his business. He will therefore be able to spread out these merits before the community in a more clear and convincing manner than others. It is to be expected that good men will give more liberally as they see the claims of any institution demanding increasing liberality. The employment of agents to move forward the wheels of our benevolent enterprises, is only adopting a principle in these enterprises which has been well understood and successfully applied by our master artists—the principle of division of labor. Is it not questionable whether it is economy to throw on those whose hands are already full, the additional labor of enlightening community respecting the great benevolent operations of the day—operations whose designs embrace literally the whole world?

Be this as it may, it is certain that if a competent number of ministers cannot be raised up, all our other benevolent enterprises must droop or die. It is God's appointment "by the foolishness of preaching to save them that believe." It is in vain to attempt to carry out the other plans without the living ministry—without men trained for their work by the teaching of the Holy Spirit and the cultivation of the mind by human science. Where shall they be found? Those able to educate themselves or their sons, do not furnish the supply. The sons of poverty must be taken by the church and sent out well instructed and thoroughly furnished, or our glory will be departed.

Let us then feel that if we withhold ministers, we say to the missionary societies, Stop your operations, and let the destitute and the heathen perish—we say to the tract and Bible and Sabbath school societies, Throw away half your efforts. And are we prepared to do this? Can we meet such results when we stand before Him who "though he was rich, for our sakes

became poor, that we through his poverty might be rich," and has said, "Go ye into all the world and preach the gospel to every creature?" Let us open our hearts and pray that God, by his grace, will prepare our young men to desire the work of the ministry, and then open our hands to furnish them with the needful education for their work.

On motion of Rev. Mr. Bullard of Boston, accompanied with pertinent remarks, this report was accepted.

The following officers were chosen for the year ensuing.

Hon. Sylvester Maxwell,	*President*,	*Directors.*
Mr. Joseph Avery,	*Vice President*,	
Rev. B. F. Clarke,	*Secretary*,	
Mr. Sylvester Maxwell, Jr.,	*Treas.*	
Col. Ansel Phelps,	*Auditor*,	
Rev. Moses Miller,	"	
Rev. M. G. Wheeler,	"	

HAMPSHIRE COUNTY EDUCATION SOCIETY.

THIS Society held its Annual Meeting at Northampton, Oct. 18, 1838, at which a Report was read, and addresses delivered.

The officers of the Society for the year ensuing, are Thomas Napier, Esq., President; Hon. Lewis Strong, Treasurer, and Rev. William Bement, Secretary.

WE regret that we have not room for notices of other Anniversaries of Societies. They will be given in the next number.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held April 10, 1839. The usual appropriations to beneficiaries were voted, and ordered to be paid on the 20th day of May.

At this meeting, the Rev. Samuel H. Riddel, who had been for two years Secretary of the Connecticut Branch, and General Agent for Connecticut and Rhode Island, having been appointed editor of a religious newspaper published in Hartford, and being induced by various motives to accept the appointment, tendered the resignation of his agency for the American Education Society. The resignation was accepted by the Directors, though with great reluctance on their part, as Mr. Riddel was to have been transferred to a General Agency of the Society in Massachusetts, where the field of his usefulness would have been greatly enlarged, and he might have been extensively serviceable to the Society. It is expected, that the Rev. Joseph Emerson, who has been for two or three years past an Agent of the Society, will spend the ensuing season in visiting the churches in Connecticut.

REV. MR. HALL'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Since my last report, my labors have been confined to York county, Maine, and Rockingham and Strafford counties, N. H. It has been with pleasure that I have witnessed the attachment to the Education Society in the places I have visited. This Society is generally acknowledged to be engaged in an enterprise great and highly important. Those who take a deep interest in the prosperity of our country, generally regard this Society as exerting a direct and powerful influence to disarm those enemies that may threaten to disturb and ruin our peace and prosperity; and to sustain, purify and enlarge our free institutions. Those also who love the prosperity of Zion, generally regard this Society as a powerful instrument in the hand of God to destroy the dominion of sin, and to extend the kingdom of Christ to every part of this revolted province of Jehovah's empire. I would not be understood to say that there is felt all that interest in the prosperity of this Society that its importance demands. If there were, it never would be permitted to languish. Its efficiency in no respect would become paralyzed. We should stand by it as we stand by the procurers of our freedom and the defenders of our faith.

Some of the churches I recently visited, are now refreshed by the special presence of God's grace and spirit. Others not long ago returned from their captivity, leaning on the arm of their Beloved; and are now sitting under the shadow of the Almighty, singing the song of Moses, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation: my Father's God, and I will exalt him." These churches without an exception manifested a good degree of interest in the education cause. A distinguished divine remarked on a certain occasion, that every man born anew in Christ Jesus, is converted a friend to the missionary cause, the education cause, and the other benevolent enterprises of the day. This is nothing more than what we do and ought to expect: and we are happy to

know that this assertion is so generally and fully verified. Can we expect any thing else than that they will take a deep interest in the prosperity of the benevolent societies of the day? I recently visited a place highly blessed with the renewing and sanctifying influences of God's Spirit. The interest there manifested in the education cause fully illustrated the importance of revivals of religion to sustain the benevolent enterprises of the day. It is when we imitate the example of our Saviour that we become "holy, harmless, undefiled and separate from sinners." It is then that we regard the world as the Lord's and the fullness thereof.

It has been highly gratifying to me to learn that so many of the youth of our country are interested in the education cause, and especially those who have tasted and seen that the Lord is good and gracious. It seems to be peculiarly proper and desirable that the youth should be interested in this Society. It is young men who are aided by it. Must this class of young men leave friends and home; and endure hardness as good soldiers of Jesus Christ, wherever in God's providence they shall be called to labor, while others are under no obligations to help bear even their incidental expenses? Where can we find this unequal distribution of labor and self-denial under the government of a holy and righteous God? Where has our Saviour said that it belongs to a part only of his disciples to preach the gospel to every creature, and to bring the world into willing subjection to his reign? No where. We, one and all, are under obligations to bear a part in this great and glorious work. To see the youth acknowledge this demand of Heaven upon them, must be very gratifying to every benevolent heart; and well pleasing in the sight of God. In a place that I visited, after addressing the people in behalf of the education cause, I made calls upon families as circumstances would permit, to advance the object of my visit. As I was passing the road a young man left the field and came to me and put a liberal donation into my hand. His example not to me only appeared commendable, but to the deacon who kindly went in company, to introduce me to the families of that people. He remarked, That young man promises to be useful. Wherever he goes his influence will be in favor of truth and righteousness. Although he is a stranger in the place, yet what I have now seen of him is sufficient to satisfy me that he would be a useful teacher in our Sabbath school, and I intend to improve the first opportunity to introduce him as such into our school. This benevolent act was sufficient to secure for this young man the favorable regards of all the good who might become acquainted with it. But the effect was still more happy upon the young man. I would that all young men were disposed to engage with interest and delight in the cause of benevolence; not only that they may be a blessing to others, but that they may know by happy experience the luxury of doing good.

I became acquainted not long since with a church and society that annually paid on an average, about thirty dollars to a family, to sustain the preached gospel among themselves. They also gave something annually to forward the benevolent enterprises of the day. There is not a man connected with them who can be spoken of with propriety as being wealthy. Not one of them probably is worth more than four thousand dollars, and most of them less than two thousand. If this church and society are able annually to raise on an average more than thirty dollars to a family for religious purposes, how much can be done for the cause of benevolence by large and rich churches having ample funds to sustain religious institutions among themselves? Can they not contribute more than they do for benevolent purposes? If they should raise as much according to their ability for religious purposes as the small church and society referred to, instead of hundreds of dollars, they would give thousands annually to our benevolent societies. The waste places in our own country would be built up, and the nations living "in the region and shadow of death" would soon with ten thousand voices exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Moultonborough, N. H., Jan. 29, 1839.

REVIVAL IN AMHERST COLLEGE.

Extract of a letter from the presiding member of the beneficiaries at Amherst College.

AMHERST, *April* 15, 1839.

DEAR SIR,—I suppose you may have expected a word from me before; but I felt as though I could not write until God should grant us the special presence of his Spirit, which, I trust, we now enjoy. I cannot indeed say that it has come like a rushing mighty wind and filled the whole place where we are assembled; but it has come rather like the still small voice, and whispered in the ear of the conscience of many a careless and hardened sinner, "Flee from the wrath to come." Four seniors, one junior, two sophomores, and ten freshmen have, as we humbly hope, taken heed to that warning, and fled for refuge to the hope set before them in the gospel. Others are still under the strivings of the Spirit. But while we

rejoice and bless God for what he has done, we would mourn and weep in bitterness of soul over the more than fifty who are yet without Christ, living as if there was no God, no judgment to come, no long eternity to be realized. And since the residue of the Spirit is with God, we feel determined that we will not let them go on unwarned and unprayed for, if peradventure God will hear us, and grant us a greater blessing. It is a solemn time with us now. Every moment seems big with the concerns of eternity; for every moment is sealing the destiny of immortal souls. And if ever we needed the prayers of God's people, we need them now.

When the above communication was made, the revival was in progress. There have been this season, revivals in other colleges, but to what extent we have not been able to ascertain.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-third Annual Meeting of the American Education Society, will be held in the city of Boston on Monday, the 27th day of May, 1839. The members of the Society are notified to meet for business in Room No. 2 Marlboro' Chapel, at 4 o'clock, P. M., of that day. A public meeting will be held in the Chapel at 7½ o'clock in the evening, at which extracts from the Annual Report will be read, and addresses delivered.

WILLIAM COGSWELL,
Secretary Am. Ed. Society.

Education Rooms, Boston, May 2, 1839.

FUNDS.

Receipts of the American Education Society, for the April Quarter, 1839.

Framingham, Ms., Bequest of Miss Hetty Rice, by Mr. Moses Edgell, Executor	43 26
Sag Harbor, L. I., N. Y., Soc. of Rev. J. A. Copp, a coll.	20 00
From a friend, by a Lady	1 00
INCOME FROM FUNDS	544 81
LOANS REFUNDED	646 00
Bequest of the late Rev. Jona. L. Pomeroy, by D. S. Whitney, Esq. Executor	1,500 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Old South Society	241 25	
Park Street do.	481 30	
Essex Street Society	120 00	
Pine Street do.	166 33	
Salem Street do.	125 00	
Green Street do.	28 00	
Bowdoin Street do.	495 22	
Franklin Street do.	181 66	
South Boston do.	89 25	—1,875 11

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Soc. of Rev. Henry B. Hooker	44 20

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Salem, Sab. School in Rev. Mr. Worcester's Soc.	11 25	
Rev. Dr. Emerson's Soc.	77 10	—88 35

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Church and Soc. of the Theol. Sem., by Samuel Farrar, Esq.	55 00	
Topsfield, bal. of coll. in Soc. of Rev. Mr. McEwen	6 50	—61 50

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

East Hampton, Ed. Soc., of wh. $20 is to const. Mr. Isaac Clapp a L. M. of the Co. Soc.	51 22	
Southampton, Ladies' Ed. Soc., of wh. $15, in part to const. Mr. Gales Searl a L. M. of Co. Soc.	110 26	
From the disposable fund of the Soc.	169 00	—331 48

Note.—The name of the donor of $100, in East Hampton, inserted in the Feb. Journal, should have been *Samuel Williston, Esq.*

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Tolland, by Rev. Dr. Hawes, Hartford, Ct.	12 00

MIDDLESEX COUNTY.

Brighton, Ladies' Aux. Ed. Soc., by Miss Sarah Worcester, Tr.	22 75	
Stoneham, Ladies' Ed. Soc., by Miss Sophia C. Stevens, Tr.	24 50	
Wilmington, Mrs. Elbridge Carter	1 00	

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Townsend, Trustees under the will of the late Mr. Samuel Stone	200 00	—249 25

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Weymouth, (N. P.) additional coll., by Mr. Benj. Humphrey, Tr. Benev. Soc.	6 63

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Taunton, Ladies' Ed. Soc. in Rev. Mr. Mabby's Church	26 25

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Abington, Cong. of Rev. Mr. Ward, bal. of subs. and bal. of sums to const. Capt. Joshua Whitmarsh and Dea. Edward Cobb, L. Ms. of Co. Soc.	23 13

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Dudley, Cong. Soc.	12 67	
Grafton, Soc. of Rev. Mr. Biscoe, $40 of which to constitute him an H. M.	54 71	
Oxford, Cong. So., by Rev. Mr. Bardwell	41 00	
Friends, by Dea. Lewis Clapin	2 00	—43 00

Uxbridge, Soc. of Rev. Mr. Grosvenor, by
W. C. Capron, Esq. 26 00
Two Ladies 3 37—41 37
Westboro', Ladies' Char. Soc., by Dea. Leach 18 00
Do. by Mrs. S. H. F. Jones, Tr. 12 00
Soc. of Rev. Mr. Kittredge, by Dea. Leach 106 43—136 43
Worcester, Soc. of Rev. Mr. Sweetser, in part, of wh. $10, by E. S. R., is to const. Rev. Seth Sweetser, and $40 by Mrs. Elizabeth Salisbury, to const. Rev. I. Erskine Edwards, Hartford, Ct. H. Ms. 160 00
Soc. of Rev. Mr. Smalley, of which $15 is to const. Dea. Moses Perry a L. M. of the Co. Soc. 112 93—272 93—892 00

Worcester County North.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Phillipston, Lad. Benev. Soc. $25 00; Gent. do. 36 05—63 05

Education Society in Brookfield Association.

[Rev. Micah Stone, S. Brookfield, Tr.]

N. Brookfield, in part, by Rev. J. Emerson, Ag't 97 84
Oakham, Soc. of Rev. James Kimball 11 00
Spencer, Orthodox Cong. Soc., by Rev. J. Emerson, Ag't 24 70
Sturbridge, George Davis, Esq. 3 00
Ware, (West,) Cong. Soc. in part, by Mr. Emerson 27 20
Ware Village, Soc. of Rev. Jona. E. Woodbridge 108 00—271 74

Rhode Island State Auxiliary.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Ladies' Ed. Soc. in the Cong. of Rev. Dr. Tucker, by Miss Elizabeth Coville, Tr. 75 00

$6,573 46

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alna, Cong. Ch. and Soc. 18 00
Augusta, do. do. 59 50, Ladies, 40 50 100 00
Bangor, Hammond St. Ch. cont. 43 00
Bath, 3d Cong. Ch. and Soc., cont. 45 00
Camden, Cong. Ch. and Soc. 22 25
Falmouth, 1st. Cong. Ch., cont. 3 73
Gray, Cong. Ch., cont. 5 09
Hallowell, South Ch., cont., of wh. $19 is to complete the L. M. of Mrs. Prof. Shepard, and enough of the residue to const. R. K. Page, Esq. a L. M. 107 00
Ladies' Scholarship 80 00—187 00
Portland, High St. Ch., cont. 115 00
2d Cong. Ch. and Soc. 81 25—196 25
Saco, Benev. Soc., by Stephen L. Goodale, Tr. 27 00
South Berwick, Rev. Mr. Rankin's Soc. at the Meet. Con. and thro' the agency of Rev. J. Hall, Ag't of A. E. S. 75 00
Topsham, Cong. Ch. and Soc. 21 50. A. Turner, 4 00 25 50
Winslow, Cong. Ch. and Soc. 11 03
Penobscot Co. Aux., by I. Allen, Esq. Tr. 89 00
Mrs. Prudence G. Thurston, to const. her husband, Mr. S. Thurston, a L. M. 20 00

$967 31

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Acworth, Miss Hannah Ware, by Mr. A. Kingsbury 5 00
Amherst, Cong. Ch. and Soc. last payment on the Aiken Tempo. Schol. by Mr. A. Lawrence, Tr. Hillsboro' Co. Aux. 75 00
Brentwood, Cong. Ch. and Soc. to const. Rev. John Gunnison a L. M. of N. H. Br., by Mr. J. Boardman, Tr. Rockingham Co. Cent. of Chs. 30 00
Concord, West Cong. Ch. and Soc. 11 00
Exeter, Soc. of Rev. William Williams 30 00
Greenland, Cong. Soc., by Rev. S. W. Clark, thro' Mr. J. Boardman, Tr. &c. 17 20
Hollis, Dea. Aaron Hardy 50
Kingston, Cong. Soc., by Rev. James Hobart, thro' Mr. J. Boardman, Tr. &c. 11 50
Meredith Bridge, Ladies' Ed. Soc., by Rev. J. K. Young 4 00
North Hampton, Cong. Ch. and Soc., by Mr. J. Boardman, Tr. &c. 13 20
Portsmouth, Young Ladies' Ed. Soc., of wh. $40 is to const. Rev Edwin Holt an H. M. and $30 to const. Mrs. Emily Holt a L. M. of N. H. Br., by Mr. J. Boardman, Tr. &c. 70 00
Raymond, Cong. Soc. by do. 13 00

[The following by Rev. Job Hall, Ag't.]

Gilmanton Centre, Soc. of Rev. Mr. Lancaster 18 11
Gilmanton, Iron Works, Soc. of Rev. S. N. Greely, to const. him a L. M. of N. H. Br. 30 00
Meredith Village, Soc. of Rev. Mr. Taylor, to const. him a L. M. of Strafford Co. Aux. Ed. Soc. 15 06
Moultonboro', Soc. of Rev. Mr. Dodge 13 00
New Hampton, Soc. of Rev. James W. Perkins, to const. him a L. M. of N. H. Br. 33 00
Ossipee, Soc. of Rev. Mr. Winter 9 50
Pittsfield, Mr. John L. Thorndike 5 00
Rochester, Soc. of Rev. Mr. Pike 21 00
Sanbornton, Soc. of Rev. Mr. Badwell 10 87
Sanbornton Bridge, Soc. of Rev. Mr. Corner 3 00
Stratham, Cong. Soc. 5 50
Tamworth, Soc. of Rev. Mr. Buffet, including $15 from Dea. Tufton Mason, to const. him a L. M. of Strafford Co. Ed. Soc. 18 39

[The following by Mr. E. J. Lane, Tr. Strafford Co. Ed. Soc.]

Barrington 19 92
Dover 46 15
Durham 32 73
North Conway 3 00
$101 80
Deduct expenses of Co. Soc. 3 87—97 93

$574 84

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Brattleboro', A. E. Dwinell, Esq. 75
Castleton, Cong. Ch. and Soc., a coll., by T. W. Rice 51 00
Cornwall, an individual 1 00
Danville, Cong. Ch., by I. P. Dana, Esq. 14 50
East Rutland, Cong. Ch. and Soc., by W. Page, Esq. 22 66
Gent. Ed. Soc. 21 90, Ladies' do. 22 83 44 23—66 89
Essex, by Pres. Wheeler 3 81
Grafton, Young Ladies' Ed. Soc. 5 50
Guilford, Miss Susan Boyden 50
Hardwick, Ladies' and Gents. Assoc. 28 00
Londonderry, Cong. Soc. 3 14
Milton, by Pres. Wheeler 26 00
Paulet, Cong. Ch. coll. 53 00
Peacham, Cong. Ch. 27 50
Pittsford, Cong. Ch., by Mr. Leach 40 00
Putney, Rev. Mr. Foster's Soc. 13 00
St. Albans, Cong. Ch. and Soc., a coll. by Rev. W. Smith 23 25
Shoreham, do. do. by Mr. F. S. Hemenway 15 45
Westminster, a coll. 10 29
Westminster, East, by Rev. Mr. Sage 5 00
West Brattleboro', Rev. Mr. Stark's Soc. 9 89

$401 34

CONNECTICUT BRANCH.

[Elphalet Terry, Esq. Hartford, Tr.]

Bristol, coll. in Ch. and Soc., by Rev. Mr. Parmelee 23 00
Farmington, cont. in Cong. Soc., by S. Wordsworth 66 24
Green's Farms, heirs of Elinor Wakeman, deceased, by Rev. Mr. Davis 5 00
Hartford, coll. in Centre Soc. 486 00
do. in North Soc. Collins Temp. Sch., by Dea. Collins 75 00
do. in do. 197 60
do. in South Soc. 122 10
do. in Fourth do. 43 86
Ladies' Aux. Ed. Soc., by Mrs. L. B. Porter, Tr. 171 80—1,026 43
Middletown, (U. H.) coll., by Rev. Mr. Crocker 13 00
Norfolk, Mrs. Sarah Battelle, ann. donation, by Messrs. Crocker & Brewster 5 00
North Haven, Cong. Ch., by H. White, Tr. N. H. Co. Ed. Soc. 24 00
South Cornwall, Assoc. of Ladies in small neighborhood, by Sarah Smith, Sec. 3 00
Wallingford, Cong. Ch., by H. White, Tr. &c. 46 00
Westbrook, coll., by Rev. Mr. Hyde 16 17

[The following by Rev. Samuel H. Riddel, Ag't.]

Dead River, a cont. 3 00
Greenfield, do. in 1st Cong. Soc. 11 00
Harwinton, do. 15 16
New Hartford, South Soc. 15 00
Norfolk, a cont. in Rev. Mr. Eldredge's Cong. 100 00
Sharon, do. in 1st Cong. Soc. 77 00
Somers, a coll. 22 61
West Hartford, an individual 2 12

$1,482 73

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Brooklyn, L. I., 1st. Ch., coll. in part 77 36
" Widow's Mite" 1 00
" 4 00
N. E. Whitney 10 00—93 36
2d. Ch., Z. Lewis, Esq. 20 00
Mrs. Lewis 10 00—30 00—122 36
Morristown, N. J., Mrs. Condit 5 00
Mrs. Charlotte B. Arden 30 00—35 00
Newark, N. J., 3d. Ch., Rev. S. B. Treat 25 00
Ladies of 3d. Ch. 16 00—41 00
New York City, Allen St. Ch. coll. in part 150 00
Bleecker St. Ch., Rob. Boorman 10 00
John Dennison 10 00
E. H. Kemble 25 00
D. W. C. Olphant 100 00
Mr. Grifling 10 00
Mr. Clark 10 00
J. W. Cowdry 3 00
X. Y. Z., in part to const. Rev. Edward McLaughlin a L. M. 10 00
Female Ed. Soc., Miss E. Aspinwall, Tr. 130 00—306 00
Brick Ch., Collin Reed 50 00
Sacket & Brother 10 00
O. E. Wood 10 00—70 00
Broadway Tabern. on acc. coll. 3 00
David Hale 5 00
Mrs. J. Kenney 2 00
A member and his wife to const. their pastor, Rev. Joel Parker, a L. M. 40 00—50 00
Cherokee St. Ch., coll. in part 115 50
Central Presb. Ch., A. O. Wilcox 20 00
George L. Storer 25 00
Mrs. Carpenter 5 00
Hiram Miller 5 00
H. D. Sharp 10 00
J. N. Judson 5 00
Coll. in Ch. 76 06—146 06
Duane St. Ch., William M. Halsted 200 00
C. O. Halsted 200 00
Gurdon Buck & Co. 15 00
Samuel Stephens 10 00
D. N. Demarest 5 00
Matthew Smith 5 00
"B. D." 5 00
"A Friend" 20 00
R. Buloid 25 00
David Lee 25 00
Joseph Otis 100 00
Dr. Chs. E. Pierson 15 00
Benj. L. Swan 10 00—645 00
Fourth Free Ch., Mrs. Langley 2 00
Cash 25—2 25
Mercer St. Ch., coll. in part 220 42
J. Torry 5 00
M. O. Roberts 1 00—234 42
Murray St. Ch., S. Walker 5 00
Mrs. Richard Varick 50 00
A Widow's Offering 5 00
Leander Mead 10 00
Mrs. Eliza Lewis 10 00
William G. Bull 25 00
John R. Hurd 20 00
E. M. Morgan 25 00—150 00
Pearl St. Ch., coll. in part 99 61
Robert Ackman 10 00—109 61
Second Avenue Ch., John McComb 25 00
Coll. in Ch. 49 70
John M. C. Chain 75 00—149 70
Seventh Presb. Ch., coll. in part 336 68
Coll. by Stephen Hoff, Tr. 60 00—396 68
Spring St. Ch., on account of coll. 14 16
W. C. R. 15 00
Coll. by Mrs. Halsted 10 00—59 16
Tenth Presb. Ch., coll. in part 12 87
Thompson St. Ch., Horace Leet, in part to const. himself a L. M. 10 00—2,681 85
Poughkeepsie, N. Y, Mrs. R. C. Andrus 5 00
Troy, N. Y., 1st. Ch., James Raymond, Tr. 36 00
Paid Beneficiaries, June appropriation 72 00—110 00
2d. Ch., Charles Seymour, Jr. Tr. 44 49—154 49
United States Army, Maj. G. Loomis, by Rev. William A. Hallock 25 00
Miss Sophia Brewster, residence unknown 1 00
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UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Albany, (Pearl St. Baptist Ch.) 31 50, *Antwerp* 8 12 39 62
Adams 33 75, *Brownville* 3 30, *Cooperstown* 75 30, *Canton* 40 00 176 05
Cherry Valley 40, *Champion* 5 25, *Evan's Mills* 4 49 25
Ellis Village 6 35, *Fulton* 98, *Gilbertsville* 139 75 172 60
Governeur, Deacon Wright 10, *Honeoville*, Rev. J. Murdock 1 11 00
Jefferson County Ed. Soc. 46 18, *Lowville* 27 26 73 41
Lorain 8, *Martinsburg* 17 25, *Mannsville* 16 36, *Mexico* 16 18 57 81
Middlefield Centre 24 37, *New Hasen* 14 83 39 20
North Adams, Herman Colton 2, Elias Sandford 0 25 2 25
Oswego, 1st Ch. 53 10, 2d Ch. 35 15 88 25
Pleasia, bal. of Rev. Lewis M. Sherpard's Life Membership 30 00
Pulaski, Fem. Ed. Soc. 8 50, *Redman* 8 86 17 06
Schenectady 175, *Springfield* 45 40, *Smithville* 8 00 228 40
St. Lawrence, Ed. Soc. 25 46, *Sandy Creek* 2 25 27 71
Volney 8 00
Watertown, George Youdlieg 10, L. R. Sandiforth 5, Mrs. Sandiforth 1 16 00
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[The above by Rev. D. Clark, Jr., Sec. and Ag't.]

Oswego Presbytery 2 21, Fem. Ed. Soc. of Presb. Ch., *Utica* 40, paid to the Tr. 43 21—1,080 43

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Batavia, coll. 29 06, *Byron Centre*, coll. 23 21, *Chili*, Dea. Campbell 5 57 27
Gainesville, coll. 2 50, *Lancaster*, coll. 11 94, *Lodi*, coll. 20 25 35 29
Ripley, Rev. S. G. Orton 5 00
Rochester, H. B. Williams 10, A. Champion 90 98 100 98
Shanestales, coll. 21 70, *Warsaw*, coll. 29 54 *Westfield*, coll. 23 48 74 72
York, coll. in part 5 50, *Youngstown*, coll. 52 40 57 90
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[The above by Rev. Timothy Stillman, Sec.]

Auburn, Ladies' Scho. 70, *Gaines*, bal. of coll. 15 25 85 25
Ovid, coll. 62 50, *Rushville*, by Rev. Mr. Gelston 47 109 50
A Legacy, fr. Ex'x of Widow Fleming, late of *Auburn*, dec. 500 00—694 75—1,631 81

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Carlisle 106 63, *Carbondale*, by Mr. Miller 15, *Bridgeton, N. J.* 81 204 63
Erie, Legacy from Josiah Cott's estate 55 20, Coll. 55, Ladies 76 47 186 67
Elkton, Mr. Henderson 20, *Easton*, Rev. Mr. Wolfe's Ch. 22 42 00
Fairfield and *Cedarville, N. J.* 15 64, *Harrisburg*, J. W. Weir 10 25 64
Montrose, Mr. Foster 1 00
Philadelphia, 1st Ch. a Lady, by Mrs. Barnes 3, George Handy 20, Wm. Van Harlingen 50, A Friend 5 78 00
2d Ch. Miss Hannah Gibbs 20 00
3d Ch. Lemuel Lamb 25, Wm. Clark 27 50, Ladies in full of Scho. 25 97 50
5th Ch., L. Harwood 75 00
1st Ch., N. L., A. Fenton 10, Misses Little 5 15 00
Independent Presb. Ch. 31 50—366 50
Pittsburgh, 1st and 3d Chs. 228 50, by R. Edwards, Esq. 125 353 50
Reading, Pa., Presb. Ch. 30 74
St. Georges, Del., Sent by Mr. Hall 30, ——— 19 50, A Friend 5, bal. 19 25 73 55
Westchester, Presb. Ch. 55 60, 4th Ch. *Washington City* 36 91 60
Westchester, Del., Hanover St. Ch. 99 00
An unknown Friend, by C. B. Dungan 5, James Atwood, bal. of schol. 37 50, Cash 10, Avails of jewelry 0 87 53 37—1,535 49
Whole amount received @16,505 63.

Clothing received during the Quarter.

Abington, Ms. Young Ladies' Sewing Circle, a bundle containing shirts, sheets, &c. by Elizabeth Howe, Tr.
Hancock, N. H. Sundry articles, valued at 12 17, by Mrs. Harriet Mitchell, Tr.
North Rochester. Ladies' Sewing Circle, a bundle valued at 13 64, by Mrs. Henrietta Briggs, Tr.
Westboro', Ms. Ladies' Charitable Society, a box containing shirts, sheets, socks, &c. &c. by Miss Ann E. Tyler.

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